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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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What will 1974 bring?

A new appreciation for excellent preaching

an emphasis on hope

a geriatric backlash among the clergy

a further decline in Sunday school enrollment

a turnaround in the level of church giving

more gains for the charismatics

These and other predictions are made by Lyle E. Schaller in his annual peek into the year ahead. His article begins on the next page.

What will 1974 bring?

Lyle E. Schaller

ONE OF THE WELL-WORN cliches of our era is that change is the only constant in our world. We can anticipate with certainty that 1974 will be different from 1973 or 1972 or 1967. But how will it be different? At the risk that some people will look at this list next December, here are ten trends in the churches that will make 1974 stand out as different from 1973 and very different from 1967.

1. *Preaching*. From the long-term view of a comparison with the mid-1960s, one of the most important trends that will be even more visible in 1974 will be a new appreciation of the importance the centrality in the life of the worshiping congregation, and the meaning of excellent preaching. The 1960s saw the downgrading of preaching. In the 1970s the importance of the proclamation of the Word will be restored to its former eminence.

For an increasing number of lay persons the basic yardstick in evaluating preaching is "Was the preacher speaking to me and my needs?"

2. *Hope*. One of the common characteristics of the good preaching of 1974 will be an emphasis on hope, on affirmation, and on the power of the Holy Spirit. This again contrasts with the 1960s which was a decade of dismay, despair, and disillusionment.

The new Reinhold Niebuhr probably will not arrive on the scene before the second half of the decade.

3. *Loyalty*. It will be increasingly evident in 1974 that the loyalty of the individuals to institutions must be earned rather than inherited. This will be seen most clearly in looking at the church relationships of the persons born after the end of World War II. On the one hand will be heard the regrets of church members in the over-fifty age br who will be expressing their concer "the young people don't seem to b terested in the church the way we when we were in our twenties."

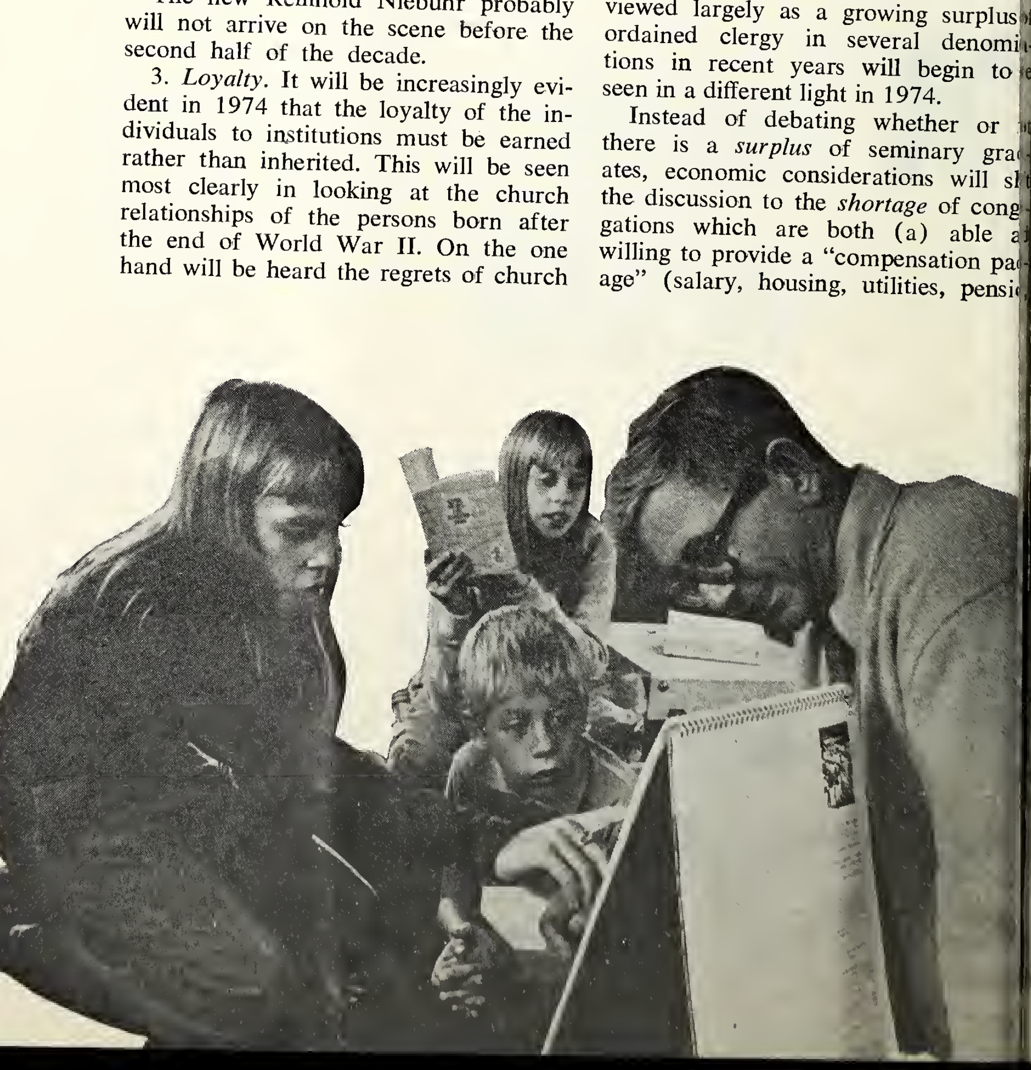
On the other hand will be hear favorable comments about *our* c from the young adults in those co gations where an intentional effort been made to identify and respon their needs.

4. *Backlash*. The other side of the alty coin will be seen in the *geri backlash*, the resistance to the emer pattern of encouraged retirement persons born in the 1905-1915 era. increasing competition for jobs am the clergy has produced the predict and normal response of "encourag ministers in the larger churches an the top positions in the ecclesias bureaucracy to step down when reach their late fifties or early six

By moving into less prestigious lower salaried positions or by going early retirement this opens up opport ties for advancement for younger r isters. While viewed as a logical po development by persons born after 19 this policy will arouse stronger, m vigorous, and better organized opp tion in 1974 from among those b before 1915.

5. *Surplus or shortage?* What has b viewed largely as a growing surplus ordained clergy in several denomi tions in recent years will begin to seen in a different light in 1974.

Instead of debating whether or there is a *surplus* of seminary gra ates, economic considerations will sh the discussion to the *shortage* of cong gations which are both (a) able a willing to provide a "compensation pa age" (salary, housing, utilities, pensi



The most certain prediction for 1974 is that Sunday school enrollments will continue to drop. There will be 6 percent fewer twelve-year-olds this year than in 1973.

l health insurance) for a minister in
$11,000 to $15,000 range and (b)
ge enough to provide full-time and
aningful employment for a minister.
i. *The vanishing twelve-year-olds.* One
diction that can be made with ab-
ute certainty is that many congrega-
ns will be dismayed to see a continu-
on of the decline in their Sunday
ool enrollment. While there are many
sons for this trend in any one con-
gation, a major factor is that a grow-
proportion of the hoped-for enroll-
nt was never born.

n 1974 this decline in the total num-
of children of kindergarten and pri-
ry age, which already is apparent in
st congregations, will spread to in-
de the twelve-year-olds. From 1956
ough 1961 there were approximately
5 million babies born each year in
United States. By 1968 this figure
l fallen to 3.5 million. Thus for ev-
seventeen persons celebrating their
lfth birthday in 1968, 1969, 1970,
71, 1972, and 1973 there will be only
een persons celebrating their twelfth
hday in 1974, and this figure will
tinue to decline each year until it
down to thirteen in 1980 where it
l level off for at least five years.

'. *Nationality congregations.* While
does not apply to all denominations,
several religious bodies 1974 will
ng the question, "What are we going
do in regard to our missions to re-
t immigrants?"

n the 1930s an average of 53,000
nigrants came to the United States
h year, only one-sixth of the number
o came in the first decade of this
tury. In the 1970s the annual figure
l average closer to 400,000. One re-
: has been and will continue to be
establishment of hundreds of new
ionality Christian congregations.

Will these new Korean, Latvian, Chi-
e, Portuguese, Indian, Japanese, Fili-
o, Cuban, Mexican, Colombian, Hai-
n, and Greek congregations, made up
irely or largely of recent immigrants,
recognized as "organized congrega-
ns" by the denominations? Will they
re all of the rights, privileges, and
igations that are accepted by congre-
ions of native-born Americans?

How will this decision be viewed by
members of these congregations in
'4? How will it be viewed from the
spective of church leaders in the year
04?

3. *Mergers or schisms?* The 1960s
nd out in American church history
a decade of denominational mergers. The formation via the merger process of the Lutheran Church and the United Methodist Church plus the implementation of the union consummated a few years earlier which produced the United Church of Christ made the 1960s a decade in which church union was a dominant theme.

By the end of 1974 it may be possible to predict whether or not the 1970s will be the decade, not of merger, but of schisms.

9. *Church giving.* For many congregations and denominations 1974 will be the year to celebrate the *turnaround* in the level of church giving. From 1967 and 1968 through 1972 the giving to the churches in most of the larger denominations increased at a much slower rate than the increases in per capita personal income or median family income.

In what appears to this observer to be an increasing number of churches the giving for 1973 and the pledges for 1974 have increased at a pace equal to or exceeding the increase in personal income.

In 1974 the increase in church receipts should match, for the first time in several years, the anticipated 10 percent increase in the rate of giving by individuals to all philanthropic causes.

10. *The charismatic movement.* For many people the biggest surprise of 1974 will be the several clergymen in top denominational positions who identify themselves as charismatics and with the charismatic renewal movement.

The importance of the proclamation of the Word is being restored during this decade. "Was he speaking to me and my needs?" churchgoers ask.

Heckman Binding 4/75

3/61

When you color outside the lines

Joyce M. Shutt

TIM SAT COLORING. "Hey, Mom. Come color with me." He worked intently, trying to keep the crayon marks inside the leaf. Suddenly he made a mistake. "It's ugly now," he roared. "I got outside the line. Now my picture is ruined." And he grabbed a black crayon and scribbled all over the leaf.

It had been a hard day. I'd worked so hard to color my day in neat efficient strokes, assuming, like Tim, that efficiency or precision constituted beauty. Tense with effort, I'd kept shooting out of control. Focusing on what didn't get done and on my impatient outbursts, I'd lost all perspective and cried out in self-pity, "I got outside the lines. I'm ugly now."

The house was quiet. I reread Matthew 13. For several days I'd been pondering the parables (comparisons Clarence Jordan calls them) in this particular chapter

One image after another flashed by with stark vividness, each one relating and building on the others. A sower, seeds, a mustard seed, yeast, a treasure, a pearl, fishnets, and a householder are all used to illustrate concepts of the abundant life.

Which parables are meaningful in our twentieth-century lives? The kingdom of heaven is like a child's coloring, a piece of cheese, an hour of free time, a business merger? What about all the other images that fill our days? Does the kingdom of heaven also include a spilled glass of milk, a union dispute, a temper tantrum, a distasteful job? Perhaps our daily experiences are best understood when seen as stories Jesus told. Not intended to represent all of life, they express an insight pertaining to certain situations and attitudes.

Jesus said, "The kingdom of heaven is like this; a man sowed his field with good seeds but while everyone slept his enemy came, sowed darnel among the wheat and made off. When the wheat sprouted and began to fill out, the darnel could be seen among it. The farmer's men went to their master and said, 'Sire, was it not good seed that you sowed in your field? Then where has the darnel come from?' 'This is an enemy's doing,' he replied. 'Well, then,' they said, 'shall we go and gather the darnel?' 'No,' he answered, 'in gathering it you might pull up the wheat at the same time. Let them both grow together till harvest, and at harvest time I will tell the reapers, 'Gather the darnel first, and tie it in bundles for burning; then collect the wheat into my barn.' "

In the March 1973 issue of *Red* Benjamin Spock, MD, wrote an a on children and anger. In it he sh how he, as a child, was never encour to express his angry feelings. His ex ence, I'm sure, is similar to that of m of us. I know that I tried to opera that kind of framework, only to dis er the hard way that unexpressed a does not go away. Instead it turns word and forms an ugly seething that eventually erupts in some f Since I feared letting others see my feelings because I was ashamed of t I turned them against myself and quently ended up feeling unlovable rotten.

I rarely let my family know w their actions or behavior affected me atively. When I did try, I got caugh my own crossfire because I had hel my feelings so long, I not only had anger with which to deal but the which followed my explosions. T explosions tended to confirm my b that anger was sin. Fortunately, I helped to see that anger is misplaced ergy and not sinful in itself. The bro relationships and miscommunication w the real problem. By facing the situa or conflict, I could attempt to res differences in loving and caring ways.

As I grow older I find the Bible m exciting, more practical, and a truly id foundation for building my life. I also find myself examining and c lenging many of the concepts or un standings I had once blindly accep Life, in a sense, was easier when I lied on ethical codes to decide what right or wrong.

Now I sometimes find myself in very uncomfortable and frightening sition of not knowing what is right best, yet still aware that I am acco able and responsible for what I do. instance, when I was convinced t drinking alcohol was 100 percent s ful, it was easy to refuse a glass of w from my European host, disregard him and his feelings. How much m gracious and loving to have affirmed host by accepting the eager gift of best wine, while remaining aware t devastation results from alcohol's m use.

Does righteousness or sinfulness re relate primarily to obeying rules staying within the lines of a certain t dition, culture, or ethical code? Th

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en part of it, of course, but the Bible
ms to point to righteousness as being
re a life stance or a perspective of
nness to wonder and an affirmation
ife rooted in God.

Sin is seen more as a life stance of self-
gation that ruptures and distorts all re-
onships. Feelings such as worthless-
s, selfishness, inadequacy, dependen-
rigidity, or legalism prevent us from
uming the responsibility for our lives
l actions that God intended us to as-
ne. They stand in the way of working
vard creative relationships or resolving
nflict. These feelings also separate us
m God, preventing us from believing
t he loves us as imperfect human be-
s.

Tim, who is four, is a great tester of
its. He counters most advice with, "I
n't have to!" or a firm "Why?" One
he wanted a piece of cheese. Busy,
ssured him that I'd help him within a
minutes. Impatient, he grabbed a
fe, cutting his finger. I had to bite my
gue to keep from scolding or explod-
in anger. As I helped wrap the Band-
l around his finger and wiped his
rs, he looked up at me, "Guess I'd
ter wait the next time, Mom." Spared
m my sermon, he was able to draw his own conclusion and affirm my previous judgment that he wait.

The Old Testament is filled with stories similar to Tim's experience. Account after account records the struggles of strong-willed, self-centered, insecure persons who used others to build up their own lagging self-esteem. We may try to gloss over the destructive, unattractive behavior of such biblical heroes as Jacob, Joseph, Moses, or David by focusing on their pinnacle experiences and their astounding accomplishments. But to do so is to miss the essential point of these stories. For these unlikable, spoiled, selfish persons were also the very persons that God deemed worthy to receive his love and friendship. Their very foibles, mistakes, and fighting spirit became links that drew them into intense love relationships with God.

It is significant that after the Bible records their mountaintop experiences with God, it goes on to record later incidents of failure and inadequacy. Yet in spite of these lapses in behavior, these men continued to struggle with the issues of life, and in that struggle they walked with God.

Jesus' message builds on this Old Testament understanding of man as a lovable sinner and centers on the awareness that rules constitute a framework for living, but they are never more important than the persons affected by those rules. The woman taken in adultery, and the woman who poured oil on Jesus rather than selling it and giving it to the poor are only two illustrations.

Frequently, as with Jacob, David, and Moses, it is only through experimentation, experience, and testing the limits that the individual comes to perceive the sound logic behind a concept or rule.

The biggest struggles of life invariably center around those times when we go outside the lines. After scribbling, we often find it hard to return to the business of coloring our life's pictures. We feel dumb, depressed, defensively proud, afraid to admit our guilt, ashamed, and inadequate. This kind of dilemma occurs when we focus on the scribble or deed rather than on the relationships that we value.

The drug addict, motivated to opt out through loneliness, self-hatred, and desperation, will not be helped by a sermon or a prison sentence. What he does need is a discipline which involves confrontation, loving acceptance, a structured framework, and the reassurance in actions—not just words—that, in spite of his shortcomings and his drug habit, he is still a valuable person loved by God and people around him. With support and love which does not condemn but gives him the right to structure his own life he can move into a productive drug-free future.

Teenagers who experiment with sex and find themselves facing an unwanted pregnancy turn off when confronted with lectures on lust or fornication. However, the prospective parents can grow in an atmosphere which lovingly helps the two to assume responsibility for their action and the new life they both helped to create.

In both these cases, focusing on the behavior and calling it sinful may make the affected individuals feel defensive or even push them into trying to justify an unsatisfying life-style which they want to change.

Within this context, forgiveness takes on new dimensions when the awareness of life's complexities becomes a part of living. Forgiveness is then directed at the person, not at the deed. Forgiveness involves seeing the self as more than just behavior, as having value in spite of frequent mistakes or because of specific achievements. Free to fail, we are also free to succeed, to grow, to change.

Forgiveness becomes the freedom for a new chance in spite of what may appear to be a poor start.

And so we come full circle, returning to the parable of the wheat and the darnel. Jesus could have said, "The kingdom of heaven is like this; a man sowed his field with good seed, but while everyone was asleep, his enemy came and sowed darnel among the wheat and made off. When the wheat sprouted and began to fill out, the darnel could be seen among it. The farmer's men went to their master and said, 'Sire, was it not good seed that you sowed in your field? Then where has the darnel come from?' 'This is an enemy's doing,' he answered. 'Well then,' they said, 'shall we go and gather the darnel?' 'Yes,' the master answered, 'for until you remove the darnel the wheat cannot come to fruit and the harvest will be lost.' "

But this is *not* the parable that Jesus taught. The farmer in Jesus' version realized that he would destroy the wheat if he tried to remove the darnel too soon. He was confident that as the two plants grew they could be separated and a good harvest gathered in anyway. There are lots of weeds in all of our lives, but when we focus on the weeds rather than the wheat, we forget that God gives us continuous opportunities to separate and harvest, to grow and mature.

Each of us can find the pearl of great price or the treasure buried in the field (two descriptive parables which followed the parable of the wheat) when we discover that in spite of imperfections, limitations, and failures, God loves us as we are, right now. Failures or scribbles can become helpful experiences for growth when we use them to improve our coloring and gain a new perspective that steers us toward loving and caring. This awareness can free us to adopt new patterns of behavior and new attitudes toward ourselves and others. It restores us to a state of wholeness wherein we can affirm our humanness and deal with life face-on.

By focusing on Jesus and his teaching about people, relationships, and society, we can stop trying to become instant or perfect artists, parents, businessmen, or whatever. Jesus himself ventured into a mature teaching ministry only after he had struggled, grappled, and grown, a process that continued for him right up to the moment of his death. One of the important insights from his life and teachings is that we should go right on coloring even when we go outside the lines.

NEWS

Some bylaw changes rejected

The General Board executive committee turned down a number of proposed constitutional changes at its meeting December 10-11 in Newton, Kansas.

The executive committee opposed creation of a Division of Personnel and and Ministry and a Division of Communication, approved representation of the Women's Missionary Association on each commission, and said no to changing the name of the Commission on Home Ministries to "Commission on Home Mission."

It did approve the constitution committee's recommendations to add one representative of the board of Mennonite Biblical Seminary to the General Board, to reword and simplify the sections of the constitution concerning the Division of Administration, and to delete the functions of ministry and ordination from the Commission on Home Ministries (conforming with present practice).

The recommendations of the executive committee will go to the General Board in February for further discussion and final action.

In rejecting the proposed changes of the constitution committee regarding two new divisions, the executive committee looked most favorably on the proposals of the executive secretaries.

In the area of personnel, the executive committee took the executive secretaries' recommendation to have a full-time administrator in the office of ministry and to eliminate the position of the present personnel director. Instead, each commission would handle its own recruitment and placement of personnel with its own staff in this area.

Details have yet to be worked out concerning the executive secretaries' proposal on a staff person in the area of communication. This staff person would provide the commission with expertise in publicity and communications and would relate to a small reference council or task force. A Division of Communication would have also included administration of *The Mennonite, Der Bote,* and news service.

Approval was given to WMA representation on the commissions, beginning in February if approved by the General Board. In addition, the executive committee approved the recommendation of an ad hoc committee at the Mennonite Central Committee Peace Assembly to have at least one-third of commission and board members elected at the General Conference next August be women.

U.S.-Canadian relationships came up again with regard to the organization structure of both the General Conference and Mennonite Central Committee. The issue of General Conference organization had been discussed by General Conference caucus at the MCC self-study.

"MCC restructure has the greatest implications for the General Conference," said Howard Habegger, executive secretary of the Commission on Overseas Mission.

The executive committee advised General Conference representatives to go to the MCC annual meeting in January without a specific plan or response to a plan for restructure.

"Restructure can't be decided in January before we have a chance for response from the brotherhood," said Jacob T. Friesen, conference vice-president.

India Mennonites begin self-study

The Mennonite Christian Service Fellowship of India (MCSFI) is taking a new look at itself. The purpose of the self-study is to enable Mennonite and Brethren in Christ churches in India to rethink the goals of MCFSI in light of changing situations in India.

MCFSI is the Indian inter-Mennonite service, relief, peace education, and coordinating agency. Atlee Beechy, executive committee member of the Mennonite Central Committee, was to serve as consultant for the self-study. He was to visit some of the church groups and participate in a special conference December 15-16 in Champa, India.

Director P. J. Malagar noted a lack of active rapport between Indian churches and the service group.

"Contributing to the problem is the fact that many of our membership can hardly make the distinction between MCC and MCSFI," he said.

'S consultation explores new directions

re flexibility in styles of voluntary vice was among the recommendations a specially-called consultation on vol- ary service December 4 in Newton, nsas.

Members of the Commission on Home nistries executive committee met with eral volunteers, local contact people, l staff before the CHM executive com- tee to look at the future of voluntary vice and consider possible changes in gram and policy.

The daylong meeting did some dream- for the future and then settled down thirteen more immediate recommen- ions. Voluntary service director Gene lzfus is to condense these recommen- ions for presentation at the meeting the full commission in February.

One of the primary issues was the re- ionship of voluntary service units to ennonite congregations in the same y.

For the past few years, the voluntary vice office has been placing units only connection with Mennonite congrega- ns. The congregation usually has a pport committee to facilitate relation- ps between the congregation and the it.

This policy of relating units and con- gations has had mixed success, how- er. In some cases, the support commit- is not sure of its function, or relation- ips are strained.

The VS consultation recommended it the voluntary service office explore ablishing some non-congregation-re- ed VS units. It also recommended that, iere units and congregations are relat- these relationships and the relation- ips with the VS office be more clearly fined.

Some participants at the consultation ondered whether the voluntary service fice should decentralize, giving more cision making and financial responsi- lity to the local congregation. The con- ision was that the tension between lo- lization and centralization of the VS ogram should be recognized as healthy d natural.

The consultation also recommended at:

—the VS office develop at least one it that would reflect a strong but eaningful and disciplined life-style, in- uding worship and ritual. VS should fer opportunities for differing levels of mmitment.

—serious consideration be given to a third full-time person in the VS office plus secretarial help. The new staff person would facilitate congregational mission and service, develop and promote more disciplined life-style in VS, revise orientation and training programs, and evaluate.

—short-term service should be strengthened to include year-round temporary projects for college-age and older persons as well as high school work camps during the summer.

—occasional VS consultations should be organized to include participation of volunteers and former volunteers.

The consultation affirmed the VS commitment to group living and asked for ways to improve group life.

Other items discussed by the CHM executive committee, which will come before the commission in February, include:

—hiring of a part-time staff person for developing leadership training seminars for Indian leaders. The model of going-away - to - seminary - coming - back - as-professional-minister has not fit Indian culture.

—the possibility of beginning an Indian ministry in an urban area by 1975.

—hiring a full-time evangelism person for 1974 to take over the work now done part time by three people.

— a congregational peace education program to augment the MCC Peace Section program in this area.

—the report of a task force on family and marriage.

Ravages of famine

The ravages that famine has played on the people living in the drought-stricken countries of sub-Sahara West Africa can be seen in the emaciated bodies and faces of this Mauritanian family. A massive international relief effort is under way in the drought-hit countries—Mauritania, Mali, Senegal, Niger, Upper Volta, and Chad. Church and voluntary relief agencies, governments and UNICEF have sent huge shipments of grain, cattle feed, medicines, and rehydration fluids into the area. The Mennonite Central began its relief efforts in Chad in November by sending $25,000 for the purchase of millet, which will be resold at subsidized prizes to people who cannot afford the higher prices to come.

Missionary applications increase

Applications of missionary candidates are up dramatically over the past year, according to a report given to the Commission on Overseas Mission executive committee November 30-December 1.

Only last February the commission was lamenting the lack of applications, particularly from young people.

Now, said Lubin Jantzen, COM candidate secretary, there are thirty-four active applications. The age range, however, is from twenty-one to fifty-six.

"We hope to send out several new missionaries next year," said Howard Habegger, COM executive secretary.

The COM executive committee also made plans for a retreat for missionaries on furlough, missionary candidates, commission members, staff, and resource people April 25-28 at the Cabrini Contact Center, Des Plaines, Illinois.

It will be COM's first missionary retreat since 1965.

Robert Ramseyer, director of the Overseas Mission Training Center at the seminary in Elkhart, Indiana, will be the director of the retreat. Other resource people will include J. C. Wenger of Elkhart; John and Naomi Lederach of Hesston, Kansas; Marlene Habegger of Hesston; and Andrew Lu.

The sixty participants will discuss the missionaries' relationships to God, to other missionaries, to non-Christians, to the commission, to receiving churches, and to sending churches.

In other action, the executive committee approved a new policy manual for missionaries. Final action will come from the full commission in February.

The manual, which replaces the 1962 manual, covers philosophy and purpose of COM, financial policies, furloughs, baggage and field activities.

The new policy relates all missionary support and allowances to the cost of living in the country in which a missionary serves and also to the region of the country in which he lives.

The commission is now a member of the Overseas Research Counselors Organization, which provides frequent reports on cost-of-living levels.

The executive committee also heard the report that the $25,000 goal for the endowment fund at Union Biblical Seminary, Yeotmal, India, has been raised one year ahead of schedule.

The endowment funds from the General Conference as well as other participating denominations will be invested in India and used to insure that faculty salaries will continue even if funds f outside India are no longer permitte come into the country.

The $25,000 commitment of COM the seminary was raised in two y through churches and individuals, Habegger said. The money is to be warded to India, and the amount the endowment fund will be omi from the 1974 budget.

Sweetener added to international relations

If India is sweeter on Canada this ter, it may be because of a sw minded farmer from MacGregor, M toba.

Fifty pails of honey, contributed apiarist George Lloyd of MacGr this fall, are already on their way to Mennonite Central Committee's r program in India. These 3,750 pou of natural sweetness and nutrition be given to families in drought ar

Mr. Lloyd has made a sizable tribution of honey to MCC almost e autumn for a number of years. year his donation, at the current ma value of 50 cents per pound, was w $1,875.

United witness urged in southern Africa

"There are more opportunities open for all Mennonites working together than our combined ability to respond." So said Ed and Irene Weaver upon their return from a four-months visit in South Africa, Swaziland, Botswana, Rhodesia, and Lesotho.

The Weavers, Mennonite overseas veterans with experience in India and West Africa, went to southern Africa at the request of the inter-Mennonite South Africa task force. Their assignment was to investigate the viability of Mennonites' working together with indigenous Zion churches in southern Africa. Their sponsors were Eastern Mennonite Board of Missions, Mennonite Board of Missions, and Mennonite Central Committee.

Reporting to the task force, Mr. Weaver was enthusiastic in recommending a united Mennonite witness in light of immediate open doors throughout southern Africa. "Everywhere we went we found indigenous churches responding positively. We felt completely at home among them," he said.

Black independent churches first appeared in southern Africa in the late 1880s and now include well over two million people in 3,000 groups. These churches, which express an authentic African Christianity according to many observers, continue to grow at a fast rate.

During their assignment from February 28 to June 21, the Weavers spent about 2½ months in Swaziland and a week in each of the other four countries in southern Africa. Their study concentrated in Swaziland because workers from both Eastern Mennonite Board of Missions and Mennonite Central Committee are already at work there. The country is perhaps the most open in southern Africa.

While in southern Africa the Weavers worshiped in a number of the Zionist churches, discovering brothers and sisters believing in Jesus and worshiping him. "In every case they were hungry for Christian fellowship and a message from God's Word," Mr. Weaver said. "They would always ask me to preach. They were surprised that white people w ld come into their church.

"It is true," he observed, "that t se simple African Christians have s ne things mixed up. We find it difficul to understand some of their uses of cro es, water, flags, drums, and dances. Yet he center of it all is Jesus. We must rem n-ber," he went on, "that it is just as ffi-cult for them to understand our vari ies of western theology and traditions. e, too, have some things mixed up. We, o, have not sufficiently distinguished ur culture from our faith."

Mr. Weaver urged that a united n-nonite witness in southern A ca "should begin where we are now— ith survey and study, working with all k ds of churches and organizations as we ek to develop more effective patterns."

Bible study classes, developmen of simple Bible study materials, youth w rk, Christian home teaching, and agricu ur-al development are some of the sp fic forms the Mennonite witness might ke. Mr. Weaver said.

group at the British Columbia Sunday school workshop used write-on slides to epare art for a study of the Christmas story.

Fun put into teaching

orty-seven teachers and superinten- nts met for a Sunday school workshop British Columbia's Camp Squeah dur- g the weekend of November 16-18. here was a good representation of young d old, men and women. The British olumbia conference's Christian educa- on commitee planned the workshop and vited Frank Ward, executive secretary the Commission on Education, New- n, Kansas, and Dick Rempel, pastor of e Abbotsford Mennonite Church, to e the resource persons.

Dick Rempel in leading the inspira- onal part of the weekend focused on e work and witness of the Sunday hool. He took the group back to the rly beginnings of the Sunday school hen it was receiving much opposition. hen he discussed the present and future f the Sunday school movement.

Frank Ward made it clear from the eginning that what he would have to y would not make teaching Sunday hool easier but it could make it more xciting. He had been asked to help achers gain some new tools in teaching e gospel creatively. This he did by in- olving the teachers in various activities.

A pomegranate was used to illustrate ow people learn. First it was discussed, en groups met around tables to cut it pen, smell it, taste it, and discuss it fur- er.

Drama was used to study the story of the raising of Lazarus. After dividing the story into scenes, discussing the moods and characteristics, groups met to write and act out the drama. Those who preferred, wrote radio interviews with some of the characters.

Art was used to study the Christmas story. First the account was read from the Gospel of Luke. Then the participants used either write-on slides or construction paper and tissue paper to convey the message of the story.

The sessions were long, up to three hours, but time went quickly as the group moved from hearing to doing and back to hearing and discussing. Suggestions for improvement included a desire for greater devotional emphasis and an emphasis on the ministry of the Holy Spirit, which was probably taken for granted. *Delmer Epp*

Ministers and wives meet at Oregon retreat

Pacific District Conference pastors and their wives met for a retreat November 12-15 on the Bible conference grounds at Cannon Beach, Oregon. It was a fantastic group experience which came through intense interpersonal relationships among the thirty-five participants.

This husband-wife venture, which has usually been held as the ministers' conference, preceded the annual Pacific District Conference committee meetings November 15-16 at the Calvary Mennonite Church, Aurora, Oregon.

The program was a joint venture by the General Conference and the district, giving husbands and wives the opportunity to think through their church functional roles as well as their personal family life.

Elmer Friesen and Aaron J Epp, pastors of district congregations, accepted the responsibility of directing the program and also leading the group meetings on the role of the minister and his wife, and on the understanding of the church in mission.

Bernie Wiebe, president of Freeman Junior College, Freeman, South Dakota, directed three periods on marriage enrichment. Heinz Janzen, general secretary of the General Conference Mennonite Church, guided the Bible studies through the use of the inductive method, while Howard and Marlene Habegger presented the challenge of overseas mission.

We ate, lived, and shared together from about 8 A.M. until 9 at night. We undergirded each other, seeking to encourage one another in the gifts that God has given us. The love of Christ was felt and shared in many meaningful ways. *Aaron J Epp*

Passenger ship lists in historical library

A complete list of passenger ships bringing Mennonite immigrants to America in the last quarter of the nineteenth century is now available from the Mennonite Library and Archives in North Newton, Kansas.

The list gives the name of the ship, the place of departure, the date and place of arrival, the estimated number of Mennonites on board the ship, and a few typical names represented among the Mennonites aboard.

A previous list was published in the *Mennonite quarterly review* of July 1968. Since then, through various sources, more ship arrivals have come to the attention of Jacob A. Duerksen, Washington, D.C., and John F. Schmidt, archivist of the Mennonite Library and Archives. All of these have been incorporated in the current list.

The library has microfilm copies of over 150 of the passenger lists of ships arriving at New York and Philadelphia. They are extensively used by genealogists and other researchers, according to Mr. Schmidt.

Evangelicals sign social concerns document

Fifty evangelical Christian leaders from a wide variety of backgrounds from all parts of the United States met in Chicago recently to explore the importance of social concern for contemporary biblical faith.

After three days of lively debate and prayer, they adopted a document in which they stated their conviction that biblical faith and social concern are inseparable.

Signers of the document, "A declaration of evangelical social concern," included Carl F. H. Henry, former editor of *Christianity today;* Frank Gaebelein, headmaster emeritus of the Stonybrook School; Paul Rees, vice-president-at-large of World Vision; Dale Brown, Church of the Brethren theologian; Art Gish, a Church of the Brethren itinerant minister; Senator Mark Hatfield; and Samuel Escobar, IVCF leader in Canada.

In the course of the three-day workshop, significant racial, denominational, and generational gaps were overcome. Black perspectives on the issues of social change introduced by persons such as William Bentley, president of the National Black Evangelical Association, and Clarence Hilliard of Chicago's innovative Circle Church helped the other participants overcome a purely white outlook.

Members of Southern Baptist and Episcopal, Mennonite and Reformed, Lutheran and Pentecostal traditions kept the document free of denominational biases. Older leaders such as Messrs. Henry, Gaebelein, and Rees discovered significant agreement with younger men and women such as Jim Wallis, editor of the *Post-American;* Eunice Schatz, director of the Urban Life Center in Chicago; and John Alexander, editor of *The other side.*

In his opening address, William Pannell, black evangelist and vice-president of Tom Skinner Associates, challenged evangelicals to emphasize social sins and institutionalized evils as vigorously as personal sins. Evangelicals, he suggested, have a great opportunity to illuminate the problem of human nature from a biblical standpoint and provide a more solid foundation for social action in the seventies. He called on evangelicals to flesh out the new creation that Paul says comes in Christ by living the fact that conversion is inseparable from a discipleship which ministers to the poor and oppressed.

In their declaration, the participants confessed their involvement as evangelicals in individual and institutional racism. They insisted that biblical repentance is inseparable from a Christian discipleship that confronts the social and political injustice of America. They confessed their involvement in an affluent society which exploits the poor here and abroad. And they pledged to rethink their lifestyle and work for a more just distribution of the world's resources. They concluded with the reminder that the declaration does not constitute a new gospel or an endorsement of any political ideology or party, but rather a reaffirmation of the Bible's good news for the whole man.

The participants devoted considera discussion to a number of action pro sals concerned with implementing principles of the declaration. The enthu asm of the participants and consensus the importance of biblical social conc for contemporary evangelicals led to decision to meet again next year.

Next year's workshop will focus further work on concrete proposals action and the sharing of the ma programs of social action.

This workshop and the resulting d laration indicate that serious comm ment to biblical social concern is grow rapidly among evangelicals. *Ronald Sider*

Peace tax bill introduced

Legislation recently introduced into the United States House of Representatives would give new rights to taxpayers who are conscientiously opposed to war. These rights would be comparable to First Amendment rights given to draftees who are conscientious objectors.

The World Peace Tax Fund Act (HR 5073), introduced April 17, 1973, would allocate to a World Peace Tax Fund a portion of a conscientious objector's federal taxes which would otherwise be used for military expenditures.

The Peace Fund would be modeled after the National Highway and the National Airport and Airways trust funds, with a board of trustees appointed by the President and approved by the Senate. The trustees would be authorized to give Peace Fund support to research and other activities designed to develop and demonstrate nonviolent methods of resolving international conflicts.

The bill prohibits using the Peace Fund as a means of reducing regular appropriations for nonmilitary purposes.

Although opposition to the use of money for military purposes is not new, it appears to be growing. Heightened awareness of the extensive destruction caused by United States-made weapons in Vietnam, the Middle East, and Chile is changing the thinking of conscientious objectors to war.

Traditionally, most members of such groups as the Brethren, the Friends, and the Mennonites, as well as other conscientious objectors, continued to pay taxes for military purposes even though they refused to bear arms themselves. As the artificiality of the distinct n between bearing arms and paying or others to bear them has become cl r, more people are refusing to pay sc e or all of the taxes that are supportin a military budget of $80 billion in Y 1974. Less than half that amount is budgeted for health, education, and v l-fare, the next largest budget item.

For other conscientious objectors, e-fusing to pay taxes means they n st violate their commitment to obey ie laws of the country. Many are finc g this choice so intolerable that they e working for legislation which would g ve taxpayers who are conscientious objec rs the same kind of consideration that s-torically has been given to draftees v o are conscientious objectors.

Serious effort to change the law be n four years ago with a small group of citizens in Ann Arbor, Michigan. D id R. Bassett, a physician at the Univer ty of Michigan Hospital, formed a W ld Peace Tax steering committee. Concer ed citizens, including a number from ie University law school, began to dra a law spelling out a feasible way for c n-scientious objectors to have the mili ry part of taxes on their federal inco e, estate and gifts used for peaceful r-poses.

Delton Franz, Mennonite Cen al Committee Peace Section representa ve in Wasington, D.C., reports that 'he chief problem is not one of active op o-sition to the bill, but of informing eno gh citizens about the existence of the ill and stimulating them to take positive c-tion." *Gayle Gerber Koontz*

VCC called to nonviolent position

lliam Keeney

toric peace church representatives,
luding Mennonites, have been partici-
ing in a World Council of Churches'
dy process on the problems and po-
tialities of violence and nonviolence
the struggle for social justice. The
dy resulted in a statement which the
uncil Central Committee commended
study and action in August 1973.

epresentatives from the peace churches
t twice at Richmond, Indiana, to con-
er reports from a 1972 WCC consul-
on on violence and nonviolence. The
etings led to the preparation of a
enteen-page response which was sent
the WCC. John Howard Yoder, pro-
sor at the Associated Mennonite Bib-
l Seminaries, was also invited to par-
pate in an ad hoc committee dealing
h the interpretation of Jesus' ministry.
. Yoder also wrote an article on Jesus
l power as background material for
peace church statement.

Wcc consideration of the violence/
nviolence question arose at the Upp-
a Assembly in 1968, shortly after the
assination of Martin Luther King. The
embly resolved to give more serious
ention to the methods and commit-
nts for which King gave so much.

Widespread discussion of the World
uncil action in 1970 to provide hu-
nitarian aid to groups combating
ism gave further impetus to the issue.
ny felt the action condoned revolu-
nary violence in the search for racial
tice.

A two-year study initiated in 1971
ulted in the recent statement on
iolence, nonviolence, and the struggle
social justice."

The statement, available in an offprint
m the Mennonite Central Committee
ace Section, tries to deal with the
estion "How can Christians, children
God's love and followers of Jesus
rist, live and work in a world where
use of force and violence against
countless forms of human sin seems
avoidable?" The statement affirms the
ristians' hope in the promise of God
Jesus Christ that the future is in his
nds, that his kingdom is at work, and
t his power will prevail over the forces
this world.

This leads to a further question, "How
we discern God's working in this
rld where force and violence are so
ong, and by what means can we serve him by our actions or our suffering?" The statement acknowledges that "As Christians we seek in Jesus Christ clarity about our action in a world of violence." Recognition is given to agreement and disagreement among Christians about what Jesus would have his followers do in response to injustice and violence.

The study identifies three different points of views among Christians about methods to be used to resist unjust and oppressive political or economic power.

One is the commitment to nonviolence as obedience to Jesus Christ, whether or not it is successful as a strategy for solving social problems.

A second is the belief in the necessity for using violence in extreme circumstances.

A third is the position in which persons are so involved in a violent situation that they cannot help but participate unless they withdraw completely from the struggle for justice and are unwilling to do so until some relatively just order is created.

None of these options as defined and applied later would be entirely satisfactory to Mennonites who accept the traditional position of nonresistence, though the first is fairly close in the theoretical definition.

The study was unable to resolve the difference of conviction. It did find some areas of agreement and did urge the consideration of constructive nonviolence options since that at least would afford the more creative possibilities.

Mennonite discussions with the World Council of Churches goes back to the time shortly after its founding in 1948. Participants at the first World Council meeting in Amsterdam affirmed that war is sin and noted the disagreement among Christians about how to respond to war.

Subsequently the historic peace churches developed a statement, "Peace is the will of God," as a contribution to the dialog. Paul Peachey, sociological professor at the University of Amsterdam, made important contributions to the writing and publication of the statement. A later edition carried a response from Reinhold Niebuhr, a contemporary American theologian who supported peace churches. Albert Meyer, executive secretary of Mennonite Board of Education, contributed significantly to the reply to Niebuhr.

Periodic contacts by Mennonites with WCC personnel have sought to keep alive the question of whether or not Christians should refuse war and accept only nonviolent means to deal with conflict and injustice. The encounters have led to much broader issues.

The nature of Jesus Christ is one of the central problem areas. Included is the question whether Jesus Christ's life on earth was simply to disclose his divinity and his special role in our salvation, or whether his responses to the power of the state, to sin, evil, and questions of justice are also instructive for the behavior of Christian disciples today.

The question of biblical interpretation is particularly crucial since the discussion assumes the Scriptures as authoritative. The relationship of the Old to the New Testament is a critical point at which many Christians disagree. They then arrive at conclusions regarding the peace-war question from their particular approach to the Bible.

The whole set of problems about whether the church and the state are separate, opposite, coordinate, or to be related in some other way continues to be a problem area. It has lately been compounded by the suggestion that Jesus was indeed a revolutionary who was ready to take violent means to rectify injustices.

Today the peace-war question has become as critical a division point among Christians as infant baptism was to the churches in the sixteenth century. The threat of nuclear war and the possibilities of eventual destruction of the existence of human life on the earth makes the discussion more urgent and relevant.

The historic peace churches with the World Council of Churches are currently exploring means of continuing the discussions which opened in a new way with the violence/nonviolence statement. The exploration may lead to a new staff member in the World Council of Churches who would work at trying to bring agreement and action on the issues of faithfulness to the commandments of God as given to us in Jesus Christ. The Peace Section of the Mennonite Central Committee has been the link with other historic peace churches in involvement and witness to WCC about our position on nonviolence.

REVIEW

Godspell and Superstar: Unstereotyping Jesu

Frank G. Ward

With a few exceptions, such as *Dr. Zhivago* and *Fiddler on the roof,* Mennonites are generally not known to be partial to the cinema. Similarly (you can supply the exceptions), we aren't partial to anyone, especially "hippie and Hollywood types," messing around with the Bible. So what are we to do with *Jesus Christ Superstar* and *Godspell*? In spite of the above—and maybe partly because of it—I'd like to give both these films my qualified support.

They both deal with Jesus but are very different from each other. *Superstar* treats the last week of his life while *Godspell* spans his critical three years but focuses primarily on his teachings. *Superstar,* for all its rock music and choreography, has a mood of brooding and evil. *Godspell,* on the other hand, is light and smacks of freedom and joy.

Both films are open, I suppose, to a charge of perverting the gospel. In defense, however, it should be said that neither film really attempts to tell the whole story of Jesus. Even the Gospel writers recognized the folly of attempting to do that. Nor do the films attempt to directly sway or convert people to the way of Jesus. The films are not "religious"; they don't attempt to communicate clear theological concepts.

What, then, are they? Both films, I think, are the expressions of people (artists) who have been struck with the force of the person of Christ as they found it in the Bible. That the films are not religious does not mean they are of no value to us. Just the opposite. Most of us have heard or read the biblical accounts of the life of Jesus in piecemeal fashion and in forms not always conducive to recognizing the characters as real, flesh-and-blood people. These films help us—admittedly in imperfect fashion—to confront and be confronted by the person of Jesus in a new, fresh way.

"Then why not just stick with the Bible?" someone may ask. One answer is that even receiving our images from the Bible directly doesn't guarantee against stereotyping biblical personalities including, if not especially, Jesus. As a defense against such stereotyping, we need to allow ourselves to be confronted with the conceptions which others have of him. *Godspell* and *Superstar* are two good films to help us do that.

As one concerned with Christian education, I think both films are excellent as discussion stimulators and thought-provokers. *Superstar* begins with a busful of people that unloads in the Palestinian desert. The passengers become the players until the film ends with their reentry into the bus and its departure.

Was the Christ event one small—but critical—happening in the journey of humankind? Why are the religious leaders pictured always on the scaffolding of a partially built structure? Why do huge armored tanks relentlessly force Judas into the den of the leaders?

There were things I didn't agree with, but a lot of things I continue to appreciate. Judas is portrayed as a much more believable character than most of our stereotypes allow. He's not so totally evil that I can't identify with him in some ways.

Jesus doesn't pass through the world always six inches above the earth. His feet touch. He suffers. And again I experience one of those rare, fleeting moments of almost being able to grasp what it must have been like for him.

Godspell, on the other hand, is educational in a quite different way. This one is pure fun. It's the joy of the Lord, the happiness of the disciple, the love of life, God's gift. Some will accuse *Godspell* of being flippant. I found, however, a delicious satire and gentle irony, particularly in the retelling of the parables of Jesus. We have been warned by some scholars that Jesus had a strong sense of humor, as evidenced by some of the stories he told. In these modernized versions the humor and the relevance to twentieth-century life come through with occasional brilliance.

I saw *Godspell* with a family cluster of which I and my family are a part. The young people and adults enjoyed it and we spent over an hour discussing it over coffee and cake. Our one junior-age member was quite enchanted with the film. He joined the discussion fervently, comparing the filmic and biblical versions of the parables.

While I disagree with the accusati that *Superstar* has nothing of the res rection, I agree at least with those w say that a film such as this is itself kind of proof of Christ's resurrecti But I think *Godspell* has a beauti ending that speaks eloquently of Chri continuing, loving presence in an urb ized, overpopulated, distracted, and s centered world.

For all their faults, I think we wo do well to view *Godspell* and *Jesus Ch Superstar*. Maybe they'll help knock few chips off our stereotypes. If r they can at least offer the family a others a few hours of entertainm and the possibility of some exciting cussion.

TV series on religion

Philip Garvin is a young filmmaker o found enough religion in America make a television series. "Religious Am-ica," which will be aired on many Pu c Broadcasting Service stations beginn g this January, is a thirteen-week se s about people who have a spiritual b e for their lives. They are young, old, a-ditional, avant-garde, well-to-do, po r, and from all parts of the country. Sa h (above) is a member of the Lightho e Ranch Commune in Loleta, a town n the northern coast of California. To e aired January 27, the "Lighthouse in o-leta" segment focuses on a Chris n commune where 120 young people e and work.

RECORD

orkers

orge Bohrer, camp director at Camp edenswald, Mich., resigned in Novem- to return to his previous job and ne in Philadelphia, Pa.

yle Gates, Jr., of Sacramento, Calif., an voluntary service under the Gen- l Conference Mennonite Church on c. 1. He is serving as a Head Start e in Hammon, Okla., until June 1, 75. The Head Start center has both lian and white students. Lyle is a duate of Del Oro High School, Loom- Calif., and has attended Sierra Junior llege, Rocklin, Calif. He is the son Lyle, Sr., and Ealine Gates of Sacra- nto.

Loren Hostetler, Oak Grove Church, Smithville, Ohio, has begun a thirty-months term of service with MCC in Chad. He will be serving in relief work, which will possibly be construction and food distribution. He received a BA in biology from Goshen College. Loren is the son of George and Velma Hostetler, Smithville.

Kaethler

Marianne Kaethler, United Mennonite Church, Vineland, Ont., has begun a two-year term of service with MCC in Haiti. She is serving as a nurse at Grande Riviere du Nord Hospital. She received an RN from Mack School of Nursing. Marianne is the daughter of Peter and Eliesabet Kaethler, Vineland.

Joseph Wolfgang, Hereford Church, Bally, Pa., is serving for six months with Mennonite Disaster Service in construction work in Mississippi. He is the son of Warren and Laura Wolfgang, Bally, and attended Lancaster Bible College.

Calendar

Jan. 18-19—MCC annual meeting, Hillsboro, Kans.

Jan. 18-21—Mennonite Indian Leaders Council, Hammon, Okla.

Feb. 4-8—Council of Commissions, Sargent Ave. Church, Winnipeg, Man.

Canadian

Jan. 24-26—Council of Boards, Conference of Mennonite in Canada, Winnipeg, Man.

LETTERS

orts: Either/or?

AR EDITOR: I cannot help but respond the article by Jacob Elias, "Games ristians watch" (November 20 issue). is granted that sports, both professional d amateur, create topics for conver- ion. I submit, however, that Mr. Elias s when he takes an either/or attitude vards sports and religion. There are ny avid sports enthusiasts who are o devout and dedicated Christians. e certainly does not outlaw the other. e of the country's outstanding organ- tions testifies to that effect. The Fel- vship of Christian Athletes is composed active participants in all sports. Some the more prominent names in football, sketball, baseball, etc., testify before gh school and college groups of their ve for Jesus Christ and of their oppor- nities to witness for the Master among eir fellow players. A letter from Billy ade, former star quarterback for the icago Bears, ends, "Yours in the name Jesus Christ our Lord." Billy and any others like him are not the excep- ns you might think them to be.

One underlying purpose of the game, y game, is to win. This is true if the me is a friendly golf outing, a back- rd croquet or horseshoe match, or a Superbowl game. I see nothing wrong with this philosophy. But when Mr. Elias insinuates that a desire to win means to "win at any cost," he is wrong. The rules of the game, the teachings of dedicated coaches, and the inherent sense of fair play among our youth, all prevent the game from becoming a form of combat whose only purpose is to degrade an adversary. If Mr. Elias thinks that good sportsmanship is dead and that only lip service is given to its importance, he is just not aware of what goes on during the average high school and college game. Instances of poor sportsmanship are penalized; instances of good sportsmanship are so common that they often go unnoticed.

Mr. Elias lays a grievous and, I think, totally unfounded charge against sports when he says that "the name of the game . . . appears to be: Maim your opponent before he maims you." While players are sometimes injured through physical contact, and while "sacking" a quarterback in football is not playing "pattycake," the purpose is to break the *play,* not the *player.* Again, playing rules positively proscribe such tactics.

Mr. Elias' misguided insistence that the sports philosophy is simply to win at any cost finally leads him to strange conclusions. To this philosophy he now ascribes such irregularities as unprincipled business practices, the Watergate affair, and the bombing in Indochina. He does finally, evidently with tongue in cheek, admit that sports teach good citizenship. Then by some lame logic, he asserts that good citizenship means getting everything for yourself and everybody else take the hindmost. How utterly wrong! If sports teach good citizenship, and I think that they do, then this occurs via the lessons of loyalty of team members and to a school, denial of self in striving for a common good, and willingness to exert self-control, to accept discipline, and to build a strong body to house a strong mind and spirit. There is little room for selfishness in a truly dedicated athlete.

Paul, the great cosmopolitan, was evidently much interested in sports and in the Olympic Games, as he was also in military endeavor, sailing, government, trade, etc. But I believe that Mr. Elias has put vague meanings into some of Paul's statements on the matter of athletics and athletes. When Paul said that in athletics "only one receives the prize," he was stating a fact, not raising an issue. In these early Olympics only one prize, an olive wreath, was given in each event and that to the winner. This philosophy has wisely been amended today when recognition is also given to those who finish second, third, and all the way down to sixth. But Paul still urges the church members at Corinth to seek that *one* prize, an eternal crown.

Furthermore, when Paul advocates the need for self-control among Christians, and especially for himself, in 1 Corinthians 9:27, he does it because such a course has merit for the Christian life. The fact that there are obese armchair quarterbacks who do not heed such advice does not mean that the advice is bad or that the sports which prompted the advice are sinful.

I have a feeling that Mr. Elias is perhaps a rather cynical follower of professional football and hockey in Canada and that therein he notices certain evils. He is evidently not aware of what goes on in high school and college athletics in our land. There is much that is wholesome in communitywide interest in and loyalty to a local high school football and basketball team. The high school quarterback is possibly the leader of a church young people's group, and the boy who plays the part of Joseph in the Christmas pageant is the star forward in the following night's basketball game. The professional hockey, football, basketball, or baseball games, while they draw enormous crowds, are really small fry in matters of total participation and total attendance as compared to high school sports.

It is essential that sports, as well as other recreational activities, be held in proper place. The fact that sports events are largely attended and much talked about doesn't mean that they are of vital importance. Several years ago a well-known minister expressed this point so well in a prayer given before the annual Texas-Baylor football game. He said, in part, "In thy presence we know that no issues of great importance are going to be settled here this afternoon. No souls are going to be lost or saved by the final figures on the scoreboard. No great cause is at stake. It is one of those pleasures which thou hast meant for thy children to enjoy. Do not let us spoil it by forgetting that it is just a game—to be enjoyed today, talked about tomorrow, and forgotten the day afterward."

And so it is. I doubt that sports have ever saved many souls. But then, neither have such things as the Christmas bazaar, the Sunday school picnic, and the church bowling team. Yet, these are wholesome, fun-filled activities. I, as a Christian, have no irritating conscience about attending and watching any of them. *Milt Sprunger, Route 2, Washington, Ill. 61571* Nov. 27

MEDITATION

Saturday night letdown

Once upon a time there was a man who had a million dollars.
He bought a house
a car
a boat
a color TV
and new clothes for his kids.
He increased his life insurance
he paid off his debts
and sent his sons to a private college.

He went on a long winter cruise
bought a summer cottage
and invested in a high-rise apartment.

When his pastor asked him to tithe
his million dollars
he told him,
"What do you think I am, some kind of nut?"

And on Saturday night
at 11:47 P.M.
he shot himself through the head
in the bathroom.

A man's life does not consist of what he has
but
of what he makes of his gifts given by God.

There is an alternative to suicide in the bathroom.
All of God's gifts are given to be used.

Fred Un

Power dehumanizes

DEAR EDITOR: I am writing in regard to the MCC Peace Section Assembly I attended at Camp Friedenswald November 9-10. I left the conference disturbed and even somewhat hostile, and have tried in the past few weeks to evaluate it more objectively.

The issue discussed, the interdependence of men and women or even specifically the liberation of women, is an important and urgent one. Many of the speakers and discussion groups were personally very helpful to me, and I hope to continue working on this in a larger context.

My first problem was in relation to the power struggle. Women have been oppressed and need to receive equa ty with men. I would, however, like to se together with this a complete reeva a-tion of the Christian's legitimate pl e in the powers of the society—men or women. Is our "equality" understoo n the same terms as in the secular wo l? —in our relation to men I would y yes definitely; in relation to the wo d, I'm not so sure. Power dehuman es whether it is used by men or by w n-en. Perhaps both should stay clear of "power" positions?

My second problem is in regards to Canadian-American relations. We rea ze the fault, if there is any, lies as m h with Canadians as with the Americ s. However, having spent a few days s-cussing peace, liberation, and inte e-pendence, we left feeling frustrated, n-liberated, and dependent. First of ll, were there any Canadians included in the specific planning of the confere e?

felt as if most of the issues were erican-oriented and not specific to situation. The few issues raised or ements made by Canadians were newhat ignored. We also felt we were ived as visitors and not as mem- . (About 35 percent of the total sent were Canadian.) We are con- ned about relations and hope we can ve together for greater liberation. *ine Bergen, No. 6-42 Langside St., nnipeg, Man. R3C 1Z2* Nov. 30

bout U.S.-Canadian ties

AR EDITOR: Frank Epp's article on relationships between the U.S. and adian churches (November 27 is-) left me confused. I kept agreeing everything he said until I got to proposed new structure. I agree when says that we should have the best g-term relationship possible. I agree the General Conference has been newhat dominated by the U.S. por- of its constituency. I agree that international headquarters should not nd time on primarily national pro- ms. I even agree that there would be ne in having a separate U.S. con- nce, although I'm not excited about

What really hits me wrong is that the continental partnership would me through and from the national rds. . . . This arrangement would not lude *occasional* continental assem- s." What that means to me is that a church leaders would relate across .-Canadian lines but that the average church member would function as part of a national rather than an international organization.

I would suggest that what we need is a strong international structure responsible directly to the constituency at meetings every other year and weak national structures in both the U.S. and Canada that do only the work directly requested by provincial or district leaders and that the funds for both of these national organizations come not from direct contributions but through district and provincial budgets.

This statement emphasizes the fact that we are one people in Christ regardless of national ties rather than cooperating national churches. *George Lehman, 409 West 11th, Newton, Kans. 67114* Nov. 26

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Can't afford delay

DEAR EDITOR: Thank you for the December 4 issue on education. May it serve to increase our threshold of awareness of the importance of the questions and issues raised. How we respond to these questions will make a critical difference in our own lives and have important consequences for our churches.

I wish to affirm David Schroeder's comment that "most significant, however, is that here (in private Christian education) education happens in a community." One can hardly overemphasize the importance of this. Education is what happens to people and between people. This usually requires communities or subcommunities small enough for one to count as a person. When education becomes depersonalized it becomes dehumanized.

Walt Friesen's response on the crisis in enrollment should be an equal concern for the churches and the schools for they are *not* unrelated problems. With declining birthrates and dwindling rural Mennonite communities there is a special challenge for both the church and its schools to serve the felt needs of urban Mennonites and other urban dwellers far better than it has done to date. As I visit in our churches I am distressed by the casualness of the concern about population trends and what it means for all of us. It's still not too late to join hands and act on these common issues of community, urban outreach, evangelism, and new vision in both our churches and colleges, but we can't afford the luxury of further delay. *Harold J. Schultz, president, Bethel College, North Newton, Kans.* 67117

Dec. 3

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Kansas, 1874

Elmer F. Suderman

A wind from Russia
carries rumors of the coming
of the Mennonites.
The wind blows the Nederland, Teutonia,
Abbotsford, Vaderland, Cimbria
carrying Balzers, Unruhs, Unraus, Friesens,
Schellenbergs, Sudermans, Voths, Riesens,
Schroeders, Reimers, Edigers, Hieberts,
Richerts, Wiebes, Penners, Ewerts,
from Alexanderwohl, Bergthal, Hoffnungsau,
Brüderthal, Johannesthal, Gnadenau
to Goessel, Buhler, Marion, Walton,
Hillsboro, Inman, Peabody, Newton:
from the Steppes to the Prairies.
History blows through these names,
memories and music.

1974

Elmer F. Suderman

A hundred years later. The cut of our clothes is new.
We no longer bake bread and zwieback on Saturday,
eat pluma moos and schinka flaesch at Wienachta.
We buy our watermelons at the fruit stands,
our bread and buns at the A & P.

We cut wheat in air-conditioned
self-propelled combines, the wheat
yielding silently to the header
while we listen to bubble gum music
and the noon farm and weather report.

The plow will come and cover the heavy straw,
and we will plant a new crop from seed
improved from stock brought over by
grandparents. Winter will come—
and snow and then, late at night,
we may, if we listen carefully,
hear the whisper of our grandparents,
long dead, who brought us here,
whispers barely audible from the tomb
where we have buried them.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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89:02 JANUARY 8, 1974

Say yes to the calenda

John H. Neu

IT IS DIFFICULT to accept aging at the best of times, and it is an even greater task when we are asked to accept aging in a society which values youthfulness, productivity, and achievement. Our society seems to be much more interested in removing gray hair and fighting wrinkles with Second Debut than in giving our many older persons the opportunity to affirm the calendar of their lives.

Robert A. Raines has said, "Society is prejudiced against older people. Gray hair is more of a liability today than long hair." And so, considerable trauma is involved in aging when all around us much energy is spent in battling the signs of aging.

Older people speak up. How does it feel to be among the elderly? I don't know since I have quite a few years left until retirement, but I did ask a number of older persons, "How does it feel to be getting older?" "What are the adjustments a person needs to make as he enters the ranks of the elderly?"

One day at lunch an older man came to the church library with a cartful of books. In conversing with him, I asked why he was bringing his own books to the library. After a brief pause he said, "They're no good to me anymore. My eyesight is too poor. All my life I've looked forward to retirement when I could pursue two interests, sketching and reading. And now I can't do either anymore."

In conversation with a group of older women I received the following responses to the question. "What sort of adjustments do you have to make as you get older?"

"To learn to be quiet, especially in reference to the training of my grandchildren."

"To have the feeling or the impression from people around me that I'm no longer of use to anyone."

"To accept the fact that everything is running down, wearing out, declining."

"To cope with the loss of my friends through death."

"To quit striving."

"To be kept awake at night by the memories of difficult experiences: suffering, famine, war, death. I can't sleep."

"To find myself overly preoccupied with myself, particularly with my failing body."

In another conversation a retired businessman shared with me how he felt that his son, who had taken over the business, didn't really want to have him around anymore. "All right, Dad, we can manage on our own." This man felt rejected. His contribution was no longer sought after. He had been placed in the category "old and retired," which seemed to imply, "being out of touch with contemporary problems and issues." He felt he was being viewed as a "has-been."

One could take the time to talk to many more of our older persons and find additional variations on the theme of aging. There are many differences, but I have come away with a dominant impression about the experience of aging. Many of our older people experience aging as a time of "storm and stress." This phrase was used earlier to describe the struggles in adolescence. I wonder if it isn't equally appropriate for the experience of aging.

The storm and stress of adolescence focuses on an achieving of independence, on a searching and striving for identity, on the drive to find one's niche. Aging seems to thrust storm and stress upon us again, only in reverse. It means losing one's independence, letting go of the identity linked with one's vocation, and struggling to maintain a meanin place.

Misconceptions. Just as we lump lescents into one category, so we ar so prone to group all retired persons der one category: "the elderly." when we come to appreciate indiv older persons we realize that they not all in poor health, nor are the unable and unwilling to learn nor they all against change, nor are the rapidly regressing into second childh nor are they all content to be id their old age. Each one is different needs to be affirmed as having u worth, not only in God's eyes, but in ours.

Not too long ago working with persons was a burden to me, but I changed my attitude on the basis o periences with older persons in ually as well as in groups.

Take the matter of learning. I had occasion to lead midweek studies to which mostly older pe come. The usual format was tha leader would give a lengthy expo on the passage and then in closin if there were any questions. I have older persons open and responsive variety of teaching methods: chalkb overhead projector, charts, and d sion. It was thrilling to see a group issue with the Apostle Paul on the of their experience of life and faith.

Many older persons are widely have a wealth of experience, and an enviable position as they grapple issues of faith and life. Let us affir gifts and accept the worthwhile c butions older persons have to make.

Say yes to the calendar. Ther harsh realities which must be fac aging. The calendar of life comp to accept retirement from our life's

n we become acquainted with older
ons, says the writer, ***John H. Neu-***
we realize that they are not all in
health, nor are they all unable and
illing to learn, nor are they all against
ige, nor are they all content to be
in their old age.

This may precipitate a severe crisis for some. We live in a society in which status and worth are linked to the capacity to produce. When a person fails to produce and is no longer self-reliant, he may easily feel he has been shelved.

A recent article in the *Winnipeg free press*, "Growing old is hardly worth it," speaks of "oldism, and intolerance of people too slow, too wrinkled, and too tired for the North American pace." Those who are at the butt end of this intolerance have an inner battle to fight, for the calendar of their lives reminds them in unmistakable ways that life's energies are waning. Can we accept this and affirm it?

Another of the realities is fear. This fear may be rooted in the uncertainty of one's health, anxiety about being rejected, thoughts of not being needed, and the fear of invalidism.

Recently I visited an elderly woman who is struggling with increasing immobility, yet her mind is alert and her emotions are active. She wondered if it wouldn't be better to lose one's mind as well. Then at least she wouldn't be aware of the wearing down of her body.

Another reality of aging is loneliness. Abraham Heschel has written, "Old age is a major challenge to the inner life. Old age involves the problem of what to do with privacy." Loneliness is experienced in many ways: simply living by oneself, being within one's four walls night after night. Loneliness increases as lifelong friends and associates pass away. Perhaps the supreme experience of loneliness is experienced in the facing of one's own death.

In numerous ways the calendar of life reminds us that "our outer nature is wasting away," that sickness comes to many in one form or another, that invalidism comes to some and death comes to all.

Life's calendar brings retirement, fears, loneliness, sickness, and eventually death but we must say yes to the calendar. We need to be able to affirm it in faith in God, who is the father of our Lord Jesus Christ.

In addition to these harsh realities of aging, the years of retirement also come as a gift. They bring the opportunities to pursue many interests, to cultivate unhurried friendships, to share with our family the heritage of our particular life, to cultivate the sense of the presence of God, to enjoy the beauty of the created world around us, and to marvel at the creating achievement of fellow human beings. The years of retirement may be filled with excitement, meaning, and gratitude if retired persons accept the limitations which are part of being elderly and continue to explore the many possibilities and experiences.

Certainly the church, the fellowship of believers, has a part to play in the life of the elderly. The congregation needs to stand with the elderly, also affirming the calendar of life. The church offers a meaningful network of support as the various crises of aging are encountered. Not only do our brothers and sisters need the reassurance that God loves them and cares for them, they also need the loving concern of someone "with skin on."

Paul, in Romans 8, expressed a strong conviction when he said, "I am convinced that there is nothing in death or life . . . in the world as it is or the world as it shall be . . . nothing in all creation (not even aging!) that can separate us from the love of God in Christ Jesus our Lord." May we all face the experience of aging with such confident trust.

Remaining active and useful

some tried options

Henry A. Fast

To remain active and useful in the older years, that is "a consummation devoutly to be wished for" (to quote Shakespeare). Who is there among older people who deep in his heart does not really wish he could in some fashion do this? What church or community does not also wish this could happen? What can be done to make this more than wishful thinking?

It is not hard to get excited about a Caleb of the Bible at the age of eighty asking, not for an easy chair under some shady fig tree, but "for the hill country where the giants dwell" or about Moses, veteran leader of his people, who in his advanced years is still climbing and heading for the heights of Mount Nebo or about octogenarians of our time doing all kinds of exciting things.

Unfortunately most older people are not a Caleb, a Moses, or a Grandma Moses of our twentieth century. Most of them are just like the older people you see on the streets of your town, your city, or your country district. What chance do older persons in your community have to remain active and to use in meaningful ways the resources of experience, skill, concern, and wisdom which sixty, seventy, or eighty years have built into them?

What carry-over values are there in these accumulated experiences that could bless their fellowman and give them the satisfaction that they are still contributing things of worth to the life of people around them? What options are open to them? What has proven helpful and within the potential of older people? Where can they, and we, start?

Why be active? Here I would like to speak as one of the older people, sometimes speaking *to* them and sometimes *for* them.

1. What is all the fuss about? Why should older people really want to be active and useful? Why do *we* want *them* to be useful? We often feel a little sluggish and tired and a bit awkward in a situation that calls for a new venture and so we really don't want to be bothered. Do you want us to be active and useful so we don't bother you so much?

The retirement programs tell us to quit working. So we did. Why then do people now insist we get active and useful again? Why be active—just to be *active*, to keep out from underfoot? Active at what?

And what is "useful"? Do you expect me to work this out on my own or are you willing to help me and other older people to find options that respect me and my condition and desire?

2. How can older people be motivated to lift themselves out of their comfortable chair and to muster the desire and the courage to become involved in active and useful ways? Push them? Pester them? Wheedle them? If the "old gray mare ain't what she used to be," why not just let her stand in her stall and occasionally let her out into the sun or put her in a corral with other old horses?

Please excuse the figure of speech. It is crude but not much more than the crude way we often treat older people. There really are kinder, happier, and more understanding ways of treating older people.

Older persons are still somebody. What I am really trying to say is this: We have to treat ourselves (other people as well) and our older years with respect. That is why we can't just "sit it out" while body, mind, and spirit are allowed to deteriorate. We may be frail and slow but we are still somebody, a person "made in the image of God." We must therefore make every effort to remain persons of worth in our own estimation but even more in the sight of God and in midst of our neighbors.

Life is sacred. It is the gift of C And *time* is sacred, including the t of the older years. Every moment gift of God. Think of it! *God. You. this moment!* What a combination which to face any situation even in older years. Fortunately most older ple can also add to this: "and *frie people* at our side." With that four combination they have a dynamic is able to discover resourceful gu ways to enable them to remain hap active in their older years and round the job of their living.

It has taken me a long time to em size that remaining active and usefu not an end in itself. Older people ca very "busy" and do many "useful" th and still feel frustrated, depressed, ly, and filled with a sense of futility however, the desire to remain active useful arises out of a real sense of sonal worth, a care about people, a g ine appreciation of the gift of life an time and a buoyant faith in God cou with a wholehearted commitment him and his good, then we possess kind of motivation that helps older sons to accept what they cannot ch and to find meaningful ways to use resources of mind, spirit, time, ex ence, and caring which are still thei use.

Tried options—personal efforts. S I have said very little about "tried tions." It was imperative that we raise fundamental questions about tivation and about the importance of time, and God in the older years.

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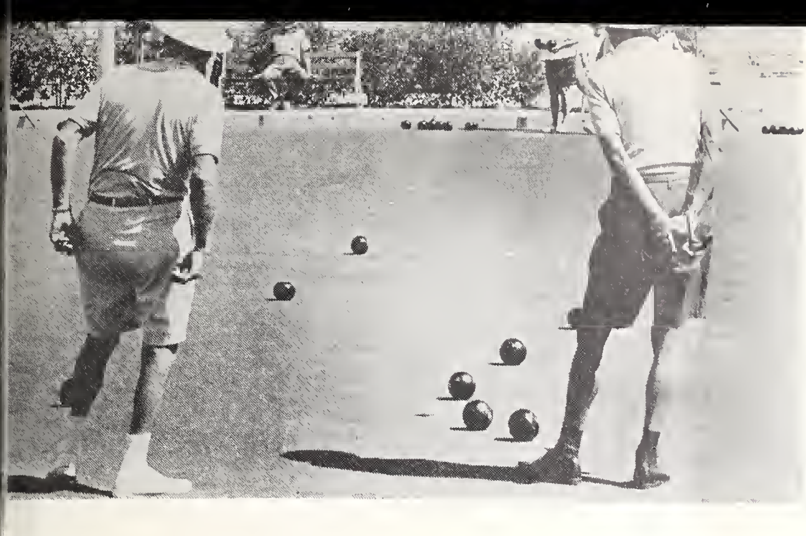

Lawn bowling is just one of the many activities for the elderly in Sun City, a community for 25,000 retirees in Arizona. With 10 percent of the population over sixty-five, such retirement villages are sprouting up all over the land.

rescribing "tried options" as the suf-
ent answer to the problem of remain-
active in the older years would hard-
make more sense than prescribing an
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e for all the infirmities older people
. Program options chosen either by
individual or by a group must appeal
he good sense of older persons as well
the community if they would enlist
tivation sufficient to achieve desirable
ults. When this kind of faith and com-
ment is present we can trust older
ple, concerned friends, churches, and
nmunities working together to find
ginative ways to enable older people
remain involved in some manner in
stream of life.

erhaps all we need to do now is to
sent some "tried options" to show how
er persons on their own initiative are
ding gratifying ways to keep active
useful.

ome older people drawing on their
erience, imagination, and skill grow
utiful gardens, raising vegetables and
its and an array of colorful flowers.
ers, to express their love of birds,
ld birdhouses, birdbaths and bird
ders. Others express their sense of
uty by making the setting of their
se and yard a scene of charm and
ight. Passersby will pause to enjoy
m and then stop to visit.

ome older people, especially couples,
oy life in their home and the interest-
things that can happen there. So they
to keep it alive with activity, fun, and
owship. Sharing in the care of home
housekeeping chores helps them to
alize the load and to promote a feel-
of togetherness and to find added op-
tunities for happy fellowship.

hared fun activities include games involving skill, wit, and humor: Scrabble, puzzles, checkers, and chess. They enliven the day and provide moments of happy relaxation.

Good reading and conversation, radio, and television stimulate the mind to keep sharp, alert, and informed and thus help to keep them interesting persons.

Hobby activities might include quilting, knitting, painting, carving, bookbinding, writing, music, and storytelling.

Some persons, challenged by the free time of their retirement, enjoy travel. They use the opportunity to visit places and people of interest and historical importance or to attend conferences and conventions. Sometimes they travel on their own initiative; at other times they go with a tour group.

Other older people are stimulated to participate in activities that appeal to their desire for educational and personal enrichment. Many make good use of library facilities, either by going there individually or in groups or else by enrolling in a loan service for the homebound. An increasing number are beginning to take advantage of training programs in handicrafts or in academic courses offered by public schools and colleges on very favorable terms.

Voluntary service of various kinds is beginning to challenge older persons to offer their services to churches, hospitals, homes, and social agencies for their ministries. Many opportunities present themselves to them: needful service in institutions, visiting worried and lonely people or disabled individuals, tutoring, babysitting, serving as foster grandparents.

Many older persons keep in the stream of things by participating in the activities of organized groups in their community: service clubs, church groups, women's societies, senior citizens' groups, music clubs, reading clubs, charitable auxiliaries, historical societies, peace clubs, fraternal organizations, and others.

Tried options—community efforts. Cooperative community service efforts in behalf of the elderly often are a great help in encouraging them to become interested and involved in meaningful activities and relations in their neighborhood. At their best, these efforts lead a community to establish community service centers to offer a convenient place where older people can go to meet other older ones for fellowship, fun, and interesting activity. Through such centers the community provides for steady resourceful leadership, for good cooperation between various agencies, and for the acquisition of equipment needed for services being sponsored.

Specific activities that emerge from cooperative community services may include programs like Meals-on-wheels, friendly visitor and homemaker services, transportation availability for the care of basic needs and participation in community activities and relations, and assistance with chores around the house or with personal problems. It is gratifying that young people have often been enthusiastic participants in such community service programs.

Such community services require some financial support to enable good administration. Churches and community agencies need to be mobilized to support it with contributions. Sometimes the United Fund contributes to this program, and occasionally local tax provisions will allow a limited subsidy for this program. It is, however, of great importance to know that federal funds are available for the support of such community senior service programs that can qualify under federal code provisions. Local or county welfare offices know whom to contact in such matters.

"To remain *active* and *useful*" older people must draw on resources of faith, experience, care about people and about themselves, and their desire to be an honor to God and a blessing to man to make this real. But their neighbors, their churches, and their community must care enough about their older people to do what it takes to make this available.

NEWS

Uruguayan church faces political realities

The biggest issue facing the Mennonite church in Uruguay is its response to the political situation, said Milka Rindzinski.

Ms. Rindzinski, librarian at the Evangelical Mennonite Theological Seminary in Montevideo, Uruguay, is in North America for a few weeks for travel and study during the Montevideo seminary's summer vacation.

Once a model of democracy, Uruguay since last June has had a military government. Parliament was dissolved. The country's only university was closed and reportedly will not open until 1975. Newspaper publication is severely restricted.

For four months, beef was not available in a country which has exported beef. There were also shortages of flour, milk, and sugar. "We don't know why," Ms. Rindzinski said.

The Tupamaros—guerrillas who were once the nonviolent "Robin Hoods" of Uruguay—are no longer a political force in the country, she said. The government has made mass arrests of Tupamaros and suspected Tupamaro sympathizers and has built a new prison especially for them. The Tupamaros have within their ranks many professionals, including engineers, and have become renowned for digging tunnels to escape from prison. The new four-story prison is built on stilts, and other Tupamaros are imprisoned on a ship.

In this political situation, what is the mission of the church in Uruguay?

"We don't have all the answers yet," said Ms. Rindzinski. "But the four Spanish-speaking Mennonite congregations in Uruguay have dedicated some time to think about it."

Ms. Rindzinski is part of a three-person leadership team in the El Floresta congregation in Montevideo.

She said, "Our congregation especially thinks that the mission of the church is to be the church. We feel there is something special for the church to do in God's plan. First of all, we are trying to learn what it means to be a disciple. As we are obedient, we will automatically be fulfilling our mission in the world. Exactly what you do depends on the context. It may mean one thing in Uruguay, another in Brazil, and still another in the United States."

Some Christians in Uruguay, including ministers and priests, have been sympathetic with the Tupamaros' goals of improving the government, although not with their violent methods.

But even those who simply try to be reconcilers have been arrested, Ms. Rindzinski said.

Miguel Brun, a Methodist professor at the Mennonite seminary, and his wife, Katie, spent fifteen months in prison in 1972-73, accused of giving shelter to Tupamaros. The Bruns are now in France on a study leave.

Ms. Rindzinski's congregation includes twenty-five people, of whom fifteen are members. Pastoral responsibilities are shared among her and Frank and Anna Byler. The congregation meets in homes and thus has no expenses s
as rent and salaries. Offerings are fr
for other purposes.

Sunday worship seldom includes a
mon, but has Bible study, prayer, s
ing and sharing of problems.

"We are careful about the theolog
content of our hymns and have de
oped our own hymnbook," she saic

"Twenty-five people is still too la
for intimate relationships, so we di
into three groups for midweek meet
in different homes," Ms. Rindzinski s
The midweek meetings have more in
sive Bible study and deeper sharing.

Sunday school for children was
on Saturdays during the past year.

The congregation first met at the s
inary, she said, but it was difficult
people in the neighborhood to di
guish the congregation from the s
nary.

Medical tools bought for PRG

Mennonites and Brethren in Christ, concerned to help people in need regardless of political affiliation, are buying two pieces of medical equipment valued at $20,000, for use in civilian medical facilities of the Provisional Revolutionary Government (PRG) in South Vietnam.

Mennonite Central Committee is purchasing an ultrasonoscope and an electrencephalograph, which are diagnostic tools for neurological and cardiovascular diseases. PRG representatives requested the equipment from Atlee Beechy, MCC executive committee member, and Doug Hostetter, MCC Peace Section member, who visited the PRG delegation in Paris in February 1973.

The Paris delegation recently confirmed the request in writing. "We will be very thankful to you for sending these machines. . . . Our mission will take the responsibility for sending them to the Health Service of the PRG. . . . We take this occasion to renew to the Mennonite Central Committee our high appreciation and sincere thanks for its humanitarian aid."

The medical equipment, which can be used only for nonmilitary purposes, will be shipped to Hanoi and then tr
shipped to the south.

MCC requested a United States T
sury Department license and a C
merce Department license for the
chase and shipment of the instrum
The Treasury Department has alr
granted a license. The Commerc
cense is expected soon.

MCC has been providing medica
lief and assistance to South Viet
since 1954. Volunteers are active
in medical programs, church work
cial work, and education.

MCC has provided aid to hospita
North Vietnam since 1968. Cont
tions have been made through a E
pean medical official and the Ame
Friends Service Committee. MCC ha
so provided subscriptions to six me
journals for the medical library o
Viet Duc Hospital in Hanoi.

MCC members at the 1973 a
meeting in Leamington, Ontario,
firmed their desire to assist in the r
struction of war-torn areas of Indoc
including Cambodia, Laos, and areas
controlled by the PRG and the Dem
ic Republic of Vietnam.

G. Varughese, civil engineer with the Mennonite Service Agency in India, ex- nes a poor rice crop in the Bihar area.

ansans send wheat to India

n Hostetler

ow do we know our wheat will reach people in India who need it?" asked Iennonite farmer during an evening ting at the North Newton, Kansas, center in mid-September. Thirty ons were discussing plans for ship- two to three million pounds of Kan- wheat to India.

even weeks and three days later I V. G. Varughese in Bihar, India. is a thirty-year-old civil engineer. n in South India, Mr. Varughese ved north to Bihar when he accept- a job with the government as civil seer for the building of bridges, ls, water tanks, and small dams. His k was in the area of Bihar where In- Mennonites live. Mr. Varughese ned to know the Mennonites and in 8 began working for the Mennonite vice Agency, the Indian service or- zation comparable to MCC.

big share of Mr. Varughese's time effort is with food-for-work proj- . He helps to locate places for small ns that will make water available for ly farmers. Then estimates of costs made and presented to the MSA board nbers for approval. Labor rates for building the dams are purposely kept low so only the poorest will work at moving the dirt. When the first shipment of 640,000 pounds of wheat arrives in Calcutta from Kansas, most of it will be transported to a warehouse in Bihar. The wheat will be used to pay the workers who build dams, water tanks, and dig wells.

"Brother Varughese, why did you stop working for the government in 1968 and accept employment with MSA at a reduction in salary?" I asked him.

"From childhood I had a desire to work for the poor people," he responded. "I dreamed of a plan of how to lead them in the right way so they could occupy a position both here and in heaven. To me this means giving right wages and showing the right path to worship. I shared these dreams with my family. In my work I talk to the high caste people as well as the poor. I talk to lawyers, police, magistrates, and inspectors and share with them the need for love. I do not take bribes to supplement my salary, which is a common practice in my country. In spite of this, many people think we MSA employees are receiving a lot of money from outside sources for our own personal use."

The Mennonite farmers in Kansas can be assured that the wheat shipped in October will reach people who need it.

Western Canadian historical group formed

The founding meeting of the Western Canada Mennonite Historical Society was held November 24 in Saskatoon.

The society is made up of individuals in Alberta and Saskatchewan interested in the preservation and collection of records and publications by and about the activities of Mennonites in these two provinces, beginning from the times when Mennonites first came. The purpose of the meeting was to set policy and to elect an executive. Henry Klassen, Calgary, chaired the session. A good deal of discussion centered on a publications policy for the society. After much discussion, a motion was passed which favored a cooperative venture together with the Manitoba and Ontario counterparts of the WCMHS. This would necessarily be a national journal, primarily because of the economics of the situation. A concern that efforts be made to bring Mennonite materials to our young people was voiced by several members. A motion endorsed this idea and instructed the executive to explore the best way to "appetize" our young people to the story of our people.

Funding, incorporation, and the question of a permanent archives were also considered. It was generally felt on the first point that at the present time the society should try to "do its own thing," using its own monies, rather than applying for grants from federal government departments.

The executive is to explore the possibilities of incorporating the society in the provinces of Alberta and Saskatchewan.

An archives policy was not determined but it is a matter of concern since the society wishes to maintain local contacts and allow as much access as possible to the materials it hopes to collect. There is continuing demand for research materials dealing with Mennonites.

Elected as officers for the coming year were J. B. Toews, University of Calgary, president; Ted Regehr, University of Saskatchewan, Saskatoon, vice-president; Gilbert Epp, Calgary, treasurer; Lorne Buhr, Saskatoon, secretary. Area representatives are to be added to the executive. *Lorne Buhr*

Student services elects woman

June Alliman Yoder, Cedar Rapids, Iowa, was elected chairperson of student services, a Mennonite Board of Missions program committee, meeting in Atlanta, Georgia, November 29-December 1. She succeeds John A. Lapp, Goshen, Indiana.

Ms. Yoder, the first woman to chair a major committee of the Mennonite Church mission agency, is director of housing at Coe College. She holds degrees in dramatic arts from Goshen (Indiana) College and the University of Iowa (Iowa City).

The committee chose Atlanta for its fall meeting in order to get better acquainted with Mennonite-related young adults in one urban center. Vernon King, local Mennonite Central Committee voluntary service leader, arranged for a tour of parts of the city and an evening dinner meeting.

Atlantans meeting with the committee included representatives from MCC and Eastern Mennonite Board of Missions VS units, Berea Mennonite Church, and Atlanta Mennonite Fellowship (an intentional community), along with former volunteers who now work in Atlanta.

Introducing the occasion for the interchange, Mr. Lapp spoke on behalf of Mennonite student services. He explained that "student" has become a common term to characterize an age group and that student services seeks to relate to the Mennonite-background urban young adult in varying situations, but particularly on the non-Mennonite campus.

As executive secretary for student services, Virgil Brenneman has served to stimulate, encourage, and enable young adults to participate in the kingdom of God wherever they are, Mr. Lapp said. The committee, he added, cooperated with the General Conference Mennonite Church in publishing *forum* magazine and sponsoring a summer graduate students seminar, in which Mennonite Brethren also participate.

Lively informal discussion followed: "What happens to persons in transition from a closely-knit rural Mennonite community to urban young adult America?

In other action, growing out of the extensive report made by the executive secretary, the committee:

—affimed the editorial direction of *forum*;

—reviewed the eighth summer graduate seminar and encouraged weekend regional seminars for 1974;

—endorsed a research and follow-up ministry among students and young adults in greater Chicago.

"An important shift in emerging Mennonite student and young adult fellowships," noted Mr. Brenneman in his report, "is the desire for and structuring of more community." He pointed to Evanston where a group is seriously considering purchase of an apartment building, to Atlanta where four families have moved into the same block, and to Germantown where five or six couples live in apartments near the Mennonite church.

Mr. Brenneman suggested that the three levels of association and fellowship which mark the Philadelphia experiment might be a model for Mennonite identity and witness in similar settings. "One level is a broader association and awareness relating Mennonites in and out of the church structure through a newsletter and occasional special meetings. Another level brings interested persons together for smaller study or special project groups. A third level involves those who have committed themselves to each other in Christian community such as congregation or communal living."

Elkhart organization receives poverty grant

A grant of $500 has been made to Church Community Services, Elkhart, Indiana, from poverty project money of the Commission on Home Ministries.

The money will be used to supplement an emergency loan fund for families with emergency needs for housing, utilities, and food.

During the past year more than $3,000 was loaned to ninety-eight families or individuals. With relatively little pressure, about 30 percent of the loans are returned.

Loans have been used to help pay deposits on apartments and houses, make rent or house payments, pay utility bills, pay moving expenses within Elkhart, or buy medical supplies.

"Whether the loans are repaid or not, we are helping at a time when it is needed according to the principles that Jesus established," said Joe Yoder of Church Community Sevices.

Church Community Services operates across racial and denominational li to bring together the resources of c gregations and cases of human need.

Weldon Nisly, CHM poverty con tant, said the commission would cont ue to make a few small grants such this one, but the focus of poverty proje would be on helping congregations voluntary service units apply for and tain grants from foundations, gove mental sources, or individuals.

Germantown church becom part of Franconia Conferenc

The Germantown Mennonite Chur Philadelphia, Pennsylvania, has parti repaired a nineteenth-century split tween two Mennonite groups by bec ing a member of both conferences.

The Germantown Church, a mem of the General Conference Mennoi Church and its Eastern District Con ence, has requested and been gran membership in the Franconia Men nite Conference of the Menno Church.

The application for dual members was approved by the Franconia Con ence delegates at their fall assembly.

The Germantown congregation, st ed in the 1960s by Dutch-speaking M nonites, was originally a member of w is now known as the Franconia Con ence. The congregation eventually a ciated with the new Eastern Confere after the 1847 division. The Eas Conference resulted in the forma of the General Conference Menno Church.

The Germantown Church is the est Mennonite congregation in N America. The main structure of its m inghouse was built in 1770.

Although most of the early Me nite settlers moved beyond Philadel to Lancaster, Montgomery, and B counties, the Germantown congrega has been maintained throughout past three centuries.

German paper celebrates fiftieth year of publication

Der Bote, the German-language odical of the General Conference nonite Church, will celebrate its fif anniversary with its January 8 issue.

Der Bote, now published in Sa toon, Saskatchewan, was begun on J ary 14, 1924, by Dietrich Epp as a vate paper, published in Rosthern, katchewan.

Present editor is Peter B. Wiens.

aking the good news to losers and underdogs

vid Braun

ft the parish ministry several years to take up the work of prison chap- in order to attempt to take the good s from the safety of the pulpit into marketplace.

or me, communicating the good s in an alienated subculture meant ing myself on the line. It was in the text of prison life that I began to get ouch with the whole concept of be- salt and light. I realized that my calling was to *be* the good news, hough at times I guess I was "bad s"). The theological concept of be- the good news took on meaning n I began to listen to, to identify with, to care about those persons who e coming in to see me on a regular s.

found that I could be much more ctive if I let the inmate set the agen- By letting him state his needs and res I found that I could deal with at his point of need.

n theological terms there are perhaps e basic levels or areas of need: (1) need for a person to find peace with- imself, (2) to find a meaningful way relating to his neighbors, and (3) to peace with God. It is not always nor necessary to separate these ds. However, it was a freeing experi- to let a person identify his needs to work with him on the level of lvement that he chose. It has been great satisfaction to me to see some ons gain insights into their own per- al selves and to work out meaningful nges in their attitudes and behavior. ne have found inner peace with God, n themselves, and their neighbors.

t seemed easy for me to identify with inmate in his plight. Maybe it is be- se of my Anabaptist background that n so prone to uphold the underdog. und it helpful to be aware of the fact I needed to be careful lest I uncrit- ly supported the inmates in their vances against the institutions and so- y. In many instances the inmates e right and I could agree with them. ould, for example, agree that the in- tions have a poor record of reha- ation and that the inmates are treat- as numbers and not as persons. In all his I found it necessary to listen care- y to what an inmate was saying and n to help him make use of the sys- to his best advantage.

David Braun, right, let the prison inmates set the agenda during his three years as prison chaplain for the Conference of Mennonites in Manitoba.

found that working in a situation where there is a high rate of failure was a real strain on my ego. It was easy for depression and a sense of personal failure to develop. I think that chaplains should have a support group which allows them to share their own personal feelings of joy and pain, of success and failure. In my first years as a chaplain I lacked this support and I found myself being demolished as a person. It was important for me to develop a means of personal support in order to cope with the frustrations with which I had to cope daily.

I had to learn by embarrassing and painful experience that there are some persons and problems that I cannot deal with. Recognizing this meant that I could spend more time with persons to whom I could relate better. It also meant that I could refer persons to other team members and feel that the needs of the person were being met. I had to learn to limit my involvement to meet the needs of those types whom I could work with most effectively.

Sharing myself with inmates, at times on a deep level, helped me get in touch with a lot of my own inner pain, anger, joy, and frustration. To change from being "a loser" to "a winner," to use the pet phrases of one inmate, is not an easy matter. Such changes take time, patience, and a never-ending desire to make progress in personal growth.

There are at least three things that I would like the church to be aware of in terms of inmates and involvement in corrections.

Inmates are persons. I have had many occasions to see inmates in the visiting room with their wives, families, and girl friends. They love, laugh, cry, and experience pain, depression, guilt, and anger. They miss their freedom and their loved ones. Often beneath the outer crust of anger and tough behavior are sensitive, hurting, lovable persons. I am not trying to play down their deviant behavior or the offenses for which they were incarcerated. I am simply saying that if individuals or groups of church-oriented persons want to be involved in a meaningful way in corrections then inmates must be seen as persons.

They respond to love, sincerity, and caring relationships. They are not looking for sympathy as much as for understanding. If persons want to become involved with them, they should be willing to share of themselves in an open and free way.

The present penal system has failed to help inmates to move back into society in a meaningful way. There are sincere staff members who are ready and willing to assist the inmate in every way they can, but the total milieu of prison life mitigates against personhood.

I think the response of the church to the present needs is at least twofold:

1. Christians of all denominations should volunteer in large numbers to permeate the darkness and craziness of our penal institutions. Never before has there been such a readiness for an influx of leaven into such tough dough.

2. There is a need for some careful study on the nature and problems of corrections with a view toward better laws and better programs and institutions. Programs and changes of such a nature should obviously reflect a clear Christian view of man and his total needs.

Jesus has called his people to faithfulness, not necessarily to success. The witness that I have borne in corrections has been possible only by the grace of God and the faithful support of his people. I am glad for those inmates who have redirected their lives into positive ways of living. I am also painfully aware that there are many who are using their freedom of choice to live their lives in manipulative, negative ways. Jesus continues to call us to a witness to those in prison. I would hope that the Spirit of God will continue to move our churches into an ever-increasing involvement in the lives of those behind the locked doors of our penal institutions.

AFSC disapproves of peace prize choice

The American Friends Service Committee, a recipient in 1947 of the Nobel Peace Prize, registered its strong disapproval that the 1973 award was made to U.S. Secretary of State Henry Kissinger.

The statement was issued after a visit by Stephen G. Cary, a representative of AFSC, together with two British representatives of the Friends Service Council of London, December 2-3 in Oslo.

"With this Oslo ceremony," said the AFSC, "the double-think of Orwell's 1984, in which war becomes peace, moves closer to reality. The Nobel Peace Prize has been given to honor the end of a war that has not ended, to men whose power comes not from their humanitarianism or their witness to the sanctity of life, but rather from their nations' capacity to kill and destroy."

Le Duc Tho, with whom Mr. Kissinger was to share the prize, has declined to accept, at least until peace in Vietnam has been established.

More Paraguayans work in mental hospital

The number of Mennonites serving in the national mental hospital in Asuncion, Paraguay, is markedly increasing and the mental health program continues to expand. Returning from a recent field trip, Vernon Neufeld, director of Mennonite Mental Health Services, reports the involvement of personnel under the MMHS and the growing interest and participation of the Paraguayan Mennonites in the 600-patient hospital.

For approximately fifteen years the Mennonites of Paraguay have placed volunteers from the colonies in the hospital to work at various tasks. A significant result of this effort has been the establishment of an extensive garden which supplies vegetables for the patients' meals and at the same time provides activity for at least a few patients.

During the past year the Mennonites have taken a renewed interest in their voluntary service program (*Christlicher Dienst*). Ernest Weichselberger of Volendam is now directing the program under the guidance of a CD committee made up of colony representatives. He is actively recruiting young people for voluntary service and also arranges for programs in which they can serve.

At the time of his visit in November, Mr. Neufeld reported seven Mennonite volunteers were at work or about to join the unit. Six months earlier, for a brief period, there were none. A number of volunteers work in the garden, each with his own group of patients. During the coffee break (actually yerba mate, a Paraguayan tea) the volunteer stays with his unit in a form of group therapy. Other volunteers work with patients in recreational activities, in the carpenter shop, and in women's sewing and handcraft activities.

Since November 1972 MMHS has been supporting four Paraguayan nurses in the mental hospital. One of these was assigned to direct the activities program and the other three as staff nurses. MMHS also sponsors three volunteers in the hospital. Also since November 1972, Gerhard Friesen of Winnipeg and originally from Paraguay has been assisting and serving as consultant in occupation therapy and the activities program. John and Betty Bergey of Fresno, California, he a psychiatric nurse and she a public health nurse, have been working in the hospital since August 1973. A primary goal of their assignment is to train the other nurses and auxiliaries in psychiatric nursing skills.

In a meeting with Neufeld in Asun on, the Mennonite leaders of the vol tary service program indicated their sire for greater cooperation with MM and more involvement in the men hospital. Present for the meeting w Abe Boschmann of Filadelfia, chairm of the church committee under which operates; Ernst Weichselberger of V endam, director of CD; Rudolf Loew Asuncion representative of the CD co mittee and liaison with the mental h pital; Hans Wiens, pastor and teacher Asuncion; and Gerhard Friesen, MM volunteer.

The group agreed that the Paragua Mennonites in 1974 would take over activities and occupational therapy p gram with MMHS cooperation. Gerh Friesen will direct the program dur 1974 and a replacement for him in 1 will come from Paraguay if at all po ble. The group also agreed to add M nonite nurses to the mental hospital s as soon as possible.

Argentine Indians pray rather than fight

A contemporary parable highlighting way of love was enacted recently northern Argentina.

Anglican bishop Pat Harris recou the dramatic incident when he vis two Mennonite missionary families, W Horsts and Michael Masts, in Form City, Argentina. The Horsts and M work in literacy and Bible teac among the Toba Indians in Formosa Chaco provinces of Argentina.

Ninety Indians from neighboring S province were bused into the provi capital to join the celebration of J Peron's victory as president of Argen after the September 23 election. Bec of the crowds the only housing avail for the Indians was the Salta city pri

During the weekend left-wing ext ists took over the Casa del Gobie seat of the provincial government. Tuesday angry police, well-armed to the extremists in the streets, wen the prison.

"Come, help us fight," urged the lice as they offered arms to the India

"No," answered the Indians, g but firmly. "We will stay here and pr

Pray they did. And God listened. conflict was resolved without figh The prayer meeting made such an pression, Bishop Harris said, that the governor of Salta heard about

‹ECORD

Iinisters

E. Appelquist has retired from the torate of the Tiskilwa (Ill.) Church. is living in Cambridge, Minn.

auren Friesen, South Bend, Ind., as- ned a leadership role at the South ttle (Wash.) Church in January. He graduate of Mennonite Biblical Sem- y, Elkhart, Ind., and previously ved the Commission on Education in eative worship project.

aVern Loewens has resigned as pas- of the Central Heights Church, Dur- n, Kans., to give more time to his job administrator of Parkside Homes, lsboro, Kans.

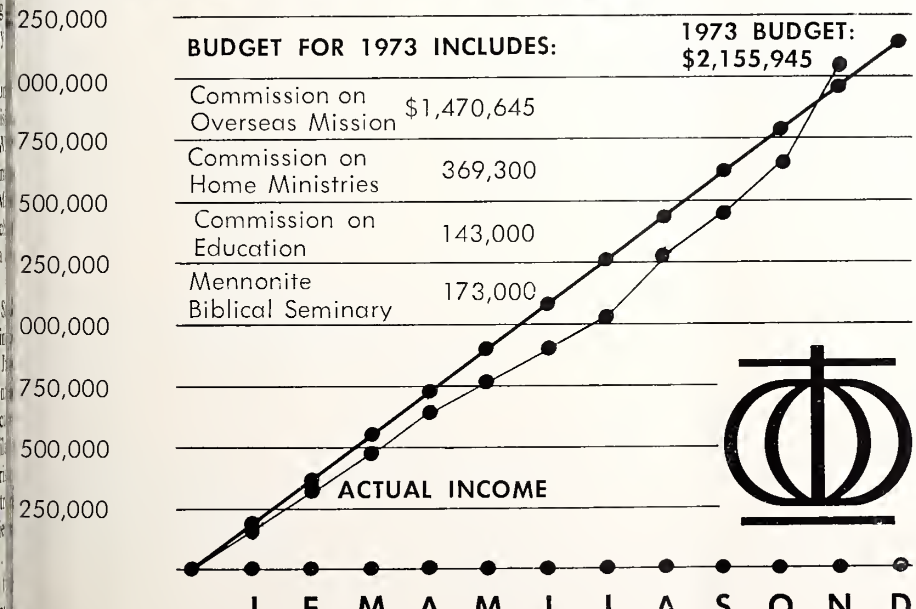
Ierbert Miller, Walton (Kans.) urch, retired from the ministry in ember 1973. He had previously served the Zion Church, Kingman, Kans.; North Danvers (Ill.) Church; Grace Hill Church, Whitewater, Kans.; Bethany Church, Kingman, Kans.; and Deer Creek (Okla.) Church. *Ralph Weber*, manager of Faith and Life Bookstore, Newton, Kans., will serve part-time as pastor of the Walton Church.

Jacob R. Quiring has terminated his position as pastor of the United Mennonite Church, Atwater, Calif.

Ruben L. Siemens has begun serving the Emmaus Church, Wymark, Sask. He replaces *Elwin H. Epp*. Mr. Siemens has had previous pastorates in Saskatchewan, Kansas, Indiana, and British Columbia.

George S. Stoneback resigned as pastor of the Mennonite Community Church, Fresno, Calif., effective at the end of December 1973.

Conference budget



73 has been a phenomenal year in terms of financial support for General Confer- e programs. We have, by the end of November, 96.87 percent of the budgeted ount in. If support in December continues high, we should be able to go into the v year with cash balances for each of the program commissions. This will be wel- ne because many of us feel that 1974 is more of an "unknown" than other years e been in terms of trying to set up a realistic budget. Who knows what further nands will be placed on us as the result of inflation and/or devaluation of the llar on both sides of the border (Canada-U.S.) and around the world. *Wm. L. esen, conference treasurer*

Workers

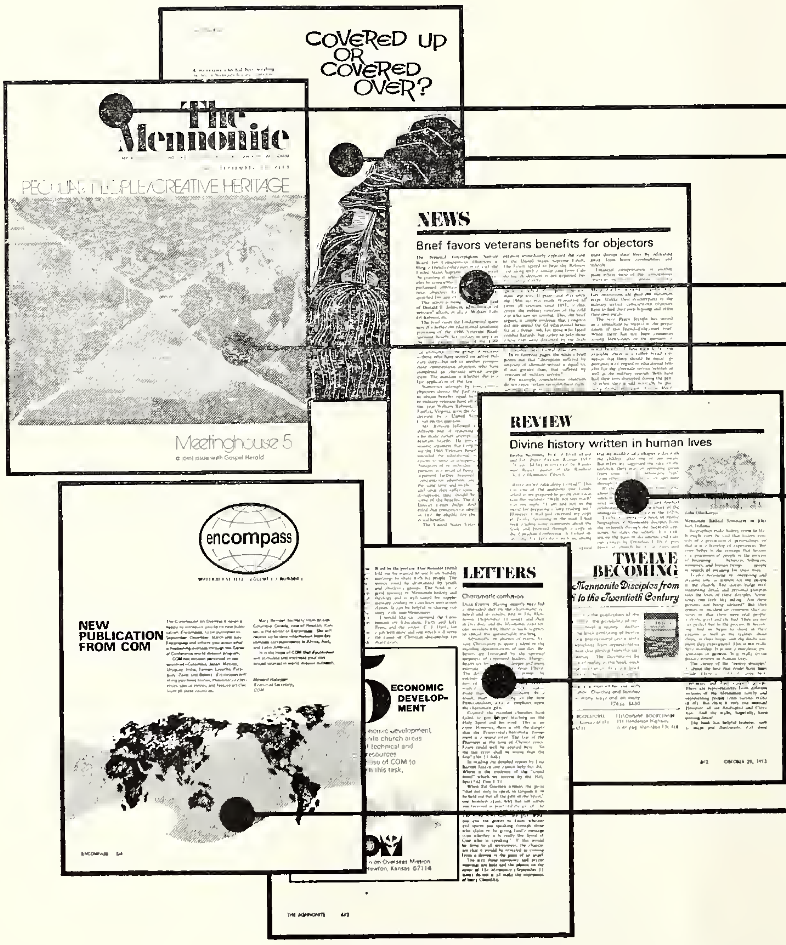
Linville

Greg Linville, Lima, Ohio, has begun a term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. Mr. Linville is serving his term as a YMCA worker in Canton, Ohio. The Canton VS unit plays the role of catalyst in the community, encouraging community people to get involved in activities and programs to meet their own needs. Mr. Linville is a graduate of Central Christian High School, Kidron, Ohio. Before entering service he was employed as a youth worker by First Mennonite Church, Canton, Ohio.

Mesach Krisetya was inaugurated as the first Indonesian national to serve as director of the Christian Academy for Disciples of the Word (AKWW) in Pati, Java, on November 15. He is the first full rector of the school. He was preceded by acting rectors Lawrence M. Yoder, MCC representative, and Alle Hoekema and Eduard van Straten, both from Holland. Mr. Krisetya with his wife, Miriam, and sons, Mark and Mathew, recently returned from three years of studies at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., where he earned the master of divinity degree.

Kenneth Steider, Shickley, Neb., has been appointed by the Commission on Overseas Mission to serve as secretary to the medical director of Mennonite Christian Hospital, Hwalien, Taiwan. He will serve a three-year term, beginning Jan. 1. Mr. Steider has been secretary in the office of the Christian Children's Fund in Taiwan and previously served under the General Conference Board of Missions at Morrison Academy, Taichung, Taiwan.

The Mennonite belongs in every hom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LETTERS

bject to one another

r EDITOR: Lois Barrett Janzen (No-
ber 20 issue, p. 671) makes a brief
rence to Josephine Ford's analysis
he word *hupotasso* (be subject to)
Ephesians 5:21-24. It is understood
howing deference rather than being
rdinate. Furthermore, it is contrasted
hupakoute (obey) in reference to
lren and slaves (Eph. 6:1, 5).

n the whole, I appreciated Ms.
l's lecture for its scholarly approach.
she also reflected her prejudices, as
n she speculatively suggested the
is that Hebrews was written in col-
ration with Mary the mother of
s.

do not believe that Paul teaches
domination in any negative sense.
emphasis on a general mutual sub-
on to one another and the duty of
ands to love their wives rules out
exploitation. Nevertheless, the usage
he word clearly indicates subordi-
on and to limit its meaning to that
showing mutual respect is hardly
fied.

fter studying the usage of the word
otasso I have come to the conclusion
it basically means subordination
TWNT). The emphasis is not so
h on obedience, although that may
also be an aspect of it, but on lower order or rank. You subordinate your will and right to another. To be placed in a relation of obedience means that you are subordinate.

You can refuse to be subject to Christ by refusing to give up your sinful will or even your "pious" will, as in the case of the Jews who wanted to set up their own righteousness (Rom. 10:3). In the end "the Son himself will also be made subordinate to God who made all things subject to him" (1 Cor. 15:28).

Jesus was subject to his parents (Lk. 2:51). Sarah obeyed Abraham (1 Pet. 3:6). Ms. Ford is confused by the latter passage because she tried to make a point of the difference between *hupotasso* and *hupakoute*. It is proper for children and slaves to be obedient, but that a wife should be obedient to her husband confuses her.

Her whole case largely rests on the fact that she overlooked the reference in Titus 2:9 where slaves are also to be subject (*hupotassesthai*) to their masters. Here her whole argument of maintaining a sharp distinction between "obey" and "subject" utterly breaks down.

In general, the meaning appears to be that God has imprinted a certain order upon his creation. There are other orders for which society alone is responsible. Slavery belongs to the latter class, the state and the family to the former.

There is also an order which respects age. "You shall rise in the presence of gray hairs, give honor to the aged, and fear your God" (Lev. 19:32). Yet when the chairwoman, a young female, put down me, a gray-haired outspoken male, with a graceful wave of her hand, I submitted to another order which took precedence in this situation.

Besides that, I believe that she showed a lot of wisdom in her action, because I would have argued the case and made people mad as did Socrates. Or I would have proclaimed the gospel which would have turned them off, as Jesus also experienced it. In this situation it was better to wait patiently till we could experience one another more fully in love.

The Bible speaks of being subject to one another (Eph. 5:21; 1 Pet. 2:13; 5:5). For the sake of this order I willingly submit to a young female when she is chairwoman. I submit to my wife where her cooking or her knowledge of the German language outranks mine. I am thankful that she shares her gifts with me.

This type of mutuality must be present in any society. The artisan is subject to the philosopher king in government. The philosopher king is subject to the artisan in relation to the latter's specialty. For the proper functioning and welfare of society, each member must use his gifts for the benefit of all.

In a democracy the people are subject to the government in the sense that it has been elected to govern well. In another sense the government is subject to the will of the people. In either case there is an orderly function that must be maintained. If not, it can easily lead to despotism, anarchy, and rebellion.

Where there is this mutual subordination to each other's functions under the primary subordination of all to Christ for the welfare of the whole, everything works harmoniously. Where the order breaks down within the family or the state, people get hurt.

Even in such situations the Christian will always aim as far as possible to fulfill his duty in terms of a harmonious secondary subordination. Similarly a child

nall miracle

ia Hilty

after day
sits in her wheelchair,
back against falling,
vn-mottled hands inert
ner gray-brown robe
-hiding swollen, lifeless legs.

after day
s dressed and combed
put in her wheelchair
de her steel-barred window
ng a high stone overpass
op a slope of sear and uncut grass.

after day
sits and stares or nods,
blue eyes, lifeless
ner thin, lined face,
not seeing the endless flow
of grinding trucks and swishing cars.

Or so I think.

Day after day
I come in hope and sit with her,
knitting to occupy my hands,
grieving to see her apathy,
vainly seeking a magic word
to kindle the long-lost spark.

And I despair.

Day after day:
and then, one gloomy, wintry noon,
turning slowly from the window,
a flash of knowing in her eyes,
she speaks in flat, unspaced tones:
"It is so ugly . . . out there."

is obedient in terms of a harmonious secondary subordination. If the parent arbitrarily commands it to steal, the child is obligated to honor the parent by refusing to steal.

Where one spouse dies, the remaining spouse will fulfill the functions of both to the best of his/her ability. Where one spouse abdicates his/her responsibility, the other spouse will try to fill the gap but always in the sense of helping the other party to take on his functions again and not of displacing him.

There is nothing sinister about subjection in the way that I have tried to explain it. This is not to deny that it can easily become perverse as blind obedience is perverse and as the prayer of the Pharisee is wrong.

It seems to me that some representatives of the Mennonite women's liberation movement are looking to me for support. I am quite willing to support them in that which is right and good. But because my support has been selective, they have been disappointed.

I accept the underdog principle, which states that the interests of the powerless and exploited must take precedence over the interests of the powerful. In this sense I am on the side of the women.

I call on men to repent for the wrong that we have done to women over the centuries and to correct our perverse subjugation and exploitation of them. Only as we ask women to forgive us where we have wronged them can a new creative relationship take place for both of us.

Please note that I confess the principle of reconciliation, not of hostility. I strongly oppose the mentality of the crusader wherever I find it. The communist revolutionary crusader and the American counterrevolutionary crusader are both wrong. I grant that there is a difference between someone who wants to right a wrong and someone who wants to maintain a wrong. But to attempt to right a wrong at all costs with a crusading spirit is not the way of reconciling love.

Thus I acknowledge that the cause of women's liberation can be just, even though some aspects of the movement are perverse. But the crusading spirit is wrong because it denies the justice it would aim at. However, men carry the greater guilt because in refusing to repent they force women in their frustration to act in immoral ways.

The fact that someone has done me a grave injustice does not give me the right to repay him tit for tat. Scripture calls upon us to suffer wrong rather than to do wrong. Socrates gives the same answer. The just person will not harm anyone, not even his enemies. As Christians we ought to overcome evil with good. This is also the proper stance for the women's liberation movement.

Some women will no doubt find position I am taking exasperating. Bu believe it to be the only creative way do not want a war of the sexes. Let then seek peace as we subordinate wills to the will of God. *David J zen, Niagara-on-the-Lake, Ont.* Nov.

MEDITATION

Prayer for a person dying

Each time I visit her, God,
she greets me with a smile that comes from deep within her.
Her face radiates warmth and sincerity
but her face is also marked with the lines of grief.

"It is a beautiful world," she said one day.
"The birds are back again,
and it seems as though there are more than ever. . .
and the trees, I think they are greener this year than they have ever been."

I could agree with her perceptions of this spring, for
I, too, had watched the brown mountains turn into a luscious green
as the miraculous growth of spring
turned the dead of winter into life.

But I hope to see the miracle of spring again next year,
and the next, and the next. . . .
So I hadn't really thought about the wonders of *this* spring.
However, this is the last spring she will see. . . .
She knows it, too.

And therefore she has studied much about the miracle on the hillside
just outside her window.
She knows that while spring brings life to the world outdoors,
it will bring death to her.
For within her is a cancerous growth
that spreads each day in spite of the tears, prayers, and hopes.
She wants very much to live,
but the cancer is choking the life that is so determined to survive.
She is weak now, hardly able to get out of bed.
Soon her legs won't be able to hold her up anymore.
But the warmth of her love still fills her room.

Will death be victorious tonight?
or next week?
or will the struggle persist for yet another month?

Death will come to her,
But death has a tendency to destroy more than just the physical life.
God, I am so thankful
that she has not allowed death to defeat her spirit,
that death has not destroyed her zest for life.
She enjoys living, Father,
and she has taught her family the joy and enthusiasm for life.
She is leaving them with the memory of a mother
who loved them joyfully, even to the end,
and gave of herself freely
in spite of the pain, weakness, and anxiety.

has also used these days to enrich her marriage.
husband has walked with her through so many rough places in life
and now again, they are sharing their strength
in this the most difficult of trials.

envy her courage,
and wonder what the source of her strength might be.
ybe she has already told us.
watched the dead of winter transformed into a beautiful world;
"The trees are greener this year," she said.
If you do this for trees which one day will be used as fuel and lumber, Lord,
how much more will you do
for someone who has acknowledged you as Creator and Lord!

l death be victorious tonight? . . .
Death brings grief and pain and loneliness and heartaches.
ıth will take away our loved ones,
and someday, will leave me cold and damp, too.
that is the limit of the power of death.

en you created man,
you created him with a spirit that need never be defeated,
no, not even by death.
d, you have given us the hope that there is more to life
than just living on earth these few years,
d we can use that hope to overcome misfortune, illness, and even death.
We can transform them into experiences
that bring honor to you
and dignity to our lives.

he name of him who died that we might have life. Amen. *Lorne W. Friesen*

elp comes from the Lord

WAS OLD, so despairingly old. Eighty-seven years weigh heavily, if hope is gone. corner was shadowed, her shoulders bowed.

n this most modern of nursing homes, well appointed, efficiently staffed, where orful food and easy banter appeared frequently, where a green chiffon scarf tied k fine white hair, and Mrs. Lawrence became "Aggie" almost overnight, she alone.

here were family visits and occasional cards, little surprises, and bright-covered gazines.

Vhy could no one reach her?

f only she would cry out against someone or something.

But she didn't. She only sat and stared.

t had been three days since I had visited her. I was momentarily alarmed as eyes fought to adjust to the corner's dim light. Then from across the room came lting, "Here I am." There beside the bright expansive picture window rested my e lady, eighty-seven years young. To this newly vacated half of the room, the d and a miss in white made possible the move that wrought a small miracle.

Now almost within her grasp were pines and maples swaying to the whims of the ds, two brown sparrows fluttering in a puddle bath, created by showers of an hour . There would be butterflies, honeybees, a lad mowing lawns, jets streaking the sky, haggy dog, squirrels scurrying among pine branches.

Aggie had found herself and her lost world.

Her window would be a stage whereon seasons would perform. Spring rains uld pelt it, then cascade in miniature waterfalls; soft snowflakes would drift by to amid on bushes and windowsills. The sun would boldly intrude, darkness gently oe in.

For each of us there is a window of hope—perhaps it awaits but steps away.

Have you discovered yours? *Dorothy Becker*

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Old age: No time to become unglued

Jessie and Larry Kehler

An anonymous writer has prepared a new version of the Beatitudes. It pleads for a more sympathetic understanding of old people.

Blessed are they who understand
my faltering step and shaking hand;
Blessed are they who know today
my ears must strain for what they say.

Blessed are they who seem to know
my eyes are dim, my mind is slow;
Blessed are they who look away
when tea spilled on the cloth today.

Blessed are they with cheery smile
who stop to chat a little while;
Blessed are they who never say,
"You've told that story twice today."

Blessed are they who make it known
I'm loved, respected, not alone;
Blessed are they who ease the days
I journey home with loving ways.

Older persons have needs which people of all ages have a responsibility to meet. They also have gifts which we all need.

Families, in particular, can do much to help their older members to enjoy their so-called golden years and to continue to make a helpful contribution to their loved ones and their community.

In view of the growing importance of learning to understand and help old people, families and church groups would do well to take courses on how to relate to them. We have long recognized the importance of parents' taking lessons on how to care for children and young people. Why not give the same type of priority to persons at the other end of the calendar?

We must do some encouraging and even prodding to bring out older people's gifts. They can make many helpful observations if they have the assurance that their insights matter. Some old persons allow themselves to lapse into lethargy because they think they don't have anything to offer anymore. It often takes a firm hand and persistence to get them to begin to change their minds about themselves.

We help both ourselves and them when we listen carefully and relate intimately to them. We may not be able to communicate a great deal quantitatively with people who are blind or deaf or both, but our efforts to try to communicate will in itself be a message. A shouted comment into a partially deaf ear or a kiss of friendship on a wrinkled cheek can do much to break the downward spiral of loneliness and apathy.

As much as possible older people should be given the opportunity to participate in making decisions about things which concern them. In an institutional setting they should be consulted when changes in their routines are contemplated. As simple a matter as changing the time of their bath can lead to confusion if they are not a partner in the decision.

The following are small, but generally appreciated ways in which older persons can be given assistance: by taking them on sight-seeing or shopping trips, writing letters for them, reading to them if they can't see well anymore, and taking them for short walks outside in nice weather.

When old persons resist being moved to a nursing home, families should appreciate the reasons for their reluctance. They know that the move is likely going to be permanent, that they will not be coming back to the house which holds many pleasant memories for them. It's so final. Favorite furniture, heirlooms, and other precious items will not be making the move with them. Be patient with them as they make this difficult decision, because the move will be much happier in the long run if it is made willingly.

Eugene O'Neil wrote, "Man is born broken; he lives by mending. The grace of God is glue." We can do much to help people's lives from becoming unglued in their old age if we treat them as persons who continue to matter. They do.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:03 JANUARY 15, 1974

THE LOVE FEAST
a meaningful communion service

David L. Habegger

"This was the most meaningful communion service I have ever participated in," said a young woman who had shared for the first time in a love feast, or agape meal as it is sometimes called.

The love feast arises from the practice of the early church of sharing a meal in conjunction with its prayers and commemoration of Jesus' memorial ritual. It is referred to in Jude 12, Acts 2:42, 46, and 1 Corinthians 11:17ff.

Participation in a current-day love feast was meaningful to the person mentioned above because she had been able to share out of her own life of faith as well as participate in a time-honored tradition.

When communion is set within the context of a meal, there are ample opportunities for meaningful encounter. The congregation becomes a family of faith grouped around a very common event, a meal. Common events may become the springboard for uncommon experiences.

On one occasion the people gathered around a piano as they arrived and informally sang their favorite hymns. This set the mood for the evening. Then as they sat at tables in groups of six to ten, they were placed in a comfortable situation in which it became possible to sh
in a very personal way.

A number of congregations through
the General Conference have used a l
feast for a communion service and h
found it meaningful. The Hively A
Mennonite Church of Elkhart, India
felt that the experience was so rich w
possibilities that a recommendation
made to the congregation and accep
that this be the usual method of hav
a communion service. Over the past
years they have had this pattern wit
number of variations and there have b
outstanding memories arising from e

Members of the Hively Ave. Church, Elkhart, Indiana, take part in a love feast.

. They follow a basic structure which
ers might find helpful.

he meal. At times a group of persons
y prepare the meal ahead of time, but
has also been found appropriate to
e simple carry-in suppers. The key to
meal situation is that it be kept sim-

he Church of the Brethren over the
rs standardized their meal to a broth
p with meat patties and a bun and cof-
. They found this helped the women
m going to too much work, making
meals a burden rather than a time of
d sharing.

Ve have used a greater variety of
ds but continued the emphasis on
plicity. Cheese and salad, borscht or
ne other soup or sandwich suppers
e been some of the meal varieties we
e used.

uring the meals conversation is en-
raged on whatever topic is of inter-
No separation is seen between sacred
secular. All of life needs to partake
the holy and be seen as a whole.
mmon events and common table talk
e their function in bringing a family
se together.

f strangers come, the informal con-
sation provides a way of becoming
uainted with them and helping them
eel comfortable with the group.

ow can one have communion with a
son who is a total stranger? This ques-
is answered adequately within the
text of the love feast.

he Mennonite church calls itself a
evers' church, yet there are few oc-
ons when the believers meet sepa-
ly as a spiritual family. The love
t provides an occasion for this.

It is a real blessing to parents not to have small children with them when they want to participate in a deep way in a religious service. To enter into such a service merits obtaining a baby-sitter.

The meal is generally held in the evening. It may extend from two to three hours, depending on all that is included in the service. Thus it is unhurried and follows a natural pace.

Members must choose to participate in the gathering of the family. To attend a morning worship service is normal. But for many of us it is not common to attend an evening service. The very act of deciding to participate or not to participate already sets the stage for significant involvement for those who make the decision to share in the experience. Persons who find it difficult to drive in the evenings may be brought by those who care deeply enough to include others in this experience of community.

It is typical for persons on such occasions to tend to gravitate to those they know best and sit with them. This holds potential for intimate sharing, but it also excludes those who are more reticent. To help persons meet those they do not know as well, we have had each person take a number from a bowl indicating the table at which they are to sit. The women chose from one bowl and the men from another to obtain about an equal mix at the tables. This might be thought of as a modern form of the lot. It has given the feeling of unity to the group which may not have been present otherwise.

The sharing of faith. A vital part of the experience of the early church was a sharing of testimony by the apostles. In these situations those who did not know Jesus when he was alive learned what he had said and done while with the Twelve and what he meant to them. As they entered this experience they also were able to praise God (Acts 2:42-46). Today this sharing of faith experiences becomes an essential part of helping the group realize its unity as a family among the people of God.

Following the meal, a change of pace is generally signaled by the singing of a hymn. This may be followed by a brief meditation based on a Scripture passage. The thoughts presented provide the base from which the groups can share in a person-to-person manner.

On some occasions individuals who have gone through particularly happy or trying experiences have been asked ahead of time to recount the events with the group. Generally this opens the door for others to share with the group. Such events as birth, sickness, death, or some special activity in which one has been engaged are used as the basis of sharing how one has grown in faith or how one has been led to new ground after questioning some proposition of faith.

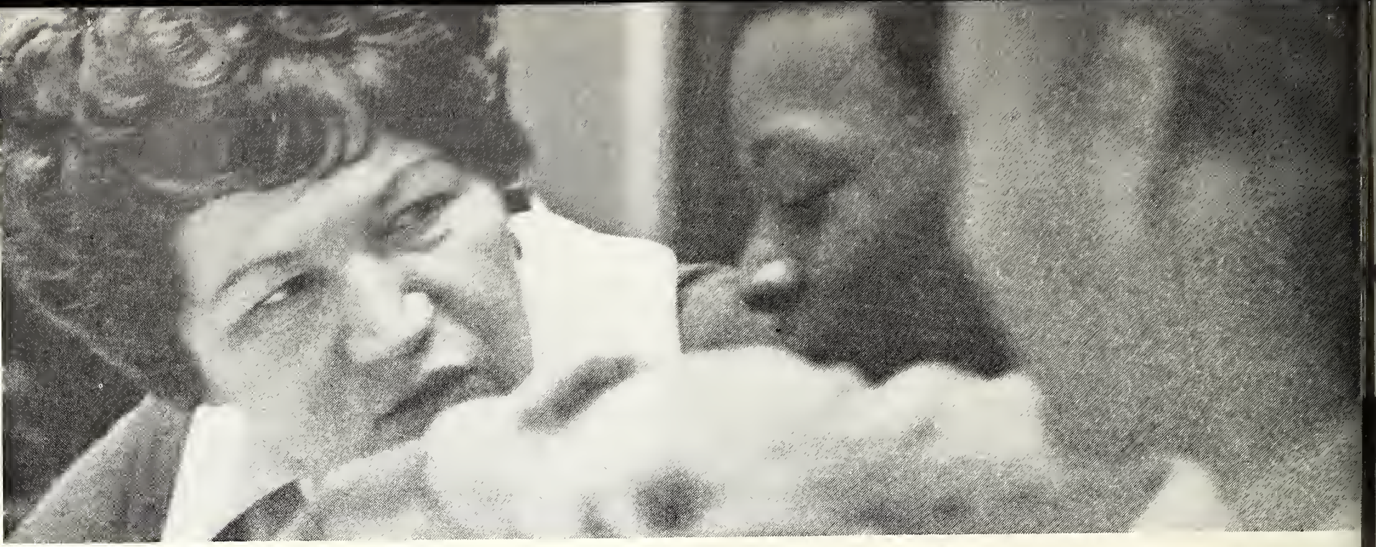
More frequently opportunity is given during this period for persons to share just with those sitting at their table. At a recent love feast persons were encouraged to begin sharing by starting with such a phrase as, "I wish," "I want," or "I need." The person mentioned at the beginning of this article told how she wanted to be more Christlike in her life. As she was encouraged to talk about this further, she revealed needs in her life that brought her to tears as she mentioned them briefly. The opportunity to tell of her needs brought her closer to us. She was also able to hear us confess our individual circumstances. This prepared us to reach out to the resources beyond ourselves in the ritual that followed.

Participation is the key to this part of the service. While not all will be able to reveal their feelings, concerns, and joys to the others, they cannot help but be involved intellectually and emotionally as they react to the sharing of others.

At one love feast slides of paintings of Jesus' last days on earth were shown and the appropriate Scripture read by various persons in the group. One person commented that just reading the designated passage to the group became a moving experience beyond any Scripture reading that had been done before. The total context of the experience heightened the participation to new meaning.

It is this part of the service that is most threatening to many of us in the church. We have built up a nice facade around ourselves and find it difficult to show our real self to others. We are afraid to cry and so we are also afraid to show expressions of joy. We do not know how to cope with emotions in public. If the program is kept fairly structured at the outset and no extra pressure is made on persons to share, the threat can be diminished. Eventually a person may become free enough to suggest a hymn that holds special meaning.

More recently we have used the love feasts as the occasion for persons to be baptized upon their confession of faith or be received by letter. In a situation where others have spoken of their faith, it becomes a lot easier for young persons or persons who are shy to feel brave enough to tell what Christ means to them



and why they want to join the church. To help the congregation become more aware of who these new persons are, we have had a member introduce the person by speaking of their previous acquaintance or knowledge of the person. These have been warm meaningful occasions.

The ritual. As the group has participated in a meal and had opportunity to share with each other in a family situation they have been experiencing a build-up of commonality. As they have focused on their life of faith in Christ they have already experienced the reality of the word, "Where two or three are gathered together in my name, there am I in the midst of them." This reality is then celebrated in the eating of the memorial bread and the drinking of the cup. The hearing of the familiar words of institution are deeply moving to some. Here unity with God through Christ is visibly enacted.

In the ritual the focus may be given to the past, the present, or the future dimensions of the memorial. We can look backward to the life and crucifixion of Jesus and its meaning for us. We can emphasize the present aspect of Christ with us as given in the words, "I am with you always." Or we can concentrate on the future aspect of fellowship in the kingdom (Lk. 13:26ff; 15:22ff; 22:30).

The serving of the bread and wine has been done in a variety of ways. At times we have used the Church of the Brethren recipe for unleavened bread. The bread, which is made of flour, butter, sugar, and cream, is cut into strips about an inch wide and four inches long. These are placed on the table between two persons. When the bread is to be eaten, the two persons share from the same piece of bread. On other occasions a common loaf has been used. The pastor broke off a piece that was then shared by the persons at one table.

For the wine we have provided three-ounce glasses that contain more than the small sip that the modern communion glass holds. To take a minute or two to drink the amount provided gives one time to reflect on the meaning of this act. On another occasion, after the bread had been shared, persons were invited to go individually to the communion table to drink from one of the four glasses provided. The act of going forward in individual commitment was memorable.

Once a separate table with the elements was provided, and persons were invited to go to the table to get a glass and some bread and share it with one or two persons. Some chose this method of sharing as a way of signifying deep friendship. Others used it as a means of saying, I would like to be closer to you, or I'm sorry for the separation we have ex enced.

Another time the persons who been together at a table were aske come forward to the communion to be served as a group. They were dismissed with a few verses of Scrip Several commented that the Scri spoke to the situation they had disc during the sharing period. Christ present in the breaking of the brea

The love feast is particularly su for congregations that have a space enough for the members to sit tog at tables. For the very large cong tions it may be necessary to arbit divide the congregation into two or groups to have this experience. For special occasions it may be meani to use such a facility as a college c room. The Central District Confe had communion in this manner i Bluffton College Marbeck Center found it worthwhile.

Communion can be meaningful variety of settings, and persons been moved to greater devotion and mitment in traditional settings. But who have experienced a love feast found it especially helpful in as them to experience both the hori and vertical dimensions of faith fresh new way.

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FOR SPACE

Debra M. Groves

Somehow
must get out
of this self-obsessed
space
tightly squeezing me
in I suck my breath
try to stand
up straight
the built-in slump
wins out.

Oh the choking claustrophobia
of materialistic middle-class neuroses
I stand on an ever-growing pile
possessions (McLuhan branded
self-extensions)
leavings of a narcissistic voyage
building up
I reach and strain
in cramped positions
crippled by acquiring
pains
and the pale-fleshed soul
aches
for a place in the sun.

The mountains wait.
In fantasies
whiterobed I sit
student of some ancient sage
to learn the essence of
simplicity
tranquillity
have no presence
in this vain and mortal shell.
Suburbia has branded me
named my dreams escapist
chained me down with good intentions
utopian ideals
demanding action.

I've whitewashed my cubicle
in this House of Detention
filled with necessity
possessions to brighten up the place
satisfy the greedy intellect
product
of a dying race.
My soul is getting cramped.

(Meanwhile
sun shines high
on waiting mountains.)

Hands that speak

Susan Avila

A DEEPLY TANNED MAN with gray hair signaled a welcome, then said, "You're at the right place. This is the class in finger spelling." As other men and women entered, they signed a greeting ("signing" is the act of communicating in sign language) then spoke aloud their welcome. What were these people, who could speak, doing at a class in sign language?

"We hope they'll pick up enough signs to enable them to reach out in friendship to deaf persons they meet, pass the time of day with them, and invite them to church," said slender, bearded Del Scriven, who, with his wife, Kathie, teaches this class.

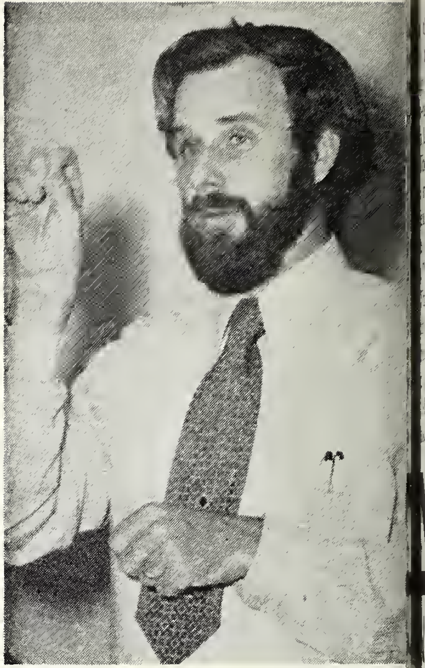
Its members are men and women of the Orangevale Church of Christ, as well as several children, including the Scrivens' own daughters, seven-year-old Valerie and five-year-old Danise. They started meeting every Sunday night for forty-five minutes a year ago. "I wish it could be for two or three hours," Del said, "but they're coming along pretty well. We started out slowly, then decided that learning to sign Bible verses (gesture them in sign language) would be good training."

"We sign the evening service," Kathie explained, "including hymns, prayers, and sermon, for deaf people attending our church. I hope that some of the members of our class will be able to take over that job occasionally. We can help them out if they get tired or stumped. Then it won't matter so much if I stay home when one of the girls is sick or we're away on vacation, because someone can take our place."

Del's goals for the class have modified slightly. "It's going to take a lot of practice to reach the point where they can do all, or even part, of a worship service. My real hope is that they'll feel confident enough to make overtures to deaf people. Because deafness isn't apparent as other handicaps are, deaf people are doubly isolated. They welcome friendly contacts with others, but anyone speaking to them can't see that they're deaf and wonders why they don't reply."

"This is why the expression 'deaf-and-dumb' is never used by deaf people. They believe the 'dumb' has come to mean stupid," added Kathie. "They are not necessarily mute either. It's just that they never hear words spoken and can't imitate the sounds, which is how hearing children learn to talk."

How well Kathie knows that! Their daughter Valerie has only residual hearing. "The doctor warned me there was a 50-50 chance of birth defects because I had German measles during pregnancy,"



Del Scriven signs Philippians 4:13.

Danise and Valerie Scriven, who are in the center of the front row, both "sing" in a signing choir. Above they are performing "Jesus loves me."

she said. "But when Valerie was b
she was so beautiful I was sure noth
was wrong. When she still couldn't
at two, I figured she was just spo
We gave her everything she wan
Why should she talk?"

But when their second daughter, D
ise, was born, Kathie saw the differe
between the girls' early development
knew something was wrong. "Loo
back, I did realize Valerie was slow
talk," Kathie admits. "But it still
six months to a year before I c
bring myself to take her to a docto
see why."

Loss of hearing in both ears was
diagnosis. "Not profound deafness tho
thank heaven, so she could hear a li
That hearing has deteriorated gradu
but it's been stable for about a y
and we hope it will stay at this le
This residual hearing is augmented
hearing aids in both ears. "They c
improve her hearing so much as
bring up the level of distortion, enab
her to distinguish vowel sounds.
consonants are more difficult for he
catch," Kathie explained.

Because her hearing loss was gra
Valerie learned some words, but
enough for satisfactory communica
with the Scrivens. So Del and K
attended an adult education class
began learning the manual alph
Kathie took yet another course
nearby junior college.

"They didn't offer it for credit

they do now," Del said. (For the two semesters American River Eve- College, Sacramento, has offered a unit course in dactylology, which is language.)

e Scrivens' efforts brought immedi- results. "Valerie blossomed! It was citing to be able to really communi- with her for the first time in her ' Kathie enthused.

here were still problems to overcome, as how to classify Valerie in school. has too much hearing to be deaf not enough for hard-of-hearing," he has spent some time in each .

Communicating by sign language has problems too. It's difficult to reduce ideas, like honesty or redemption, to hand gestures. Some words have no sign. The class had to use two signs, one for *king's* and one for *house*, in quick succession for the one word *palace*. The signs for *steal* and *person* were used for *thief*. Names have to be spelled out letter by letter, or a sign agreed upon by the speakers, because there are no signs for proper names. There is no tense; *is, are,* and *am* all have the same sign.

"This is changing today. There is a whole new set of signs being used and taught in the classes at American River College," Del said. "Endings such as *-er* and *-ing* are being incorporated. Tense is being differentiated in the new signs. Older deaf people are resisting the change but it will come. The new signs aren't so different from the old that anyone knowing the old ones can't understand the new."

The Scrivens use a combination of the old and the new signs in their Sunday evening classes, so their pupils will be able to "talk" with any deaf person they meet, no matter what his age. And that's really what a class in sign language for speaking people is all about!

NEWS

oose tightens around the people of Sahel

n Wieler

a six-year drought continues to tug noose ever closer around the necks eople in the Sahel, the Mennonite ral Committee projects a program urchase food grains from southern d, where the harvest was relatively l, for redistribution in the north re drought and famine are severe. ransportation, including the renting purchasing of vehicles to haul food medical supplies, is being initiated. ropean Mennonites and other mis- in Chad, including the Evangelical nce Mission (TEAM) and the Sudan ed Mission, are undertaking food ibution. The Missionary Evangelical n plans longer-range projects in ir- ion, crop diversification, small dam water reservoir construction, and well ng. Reforestation and pasture proj- are future possibilities.

ere, just south of the burning sands e Sahara and just north of the equa- lies the Sahel, the "fringe" as the s call it. This is the homeland of the ads who roam with their camels and s looking for pasture and water.

e world in which the nomads and ther Chadians live is shrinking. The ased herds, the overgrazing, the cut- of shrubs and trees for much-needed and the extended drought assist the winds to turn once renewable pas- and into bleak sand-swept desert. desert, marching relentlessly south, croaching on the very life of the le.

This sixth consecutive year of below-normal rainfall is especially difficult. No assurance is visible that the biblical seventh year will be the last year of drought. Village after village has had complete crop failure. The rains came late and ended early. Crops sprouted and grew, raising hope, only to die prematurely. Now the people sit and wait fatalistically. Allah has thus decreed, and who is man to question him?

Fortunately, the southern part of Chad has had good rains and good crops. Traders are eagerly buying up these crops. This means that those with money will be able to buy food. There seems to be no concern for the others. Although the harvest is barely finished, people are already hungry.

The Christian church in Chad, alive and growing, is in the throes of an intense struggle. A national movement to revert to African culture includes aspects unacceptable to the church.

A Chadian leader confided, "The time is here when we will need to decide whether to obey Christ and be ready to die, or to reject our faith."

The commonality of our Lord and our Savior impressed itself upon me in a powerful way when I met my Christian brothers and sisters in Chad. It is through them that Christ will be made known. They have the ongoing responsibility to teach, to share the good news, and to make disciples.

What can we North American Mennonites and Brethren in Christ do? Our churches need to hear the Chadian cry. Prayerful intercession is urgent. Encouragement is vital. Compassion is imperative. The nature of brotherhood must become visible.

This assistance will not come easily. Dedicated strong Christians are essential. An engineer, several agriculturalists, a hydrologist, a home economist, and a nurse are some of the persons required. The people of Chad, especially the church, need us in a special way. For those at home, it may demand sacrificial giving and living. May we discern what the Spirit is saying to the church.

Medical association condemns euthanasia

Policy makers of the American Medical Association have adopted a statement condemning euthanasia (mercy killing) but approving the right of patients to die "with dignity."

"The intentional termination of the life of one human being by another—mercy killing—is contrary to that for which the medical profession stands and is contrary to the policy of the American Medical Association," the statement said.

However, the delegates agreed that the patient and his family had the right to ask for the halting of "extraordinary means to prolong the life of the body" when a patient is irrefutably dying.

Seminar on civil religion scheduled

A civil religion seminar is planned March 9 at the Eden Mennonite Church, Moundridge, Kansas, by the peace and social concerns committee of the Western District Conference.

Cooperating in the planning is the Commission on Home Ministries. Members of the South Central Conference of the Mennonite Church are also participating.

"There is a lot of fuzziness on what civil religion is all about," said Harold Regier, CHM staff member for peace and social concerns. "At the seminar we want to look at whether civil religion is good or bad. In what ways is religion a positive influence for America and in what ways is religion used to sanction what the state does?"

Part of the day will be spent in twelve workshops on such subjects as "The Christian and the state; Biblical interpretation," "Public schools and civil religion," "Presidents and civil religion," "Civil religion and minority groups," "Civil religion's symbols, rituals, and holidays," "Faithfulness and/or assimilation," and "Civil religion and the arts."

The seminar will begin at 9 A.M. with a presentation by John Esau, associate pastor of the Bethel College Mennonite Church, North Newton, Kansas.

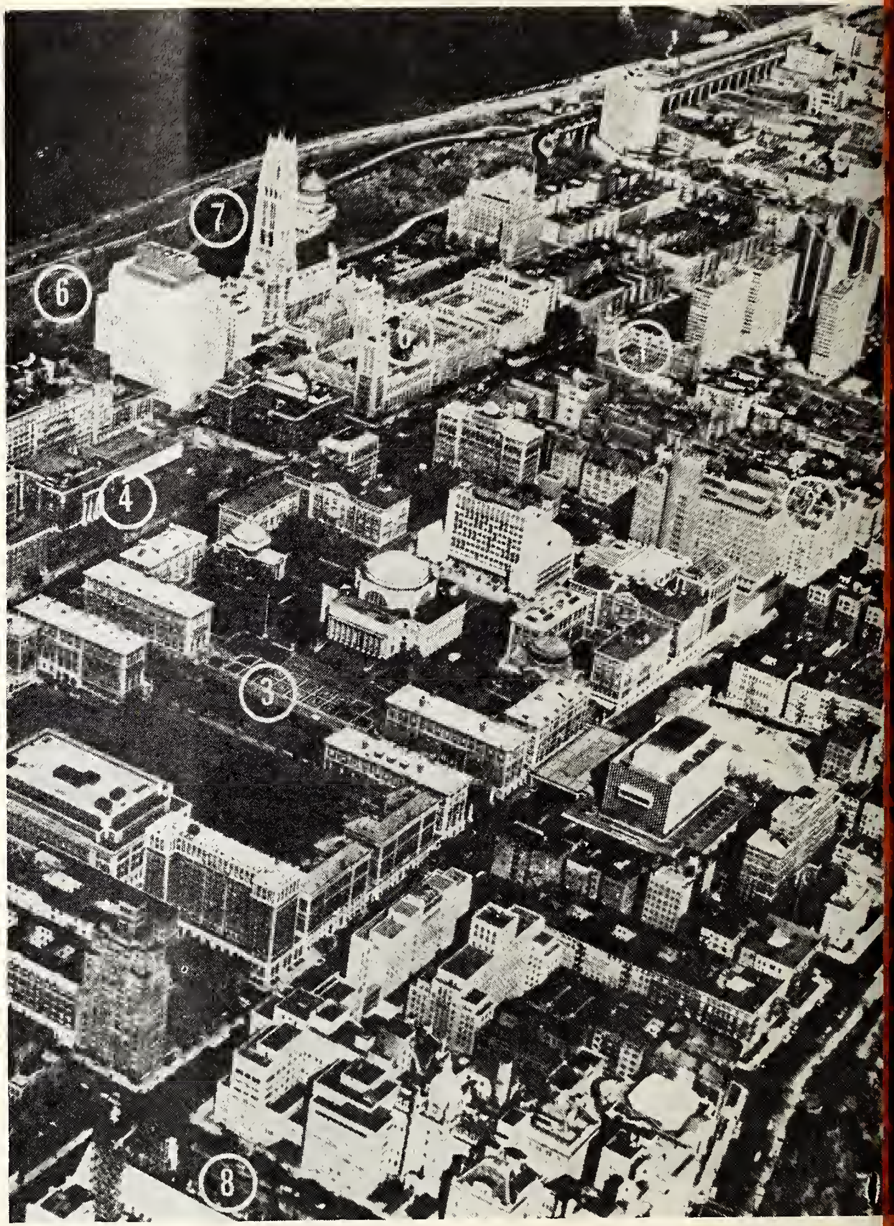
The luncheon speaker will be Delton Franz, director of the Washington, D.C., office of the Mennonite Central Committee Peace Section. The seminar will end at 3 P.M.

Tokyo church has new building

The Koganei Church in Tokyo, Japan, has recently dedicated a newly remodeled building.

The congregation is one of five Mennonite congregations in the Tokyo area which are supported primarily by the Brethren in Christ in North America and Japan. The Mennonite Board of Missions, Elkhart, Indiana, and the General Conference Commission on Overseas Mission, Newton, Kansas, also contribute to the work in Tokyo.

Members of the Koganei Church worked on the remodeling from June to October without the help of a professional contractor. "The national church learned many things from doing this project together, and it has been a wonderful experience," said missionary John Graybill.



New York institutions squirm

The Jewish Theological Seminary of America's announcement that it is consid
moving, perhaps outside New York City, focuses attention on Morningside He
an area of northern Manhattan with one of the heaviest concentrations of reli
and educational institutions in the United States. Located within a few bloc
each other are Jewish Theological (1), Teachers' College (2), Columbia Univ
(3), Barnard College (4), Union Theological Seminary (5), the Interchurch C
(6), Riverside Church (7), and the Episcopal Cathedral of St. John the Divine
One pressing problem for the Jewish Theological Seminary and the other in
tions is the need for more space. The seminary owns two partly empty apar
buildings which it wants to raze for a new structure. Legal snags, including t
attempts to prohibit the razing of the buildings, have delayed construction for
nine years. Columbia and St. John the Divine Church faced similar problems i
past when they attempted to expand. Another issue in Morningside Heights is
on the streets. There has been a rash of assaults in the area; last year a Col
professor was killed less than a block from Jewish Theological Seminary.
ployees of the Interchurch Center are warned not to go out alone at noon.

ENTRAL DISTRICT REPORTER

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CENTRAL DISTRICT EDITION

embers respond
conference goals

l 4 Bringing of innovative worship experiences to the church

ovations can bring meaning to services

rch worship has many purposes, but the worship experience needs to be mean-
ul. The pattern of many congregations is to have little variation in the worship
ice from one Sunday to the next. This can be a comfortable form, but may lack
taneous experiences. Christians need to be concerned that worship is truly a
, alive type of celebration of their belief in Christ.
facilitate innovative worship, congregations are now using flexible seating such
omfortable wood stacking chairs. With flexible seating, the congregation can be
nged differently from one Sunday to the next to make use of the best seating
ngement for each service. Pews tend to restrict a feeling of community in the
regation by making artificial dividers with pew ends. Semicircular seating ar-
ements give eye contact to other worshipers and promote corporate worship.
ther innovations for worship include having the service at different locations
as on the lawn in summer or at a retreat for a weekend. Besides location, many
s can be done with the content of the worship service. Having concerns shared
ng the service from the congregation and using lay people on panel discussions
nly two. For other ideas, discuss this subject with your pastor or church board.
as it says in Psalm 98: "O sing to the Lord a new song, for he has done mar-
us things." *Lyle Troyer, peace and service committee*

reased congregational participation will help

ideas do not seem innovative, but merely "runovers," as my small daughter
TV reruns.
om my recent poll of our young people, I discovered that they seemed to feel
we needed more prayer. Perhaps instead of more pastoral prayer, we need a
t time, scheduled for silent, individual prayers.
e have a sharing time each week for encouragement to others. Here again indi-
als can be heard.
meone suggested that ten minutes after church could be used for discussion of
ions to the sermon.
ach of us needs to be more mindful of the handicapped who cannot attend
ch services. Too many of us leave this experience only to our pastor. Many in
midst are lonely simply because we are so involved with ourselves that we do
ake time to visit those unable to be among us.
nall groups of teens and adults that meet in homes weekly could *study* (not
) the Bible as well as review and discuss current articles in Christian magazines.
each of us asked a neighbor who is unchurched to come to our weekly home
wship and then eventually to church, I'm sure our experiences would be more
ingful to us. *Jerilyn Baumgartner, education and publication committee*

Contemporary worship forms promote fellowship

I am for innovative worship, with some reservations, for at least two reasons that have to do with changes that have happened in congregations:

(1) In a congregation which has a number of people moving in and out of the community each year, we don't know each other as well as we did when we saw each other frequently during the week. A formal worship routine in this situation leaves us feeling we worshiped alone. We needed innovations to help us experience that Christ's coming broke down the barriers between ourselves and others. If we ever return to a small, stable village of people who knew others and their relatives all their lives, a more formal worship will be desired.

In other words, you may have to structure a ritual of fellowship (handshake with others) in churches of strangers that don't do it naturally.

(2) Also, because of congregational size or because urbanization has reduced our contacts with each other during the week, there are a number of small fellowships in a congregation. Therefore, Sunday morning worship becomes more a "conference of congregations" than when it was all one fellowship. As a result some of the worship time has had to shrink so people can find out what other groups are doing or discovering. We need time to find out what the church's money goes for, what the Sunday school is doing, what MDS experience someone had, or other kinds of "conference business" that deal with the whole congregation. At an earlier time in our history we could find all this out at the grocery store.

A few years ago, perhaps we were so relieved and warmed by the innovations that we celebrated that warm feeling or celebrated "celebration" instead of God's acts. But I think we are leveling out a little now and are learning what makes us feel manipulated and what aids us to feel open to God. During the trial-and-error stages there were some bad errors, but I think we have been helped. *Stanley Bohn, missions committee*

Tradition clings to worship

There is probably no area in which it is harder to break with tradition than in our worship services. We have become accustomed to certain types of services which get us into a worshipful attitude. While traditional services still appeal to many, there are many others to whom they are meaningless.

There is no evidence that Jesus in prayer or in speaking of sacred things used any pietistic language, as we persist in using the *thees and thous*. In fact he opposed artificial acts of piety practiced just for the sake of piety. His parables involved those things familiar to those with whom he talked. He dealt with current problems.

Pierre Berton in his book *The comfortable pew* says, "Why should not the church again use contemporary music to get its message across? What is wrong with a man with a guitar singing some new Christian folk song relevant to the new age? . . . In the matter of language the church has become a prisoner of its own cliches. Words like 'imminent,' 'justification,' 'atonement,' 'witness,' 'substitutionary sacrifice,' and many, many others are as obscure to nonchurchgoers as the jargon of Madison Ave. is incomprehensible to the clergy. It is no use saying that people *should* know what these words mean; the truth is that they *don't* know. . . . Is it any wonder that the church's attempts to reach the ear of modern man have so often failed?" (pp. 91-92)

What do you think? *The editor*

CEEP promotes stewardship

The Committee for the Encouragement of Estate Planning held its annual meeting last month in Elkhart.

The primary purpose of this organization, formed about a decade ago, was to bring cooperatively to the attention of individuals and churches in the Central District the importance of planning for the disposal of property after one's death. Members represented the college, the hospital, homes for the aged, and the district itself. Since that time the institutions themselves have put increased emphasis on this phase of one's stewardship. While the same emphasis continues, it also seeks to coordinate the activities of the institutions in this field.

The organization also seeks to emphasize the various areas of stewardship. To encourage activity in this area it emphasizes the importance of local church committees which promote this phase of the Christian life. It was felt at this meeting that there should be an active district individual or committee helping local stewardship groups through literature, suggestions for audiovisual aids in this field, and consultation with local churches. The need to educate younger individuals in the importance of stewardship and estate planning was also emphasized.

Officers elected for the following year were Herbert Fretz, Mennonite Biblical Seminary, chairman; Paul Dyck, Bluffton Memorial Home, vice-chairman; and Harry Yoder, Bluffton College, secretary.

Chicago area Mennonites to form CAM

Mention was made in the *Reporter* last month that a meeting was held of representatives of Mennonite congregations in the Chicago area to explore the possibilities of closer cooperation between the churches. There are thirteen Mennonite churches in the area with membership totaling over seven hundred. These churches hold membership in four different Mennonite conferences: General Conference, Mennonite Church, Mennonite Brethren, and Evangelical Mennonite.

Further work has been done looking toward increased cooperative effort. It is proposed that a Chicago area Mennonite council be formed, comprised of three representatives from each of the thirteen congregations. This council would be the decision-making body for the cooperative effort in the Chicago area churches. The council would meet annually, with additional meetings as necessary and as called by the steering committee.

The appointment of a CAM coordinator is proposed, probably beginning as part time and possibly later becoming full time. Among other things, this person would attempt to establish contact with Mennonites in the metropolitan area who are not a part of any CAM congregation. He would also edit a quarterly newssheet regarding CAM activities and distribute it to congregations and to others.

The problems and opportunities facing the church in a city area such as Chicago are different from those in a rural or semirural area. This proposed cooperation of Mennonite churches w
common problems and opportunit
should prove helpful.

Any unfinished business?

"Then whose shall those things be?'

As one door closed upon a year tha
past and another opened upon a n
year to come, thought turns to canv
what the past year has brought fo
or failed to produce. Thus there pas
in review things done which were
and in order, things which were
passed, or things which were und
postponed—matters of unfinished b
ness.

Question at issue here is whet
your answer to the above question f
within that category. Have you by
time determined what that answer s
or should be? If so, have you ha
framed in due manner that when
time comes your intents will be car
out? If not, there should be time
to attend to that important matter.

And if you do, you will find t
having made such provision for all in
ests concerned, including in some
the One from whom all good th
come, you will find yourself wal
through that second door with a mea
of satisfaction and assurance that
go a long way in making 1974 in
a new year. *R. L. Hartzler*

Bluffton College girls teach cooking in Lima

Bluffton College home economics
dents helped underprivileged chil
living in the south end of Lima, C
to have the opportunity to participa
a 4-H club. The project entitled
your own thing with food" was re
nized as an official 4-H club. It
held in the Mizpah Community C
in south Lima.

The program was for children
nine to twelve. Each week's co
lesson centered around nutritional s
food which would be relatively eas
the child to prepare at home. The co
girls also taught the children about
four basic food groups.

"The program was unique in th
was the first venture with college
dents assisting in a 4-H program,'
4-H county agent said. Bluffton C
students have for many years cond
tutoring sessions at Mizpah Cent
well as recreational activities and a
Christmas parties.

ristian life-style involves social concern

y Christians make the life of Christ the activities of the early church chief criterion for action. They that Jesus did not try to bring t social change; neither did the early ch bring pressures to bear on social ctures. They therefore conclude that not a part of their Christian duty mprove the conditions under which le live.

here is, however, another criterion h we should use in determining responsibilities now in the 1970s. n Jesus was asked to designate the t important law, he responded that was the greatest law, first for God, nd for our fellowmen. The love for rs should equal that which we have ourselves. Jesus was pointing out an lication of this kind of love when said, "Treat others as you would them to treat you" (Lk. 6:31). e practice this kind of love in action, ill involve more than just binding he wounds caused by disastrous so- conditions. It will mean helping to te conditions in which others have opportunity to live in the type ocial atmosphere in which we would to live.

I were poor and my children did have sufficient food, I would appre- it if someone brought them food. ould appreciate it even more if they ed to reorder society in such a way I could work to earn an adequate g for them and keep my self-respect. I were a refugee in Vietnam with home destroyed and my children med I would appreciate help. I would appreciated it even more if, through rnational cooperation and love, war been prevented. my son or daughter were a drug ict, I would appreciate anything that d be done to provide a cure. I would appreciated it even more if society been so organized as to make drug iction less likely. I were without Christ in my life, ould appreciate it if someone would me of the good news of the gospel. how much more effective it would f they showed me the love of Christ he way they live and included me loving, forgiving, redeeming fellow-

sus said, "Whatever you wish that would do to you, do so to them." ld you rather have others build a ety in which disaster would be un- ly, or help to salvage you after disaster had occurred? In our day creating the kind of society in which people have the greatest opportunity to live creative lives means a concern for the social order. Such concern thus becomes the duty of the Christian. "Let us stop just saying how we love people; let us really love them, and show it by our actions" (1 John 3:18).

Concern for the social order is not a substitute for personal evangelism. It is not a question of one or the other, but rather a concern for both. We must love the entire person, and the conditions under which families live have wide implications for their entire outlook and the values which they accept as their own. *Lloyd L. Ramseyer, Central District president and acting editor,* The reporter.

Indochina War continues

The following is an excerpt from a letter just received from a relief worker in South Vietnam.

There is hope . . . There is hope because the Vietnamese are a perceptive people. There is hope because there is love.

But there are still questions. Questions because the war goes on. Questions because the Saigon government censored the July 23, 1973, *Newsweek* article about political prisoners (the article was literally torn out of every *Newsweek* publicly entering the area of Vietnam under Saigon control) and because the Saigon government openly announced a completely offensive major military drive on October 22, 1973. Questions because every day I am conscious of the war. Questions because I have seen convoys of trucks still hauling bombs and because I have seen military escorts for trucks hauling rice *in Saigon* and because I have seen specially designed trucks actually hauling prisoners. Questions because the major cease-fire violations seem to be committed by the Saigon government which the United States Government supports. Questions because I never will be able to comprehend what it must do to my Vietnamese friends to have never experienced peace in their lifetime. Questions because I have been told with misty eyes and trembling voice that they really have prayed for peace and because I have been told with misty eyes and trembling voice that they don't understand why God doesn't let peace come to this land.

CD plans conference around family theme

The energy crisis with the shortage of gasoline and the possibility of rationing of gasoline makes it more difficult than usual to plan for the annual sessions of conference March 28-31. We must continue to plan, ready to adjust to conditions as they may develop.

The conference is to be at East Bay Camp, Lake Bloomington, Route 1, Hudson, Illinois. The Mennonite churches hosting the conference are to be North Danvers, Normal, Congerville, and Carlock. Some may fear the cool weather that early in the year for a meeting at a camp on the lake. This needn't concern anyone, since there'll be seven heated housing areas for 325 persons, plus a heated meeting hall with seats for 700.

The conference will not open officially until Friday morning, March 29.

The theme of the conference will be "The family as a Christian resource." The wider issues involved in this theme will be discussed by a keynote speaker early Friday morning. Then the conference will break up into smaller groups, with the various conference institutions and committees leading discussions on some area of the general theme. These group meetings will be about 1½ hours in length, with some input by the committees in charge, followed by discussions. It is hoped that out of these group meetings will come answers to such questions as, "What the Central District Conference should be saying to the churches concerning this general subject? What counsel can be offered to the churches for their thinking and growth in this area?" The program committee would like for their delegates to return home saying, "I learned something about this aspect of family life that I think our church should work on."

On Saturday each committee and institution will give a seven-minute report on concerns that need some conference discussion or action.

The conference will not close until Sunday noon. All delegates are urged to make plans to stay until that time. There will be a devotional service, a communion service, and installation of officers and committee members.

It is hoped that there can be adequate representation of the churches to attend the conference. Plans should also be made to bring back to the churches, not just "dry" factual reports, but some of the enthusiasm and vision which those attending have received.

evangelism-that-cares

Make disciples in all nations

Is Key 73 over?

This editorial was written by request by Leonard Wiebe, chairman of the special Central District Conference evangelism committee.

Key 73 was a nationwide effort to "call our continent to Christ." Instead of initiating some massive program, it suggested that each church find its own methods of helping persons to become conscious of Jesus Christ. While some people were probably not even aware of Key 73, there were many others who knew that their lives had been changed because of an encounter with Christ.

Perhaps the question facing us now is this: "How can we go on from here, building on that which happened in Key 73?" I am becoming more and more convinced that the most important ingredient in effective evangelism is motivation. Without motivation, nothing will happen. With motivation, people will soon find methods through which to share their faith.

New converts to the Christian faith often find ways to share their faith in a simple and beautiful way, even though they have never had an instruction class on evangelism. Too often we have first considered methods, and when certain methods did not suit our taste, we discarded the entire idea. While methods do provide handles at times, what we so desperately need is motivation. I am thinking of the kind of motivation which prompts us to pray for someone month after month, until that person comes to know Christ.

"Loving someone to Christ" has become a meaningful concept to me. This approach requires no huge program or finances. It begins with us, when we become aware of God's love for us in Christ. This love needs to be shared with others in various forms, through the character of our lives, our daily work, our warm friendship, and our words. It may begin with baking a pie for a neighbor or joining some friends for an evening of recreation. Whatever the activity, our thoughts will be filled with love for that person, supported by a discipline of prayer. So much depends upon the degree of our concern. To put it very simply, it is because of God's love for us that we are able to love someone else to Christ.

COM experiences increase in missionary applicants

Conference officials in charge of missions and voluntary service were recently lamenting the fact that applications were down compared with last year. Now, however, there has been a dramatic increase in the number of applicants for overseas mission work compared with a year ago. Only last February the Commission on Overseas Mission was lamenting the lack of applications. Now there are thirty-four active applications, and there are plans to send out several new missionaries next year. The age range is from twenty-one to fifty-six.

Plans are being made for a retreat for missionaries on furlough, missionary candidates, commission members, and resource people April 25-28. This will be the commission's first retreat since 1965. Robert Ramseyer, director of the Overseas Mission Training Center at the seminary, will be the director of the retreat. The sixty participants will discuss the missionaries' relationships to God, to other missionaries, to non-Christians, to the commission, to receiving churches, and to sending churches. The retreat is to be held at the Cabrini Contact Center, Des Plaines, Illinois.

Mennonite peace position has broad implications

Some feel that the very term "Men nite" is a handicap in evangelistic o reach. One reason is that the name in minds of some conjures up visions dress peculiarities or even horses a buggies. It is also felt that the position the church on war is unpopular makes an evangelistic outreach more ficult. This leads to a temptation to cept something less than a full comr ment to Christ as sufficient. Certai there can be no doubt that love sta at the center of the Christian ethic. we require a commitment to the pri ple of love without seeming to be narrow in our faith?

John A. Lapp, formerly executive retary of the MCC Peace Section, s "It is certainly right that the peace chu insight, tradition, and faith are im tant ingredients in the MCC's mission. it is this faith, this concern, this mes that raises the greatest amount of c troversy in our midst. The real issue all of us . . . is how a peace church m tains its faith, how a peace churcl evangelistic. I have the uneasy fee that we have accepted a Protestant nition of evangelism which focuses certain affirmations of faith without s cient emphasis on a truly new way of in Christ. Yet the life of peace has tical dimensions. To say no to war political act. To love the enemy—the mans—for Christ was a political act support the 'things which make peace' sometimes has political overt 'Blessed are those who work for pe they shall be called the sons of Go

An important question for our ch is, How we can have an effective prog of evangelism without compromising faith? What is your answer?

ving, active congregations

Eighth St. Church, Goshen, Indiana, ›erating a nursery school with near city enrollment. As of late Novem- there was only room for one addi- ıl three-year-old child. In addition ›achers and aides, two Goshen Col- students were doing field placement ıe nursery and serving as volunteers. ne-to-five adult-child ratio is main- ›d; thus there are three adults in class of twelve to fifteen. Sandy gerd is director of the school.

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izing that one way to help the work ıcc would be to promote the sale of ʒs made in self-help projects through- the world, the Bluffton First Menno- Church board appointed a commit- to investigate the feasibility of secur- retail sales outlets in the area. After ful study the committee recommend- he rental of a store building in Bluff- and the opening of a store for the ›ose of selling self-help articles of d, metal, and needlework provided ᴍcc. It was also suggested that the of donated used clothing could be to pay the overhead of such a store. recommendation was approved and ase was signed for an excellent loca- on Main St. Solicitation was ap- ‘ed for funds to get the project un- way. Volunteer help is to be used perate the store. Some projects of this have been successfully operated in ada, but this will be a pilot project he United States. January 18 has set as the date for opening the ›. Other churches in the area are ed to cooperate in this plan to pro- a sales outlet for articles made in self-help projects.

'he reporter last month we noted that id Whitermore, working out of the office in Newton, was assigned to district to work with the missions mittee making studies of possible ch planting in some of the major s in the area. Some have called this eration Paul," likening his work to l's missionary journeys. He is to come again later on repeat calls to follow he work he has done in some of these s, his "second missionary journey." will be accompanied on that tour by presentative of the missions commit-

avid began January 1 a one-third-time as director of Faith and Life Radio and Television. He will not be directly involved in production of radio or TV spot announcements, but will serve as a liaison with Mennonite Broadcasters, Inc. (Mennonite Church) and the Mennonite Brethren mass media committee in cooperative production ventures.

A feeling in many General Conference churches has been that catechism, leading to baptism and church membership, has been offered at an age when children have difficulty understanding as much about the Christian faith as they should. The Grace Church in Pandora has taken steps to defer catechism and baptism for one year. Only second-year catechism will be offered this year. In the future first-year catechism will be taught to those in the ninth grade, with second-year catechism and probable baptism, if the individual feels ready to take that step, for those in the tenth grade.

The First Mennonite Church, Nappanee, Indiana, had calendars printed with the name of the church and the time of services. One was given to each church family and one was placed in each room of the two motels in the town.

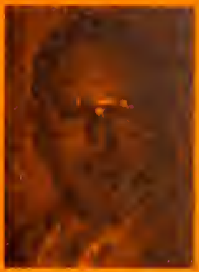
The Carlock and North Danvers, Illinois, churches, served by a team ministry of Walter Dyck and Elmer Wall, merged their choirs for a program of music. They presented the cantata "A festival of Christmas" at the North Danvers Church December 23.

Ed Springer installed at Markham Church

Ed Springer was installed as pastor of the Markham Mennonite Church at the morning service on Sunday, December 2. Jacob Friesen, Central District conference pastor, was in charge of the installation. He was assisted by Del Schrag, associate conference minister, Chicago Metro Association, United Church of Christ. The same morning there was an identical service of installation in which Mr. Springer also became the pastor of Trinity United Church of Christ, located in the same general neighborhood. The roles of Mr. Friesen and Mr. Schrag were reversed in this second installation. Mr. Springer's predecessor, Mr. Voth, had also served both of the churches for some time.

Russell Welty appointed new camp director

E. Welty


R. Welty

Russell Welty, currently pastor of the Bethel Church near Fortuna, Missouri, has accepted the call to become director of Camp Friedenswald. He has resigned from his pastorate and expects to begin his new duties about March 1.

Russell is originally from Pandora, Ohio, where he and his wife were members of the Grace Mennonite Church. Mrs. Welty was formerly Ellen Wagner of Mount Corey, Ohio. They have three children.

Before responding to the call of full-time Christian service, Russell spent thirteen years in the egg business in Pandora. In his mature years he felt that he should enter the Christian ministry. He then took a year of work at Winebrenner Seminary, operated by the Church of God in Findlay, Ohio. For the past three years he has been paster of the Fortuna Church.

Because of his past experiences in business and in the pastorate, as well as through his personality, Russell seems well prepared for the work which he will undertake. Directorship of the camp requires business ability, devotion to the church, and the ability to get along with people of all ages. These are attributes which we believe that Russell possesses. We trust that the Weltys will have the support of the church in their new assignment.

Service assignments given

Leonard and Janet Schmidt have begun a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Indiana. Leonard is a member of the United Mennonite Church, Dunnville, Ontario, and Janet is a member of the First Mennonite Church, Bluffton, Ohio. The Schmidts are serving as program directors of the VS unit in London, Ontario.

WOMEN
AT
WORK
WMA

Theme . . . *"For everything its season, and for every activity under heaven its time. . ."* (Eccles. 3:1).

A declaration of intention

As we begin a new year in WMSC (WMA) we would remember

In our fellowship of worship:

that it is God who has loved us, called us and made us serviceable in his kingdom,
that his Son demonstrated the quality of service that accomplishes his will,
that his Spirit awaits our asking for the work marked as our own.

In our fellowship of nurture:

to thank God for daily sustenance,
to share ourselves as we would our bread,
to spread the glow of friendship as we experience the warmth of Christ's love,
to enjoy the children among us, remembering that our lives color theirs,
to blend our desires with the concerns of others,
to steep our conversations in kindness, our judgments in truth and mercy.

In our fellowship of service:

to anticipate the thrill of learning new skills,
to potluck our talents as we would our food,
to value individuality as we prize variety in color,
to observe the worth of small things, that from bits and scraps many grand designs emerge,
to see the value of mended things, whether of cloth or relationships,
to feel the common thread of humanity that binds us to man in need,
to combine our energies in projects of cooperation.

And we offer this our prayer:

Our Father, we thank you

for accepting our praise and worship,
for providing our physical and spiritual nurture,
for helping us discern the talents a
gifts among us and offering opportu
ties for their use in Christian servic

Bless the work of our hearts and har
to your glory. Amen.

—*Virginia Kreider,* WMSC *vo*

ABS holds Chicago meeting

The American Bible Society was asked to program a one-day meeting of the consultation of Overseas Mission and Home Ministries boards, held at the Nielson Restaurant in Chicago on October 24. Verney Unruh, Newton, Kansas, invited persons of different Mennonite boards to meet with them to learn of the work of the American Bible Society. For our meditation, Andrew Shelly spoke of the crucial time of the Bible.

The representatives from the American Bible Society were Arthur Borden, Jr., John Erickson, Warner Hutchinson, and Alice Ball. They very adequately explained and answered questions concerning the society. We learned that the American Bible Society has an advisory council of forty-eight lay people who meet four times a year. The twelve-member controlling board has divided its interests in three phases: (1) promotion, (2) finances, and (3) program.

The ABS has made a significant contribution in the area of translation. Complete Bibles are now available in 255 languages, and the New Testament is available in 346. Segments of the Bible are translated in 1,500 different languages, which represent 97 percent of the world's population. However, the other 3 percent speak in another 1,000 languages.

The ABS is seeking to reach a segment of our own population which would not be reached without added effort. They have printed a complete Bible in Braille for the blind. They have also made the Bible available on records for the aged, blind, or slow readers. Much time is being spent translating the Bible in modern versions for young people and into story-form for children, so the good news can be more easily understood by these age groups.

Within the next twelve years ABS plans to translate, produce, and distribute 725,000,000 Good News Scripture Literacy selections in more than 200 languages for those who are eager to read and study the Bible but only have a primary skill in reading. The name of this vast and very much needed program "Good news for new readers."

The ABS, 1865 Broadway, New Yo
New York 10023, is ready to rece
contributions, to answer all questio
and to provide literature. Although
Bible finds an important place on m
of our shelves, to many it is a lo
sought-for book or even a never-hea
of story. Write to the ABS to learn h
individuals and groups can help re
more people.

The four speakers from ABS were
just ordinary persons, but were unself
caring people who are trying to m
this world more like the one God inte
ed it to be. *Pauline Yoder, General C*
ference projects advisor

Indiana cutting room serves benevolent causes

Since many societies have been as
to make layettes this year, some of
may want to take advantage of
Indiana cutting room. This nonp
organization serves all denominati
organiaztions, or persons as long as
material purchased is used for ch
or benevolent causes. All work don
the cutting room is voluntary.

Merchandise includes material by
yard or bolt, ready-cut garments,
batting and linings, flannel blankets,
towels. Ready-cut garments include
nel and seersucker layettes, hos
gowns, shaped or straight diapers,
aprons. Dresses, shirts, pajamas, s
and panties are cut in any size f
baby to size 14.

The store is located in Millersb
Indiana, next to Benders Grocery.
open every Thursday from 9 A.M.
P.M. All other days call Mrs. Sa
Graber at (219) 642-3459.

Please send your questions and or
to the Indiana cutting room, Millersb
Indiana 46543.

Material for this page should be sent to
Marjorie Nester, 623 E. Chestnut St., Bloo
ton, Ind. 61701.

opeka Church has 75th year

General Conference Mennonite ch in Topeka, Indiana, celebrated eventy-fifth anniversary on Sunday, mber 2. The church was begun in , when a number of families living r near Topeka, members of the Sil- St. Church, found it inconvenient to l that far to attend services. John l, pastor at Silver St., began holding ces near Topeka, first only once a th and later every two weeks. At the services were held in a building erly occupied by the Church of the hren. In 1898 a building was pur- ed one half mile west of Topeka, was moved nearer to the village.

hn Lehman was the first resident or of the church, serving from 1901 918. The congregation was first or- zed in 1902 with twenty-one charter bers. Under the leadership of Mr. nan the church grew to one hundred ty members by 1918.

he present church building was com- d in 1927, and was dedicated on 5 of that year, with Emanuel er preaching the dedicatory sermon.

1930 the Maple Grove Church, south of the village, merged with the town church. R. L. Hartzler had been pastor of the Maple Grove Church, which had joined the Central Conference in 1927. Earl Salzman was pastor of the Topeka Church at the time of the merger.

A number of former pastors and their wives attended the anniversary service. Those attending and the years of their pastorates were Mr. and Mrs. Wilmer Shelly, 1941-47; Mr. and Mrs. Esko Loewen, 1948-53; Mrs. Orlin Frey whose husband was pastor 1953-56; Mr. and Mrs. Roy Henry, 1957-60; Mr. and Mrs. Ernest Bohn, who served as interim pastor 1960-62 and again in 1966; Mr. and Mrs. Willard Schrag, 1962-66; and Mr. and Mrs. Abe Peters, 1966-72. The present pastor is Richard Bucher.

All of the former pastors present had some part in the service, with Willard Schrag preaching in the morning service. The entire group enjoyed a potluck carry-in-dinner at noon, and the fellowship which was associated with it. It was a day of inspiration, filled with hope for the future.

ember 2 marked the seventy-fifth anniversary of the Topeka, Indiana, Church. to attend the festivities were many of the former pastors, each of whom partici- d in the services. The present pastor is Richard Bucher. A potluck carry-in dinner wed the morning worship.

MCC volunteer paraphrases Paul's love chapter

Margaret Gingerich, MCC volunteer in Botswana, wrote the following paraphrase of I Corinthians 13 immediately after attending an Africa Afro-American Inter-Mennonite Conference. Her home is Cocalomus, Pennsylvania.

If I could speak French, Swahili, and Amharic fluently without studying them and could understand all the languages of the world but didn't love others, it would be a useless talent.

If I had the gift of prophecy and could foretell the future of all the African countries and the outcome of the war in the Middle East and even predict what will happen to Nixon but didn't love others, of what good would it be?

If I had such faith that I could pray all oppressive governments out of power but did it without love, it would be a useless exercise.

If I gave everything I had to oppressed minority groups and was put in prison or even killed for my subversive religious activities but had no love, I may as well have done nothing.

Love is patient with people, although sometimes impatient with their actions. It is never boastful or proud except in Jesus and the brotherhood of the cross.

Love does not force its ideas on others but takes time to explain and also to listen to its brother's reaction and tries to understand the heart of which the reaction comes.

It does not allow slights or criticism to twist its mind or embitter its soul. It will never rest until all men in every country in the world are truly free, and it rejoices whenever it sees one brother walking out of his chains.

If you truly love someone, you will love him to the end and bear the demand on your time, money, and personality he makes. You will always believe in what he has the potential to be and always credit him with having good motives and always back him up against his accusers.

All our special gifts of singing, preaching, teaching, administering, organizing, philosophizing, theologizing will end one day, but not love. Even the special gifts of prophecy and speaking in tongues will someday be unimportant.

Our knowledge is so limited. Even with our gifts of organization and economic insight and powerful preaching, the church is far from perfect. Even after having an AFRAM conference with many fantastic speakers, our knowledge of each other's cultures is only just beginning.

But when we have completed our long walk down freedom's road, then we will no longer have need of these gifts. We will have arrived in a place where political infrastructures, social stratification, skin color, culture, and language differences no longer separate us.

When I was a child, I acted like a child. I was sometimes very stubborn trying to prove who I was, sometimes very happy, laughing, because I could see no evil around me, sometimes very sad, crying, because I felt that everything was against me.

As I mature, I understand better who I am. My eyes have been opened to many injustices around me, but I have also gained a faith in God that all will not end in disaster but that he will triumph.

In the same way our understanding of God and his love for us and his family and his acting in history on behalf of his family is still very limited. But one day we will know it all because we will be right there with our Father, who has all the power.

In my own life at the moment, I cannot understand the outline of the composition of my life, but one day when the composition has been completed, I will read and understand each word of every sentence in all the paragraphs.

There are three things that are lasting—faith in God and his power to direct the affairs of men, hope for a world where people of any color or tribe live as a family, and love for God and each other.

The most powerful of these is love.

Ben Sprunger speaks at Freeman's Founders Day

Ben Sprunger, president of Bluffton College, was the speaker for the annual Founder's Day celebration at Freeman Junior College, Freeman, South Dakota. He spoke at both forenoon and afternoon sessions. In the forenoon he spoke on "A challenge for the church." He said that it is important that the church be involved in evangelism, citing declining church membership and its implications for the impact of Christianity in our culture. In the evening his topic was "A challenge for Christian education." He discussed the expansion of Christian education from a parochial base to a mission base and the potential for growth and development in a post-Christian society.

MEDA illustrates brotherhood economics

"MEDA: A venture in brotherhood economics" is a new filmstrip available from the audiovisual library, Faith and Life Press, Newton, Kansas.

The sixty-seven-frame filmstrip, written by Burton Buller, shows people in South America, Africa, and Asia who have formed partnerships with Mennonite Economic Development Associates to start business or farming operations. North American investors, through MEDA, provide capital to start the pr
ect. When the partner is able, he or
buys out MEDA's share.

Projects mentioned include a poul
project, a hammermill, a tannery, a me
collection business, tailoring, drugsto
and a day-care center.

The filmstrip is available in return
a freewill offering or other contribut
and may be ordered from the audiovis
library, Box 347, Newton, Kansas 671

VITAL STATISTICS

MARRIAGES

Carlock, Carlock, Ill.: Paul and Linda Schultz, Nov. 3.

First, Bluffton, Ohio: Mary and Mike Edmiston, Dec. 22.

Maplewood, Fort Wayne, Ind.: Ava Beachy to Terry Keeler, Nov. 10; Tom Reenes and Ruby Yoder, Nov. 3.

ANNIVERSARIES

First, Berne, Ind.: Mr. and Mrs. Peter B. Lehman, 59th, Nov. 26; Mr. and Mrs. Oswald Liechty, 51st, Nov. 12.

Grace, Pandora, Ohio: Mr. and Mrs. Harry Hauenstein, 50th, November.

NEW MEMBERS

Eicher, Wayland, Iowa: Steven Freyenberger, David Graber.

First, Bluffton, Ohio: Ted and Joan Bauman, Gary and Marilyn Bishop, Dale and Lu Derstine, Paul and Lois Dyck, Steve and Nancy Jacoby, Tim and Pauline Kruse, Eleanor Loewen, John and Cheryl Slotter, Ada Yoder, Jeff and Jeannine Yordy.

Maplewood, Fort Wayne, Ind.: Ron and Gretchen Eichorst, Sharon Gephart, Galen and Thelma Peters.

BIRTHS

Ebenezer, Bluffton, Ohio: to James and Nancy Spallinger, Randall Paul, Oct. 21.

First, Berne, Ind.: to Mr. and Mrs. Paul Habegger, Holly Ann, Oct. 29; to Mr. and Mrs. David Mann, Roberta JoAnn, Nov. 8; to Mr. and Mrs. Lewis Sprunger, David Esselstyn, Nov. 14.

First, Bluffton, Ohio: to Dale and Lu (Shetler) Derstine, Matthew Timothy, Nov. 18.

First, Normal, Ill.: to Harlan and Jane Hieser, Brandon Morris, Oct. 19; to Bruce and Beverly Sommer, Sara Jane, Oct. 23.

Maplewood, Fort Wayne, Ind.:
Malcom and Robin Lehman, Julie
rie, Oct. 14.

Oak Grove, Smithville, Ohio:
Charles and Wanda Hostetler, Rod
Lynn, Sept. 29; to Ronald and Ja
Klett, Brian Andrew, Sept. 29.

Salem, Kidron, Ohio: to John Hofs
ters, Hans Nicholas, Oct. 19; to Ni
and Becky Sohar, Nov. 11.

Wayland, Iowa: to the Loren Beac
Terry Dean, Oct. 24.

DEATHS

Carlock, Carlock, Ill.: Charles H.
derson, Oct. 12.

Ebenezer, Bluffton, Ohio: Olive S
ner, Oct. 18.

First, Berne, Ind.: Edwin Baum
Nov. 8; William Bixler, Mrs. Ho
Gibson, Oscar Minnich, Mrs. Harry
Creery, Agnes McCrory.

First, Bluffton, Ohio: Levi Gable,
19; Magdalena Plenert, Nov. 1.

Hively Ave., Elkhart, Ind.: R
Kauffman, Oct. 23; Ina Plank, Dec
Ruth Schmidt, Nov. 25; Ted Schm
Nov. 25.

Oak Grove, Smithville, Ohio: A
J. Schrock, Nov. 23.

Pulaski, Iowa: Dora May Augsp
ger, Nov. 20; Edward M. Cowles,
13.

Salem, Kidron, Ohio: Mrs. Wi
Hofstetter, Nov. 12; Edward Mi
Nov. 10.

United, Peoria, Ill.: Foraker, Nov
Nellie Unzicker, Oct. 29.

Material for Vital Statistics should be sen
Jacob T. Friesen, 2625 Pleasant Plain, Elk
Ind. 46514. Other material for the Ce
District Reporter should be sent to Lloy
Ramseyer, 488 West Elm St., Bluffton,
45817.

Jnt centennial festival nned in Wichita in October

Mnonites from three different conferences will join next fall at Century II vention center in Wichita, Kansas, to orate the coming of Mennonites to ral Kansas in 1874.

he centennial observance October 3 will include the premiere perance of a specially commissioned by Urie Bender; a musical involving or, Bethel, and Hesston colleges; an festival; a concert by the 500-voice nonite Men's Choir; exhibitions of s; a worship service; and the annual ness sessions of at least two of the ferences.

articipating Mennonite groups are the tern District Conference of the General Conference Mennonite Church, the thern District of the Mennonite Brethren Church, and the Kansas area of the th Central Conference of the Mennite Church.

ncestors of many General Conference nonites and Mennonite Brethren imrated to Kansas from Russia one dred years ago. Ancestors of many he Mennonite Church came to the at the same time from other parts he United States.

he three Mennonite Conferences will common speakers for their conference sessions, with separate sessions only business, according to Harley J. cky, North Newton, Kansas, execusecretary of the centennial committee.

nrad Grebel College stalls president

out 300 people witnessed the aftern installation of Frank H. Epp as second president of Conrad Grebel lege, Waterloo, Ontario, on December 9.

n his acceptance address, Mr. Epp lined his vision for the "small college on a hill."

n the context of the principle of the ical leaven, the mustard seed, the , and the light, he built a case for existence and effectiveness of a small itution.

le brushed aside criticism that the ege may be too Anabaptist-Mennonite nted in its emphasis. It has nothing do with a narrow denominational phasis. "Our passion quite simply es from the enormous educational religious potential that is unlocked the Anabaptist-Mennonite materials," explained.

He advocated an emphasis on quality education rather than on quantity. Performance, he said, should not be measured by student enrollment, but by the degree to which life and knowledge are integrated and the extent to which deeper emotions are stirred. Such stirring, he said, links the student both to divinity and to humanity.

Indian land study begun

Study materials and articles on previous Indian ownership of Mennonite lands are being researched in conjunction with the 1974 centennial of the coming of Mennonites to the prairie states and provinces.

The project is sponsored jointly by the Commission on Education and the Commission on Home Ministries. The actual research is being done during the spring semester by students in Mennonite colleges.

The students will look at historical and government documents and interview Indian people in their areas of the U. S. and Canada. The study will also look at the relationship of Indians and Mennonites in Paraguay.

Loris Habegger, general editor for COE, said the study will attempt to make Mennonites aware of how the Indians lost the land and Mennonites acquired it and how this has affected Indians. The study will also seek to develop a climate in which Indians and whites can work at present problems and concerns.

Possible uses for the research results include articles in local newspapers in Mennonite communities, articles in Mennonite publications, a pamphlet relating to the centennial observances, and a study guide for Christian education.

Some of this material would be ready for distribution in late summer or early fall.

Africa mission group joins interchurch association

Africa Inter-Mennonite Mission has been accepted as a member of the Evangelical Foreign Missions Association.

Sponsoring groups of AIMM are the General Conference Mennonite Church, Evangelical Mennonite Church, and Evangelical Mennonite Brethren Church. AIMM has missionaries in Zaire and Lesotho.

The AIMM board had voted to apply for membership at its April meeting.

The Evangelical Foreign Missions Association is a voluntary association of more than sixty denominational and nondenominational foreign agencies. Members include the Assemblies of God, Christian and Missionary Alliance, Conservative Baptist Home Mission Society, American Leprosy Missions, Free Methodist Church, Evangelical Mennonite Church, Mennonite Brethren Church, Pentecostal Assemblies of Canada, World Vision International, and Youth for Christ International. The EFMA is affiliated with the National Association of Evangelicals.

Joint ministers' course coming in Winnipeg

A one-week institute for ministers and layworkers, sponsored by the Mennonite Brethren Bible College and Canadian Mennonite Bible College, is scheduled to start February 25.

In the morning there is a choice between two courses: "Israel and the church" and "Law and gospel." During the afternoon, participants can study either the history of Mennonites in Canada or the theology of sin and grace. All sessions will be two hours long. Each afternoon there will be a convocation.

The Mennonite Pastors Fellowship of Winnipeg is sponsoring a marriage enrichment seminar during the first four evenings of the week. These are open to institute participants as well as other people in the area. Abraham Schmitt of Souderton, Pennsylvania, will be the resource person.

Lectures will launch college's 75th anniversary

January has been designated as Founders Month as Bluffton College launches its seventy-fifth anniversary celebration. The observance will continue through a series of special events during the remainder of the 1973-1974 academic year and on into 1974-1975.

The focus of the program in January will be around three memorial lectures to be given in memory of the first three presidents of Bluffton College. All three are deceased. The former presidents to be honored include N. C. Hirschy, the first president, 1900-1908; Samuel K. Mosiman, 1910-1935; and A. S. Rosenberger, 1935-1938.

Two of the three lectures will be given by former presidents of Bluffton College: Robert S. Kreider (January 4) and Lloyd L. Ramseyer (January 15). The third will be presented by Burton Yost (January 23).

Cooperation grows despite creaky structures

William T. Snyder

November 30 is an important date at the Mennonite Central Committee. It marks the end of the fiscal year when we complete reports and evaluations on the preceding twelve months. I reflect on the past year with some recollection of what happened to Lot's wife when she looked back. Perhaps the big question is whether there is any kindly light amid the encircling gloom at this year end.

The year opened with the Managua earthquake of December 23 and closed with reports from representatives Ray Brubacher and John Wieler (see page 39) who have just returned from witnessing the worst drought in Africa's history. One million hungry nomads roam the area directly south of the Sahara. MCC is working with French Mennonite missionaries in Chad and through the African churches to help these people.

For the first time, over 500 people are serving abroad under MCC. Four hundred eighty-eight served abroad last year. They are scattered in thirty-nine countries. The number of people in service in North America declined from 196 to 159. The total number in service is thirteen less than last year.

MCC (Canada) involvement in MCC has grown by practically all measurements. There is enthusiasm and increased inter-Mennonite cooperation in local communities. The percentage of inservice personnel from Canada has increased from one-fourth to one-third of the total. This happened without the pressure of a military draft.

In 1974, for the first time since the Korean War, no conscientious objectors will be under assignment by the United States Selective Service. According to Byron Pepitone, director of Selective Service, all present 1-W men should have completed their service by April.

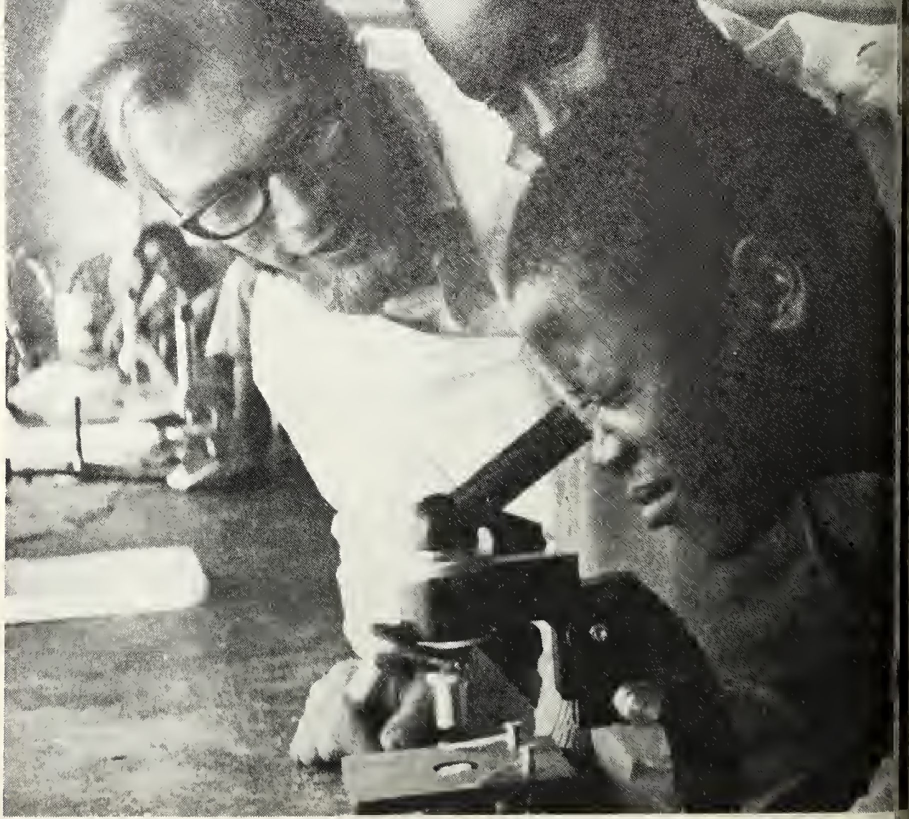
Few years have compared with 1973 for upheaval abroad. The Vietnam truce has not held securely. MCC has had to plan its work on a tentative basis. We anticipated that Atlee Beechy would be able to visit North Vietnam in December. However, at the last minute the North Vietnamese did not grant visas. We do not know their reasons but presume they are related to the status of the truce.

Constituency response to the India famine needs was a ray of light. Many farmers contributed wheat. Others contributed funds. Food and famine will be a major topic at the MCC annual meeting in Hillsboro, Kansas, January 17 - 19. There is no better place to discuss food and famine than in the breadbasket of the United States where one hundred years ago Mennonites introduced Turkey Red wheat. We want to think more about our responsibility for encouraging constructive public policy in the use of United States and Canadian foodstuffs in a world of growing food shortages.

One of the high points for me in the past year was the MCC self-study that culminated in a conference at the Cabrini Contact Center in Chicago. At Cabrini there was a note of celebration, confirmation, and encouragement for the work that various Mennonite and Brethren in Christ people are doing throu
MCC. There are problems, to be su
but the commitment to working toget
on those things we can best do toget
is just as strong in 1973 as it was in19

The younger people in the churc
present real hope. MCC volunteers toc
mostly young people, are better inform
are better trained, and have more c
world outlook than a generation a
Although there was something of a r
aise in 1973, especially on the campu
one can already sense a growing inte
among young people in finding purp
in their lives through commitment
Christian service.

There is a growing awareness of
need to make greater use of women



MCC's corps of workers abroad for the first time exceeded 500 in 1973. Above
Ratzlaff, a teacher in Botswana, provides some lab instruction at Moeding Coll
Although the number of overseas workers increased, MCC's personnel roster
North America declined from 196 to 159 during the past year.

responsible positions in MCC and e church as a whole. But 1973 was an outstanding year for this. MCC wants to work more on recruitment involvement of minority groups.

ie past year was a time of transition the structures creaking and groans the vision for cooperation expands. it ended with both hope and light hose who are committed to work her in ministering to the world's ; by word ond deed in the name pirit of Christ.

hel College begins tennial village

year 1974 marks the hundredth versary of the beginning of Mene migrations to central Kansas from a. As a memorial to the prairie ige of these pioneers, a centennial e is being established near Bethel ge.

o 100-year-old houses are to be d from their locations near Goessel rm the nucleus of the village.

earheading the project are Gary , Cornelius Krahn, Ed G. Kauf- James Juhnke, Larry Voth, and ld Schultz, who compose the cenl committee of Bethel College.

wan-Japan Mennonite ference set in March

iwan-Japan Mennonite conference, irst of its kind in the Far East, ake place in March in Japan.

rk Chen, chairman of the Fellowof Mennonite Churches in Taiwan, the idea for the conference grew of such experiences as the work s in various Asian countries in reyears, the Asia Mennonite Confer- and other opportunities for interh and cultural exchange.

ious thinking about such a conferbegan two years ago, and an invitato Taiwan from the chairman of yushu Mennonite Church Confer- in Japan has been given.

e Taiwan church hopes to send fifteen representatives, who will isit churches in Korea.

rds & deeds

o-called *Paraguayan school* in Yalve , Paraguay, ended its school year tober with 110 students: sixty-five uayans, thirty-nine Indians, and six onites. For the first time, a girl mong the three Indians who com- the sixth grade, *Mennoblatt* reports.

RECORD

Workers

Rufus Jutzi of Cambridge, Ont., has been named regional director of Mennonite Foundation of Canada. His duties will commence July 1. Mr. Jutzi has held pastorates in the Ontario Mennonite Conference for twenty-three years. Prior to that he had fifteen years of business experience in the farm equipment and contracting fields. Mr. Jutzi, who will be based in Ontario, will work closely with a national director who will be located in Winnipeg. This position has not yet been filled.

Harold Reimer, United Mennonite Church, Vineland, Ont., has begun a two-year term of service with MCC in Dixville, Quebec. He is serving with mentally retarded children. Harold is the son of Abram and Mary Reimer, Jordan, Ont.

Willard and Selma Unruh, Bethel College Church, North Newton, Kans., will spend up to four months as mission volunteers in India, beginning in January. Under the Commission on Overseas Mission of the General Conference Mennonite Church, Willard will organize a maintenance and shop program at Sewa Bhawan Hospital in Jagdeeshpur, India. The program has been without staff since 1970. He will also train Indian workers to take over the program. Selma will help set up a typing program at Janzen Memorial School in Jagdeeshpur. The Unruhs were missionaries in India from 1948 to 1953, when Willard served as builder and mechanic. He is now maintenance engineer at Prairie View Mental Health Center, Newton, Kans.

David Whitermore, now serving in a church extension assignment with the Commission on Home Ministries, will take on a one-third-time job as director of Faith and Life Radio and Television, beginning Jan. 1. He will not be directly involved in production of radio programs or television spot announcements, but will serve as a liaison with Mennonite Broadcasts, Inc. (Mennonite Church) and the Mennonite Brethren mass media committee in cooperative production ventures.

CAMP MEN-O-LAN
Quakertown, Pennsylvania

NEEDED:
CAMP ADMINISTRATOR

- Full-time position
- Starting September 1974
- Responsible for program and facilities
- Distinctively Christian camping ministry
- Operated by Eastern District Conference of the General Conference

Interested individuals direct inquiry and resume to:
Camp Men-O-Lan
Route 1
Quakertown, Pa. 18951
Phone (215) 256-8359

Audiovisuals

MEDA: A venture in brotherhood economics is a new filmstrip available from the Audiovisual Library, Faith and Life Press, Newton, Kans. The sixty-seven-frame filmstrip, written by Burton Buller, shows people in South America, Africa, and Asia who have formed partnerships with Mennonite Economic Development Associates to start business or farming operations. North American investors, through MEDA, provide capital to start the project. When the partner is able, he or she buys out MEDA's share. Projects mentioned in the filmstrip include a poultry project, a hammermill, a tannery, a metal collection business, tailoring, drugstores, a day-care center, and a furniture shop. The filmstrip is available in return for a freewill offering or other contribution.

Calendar

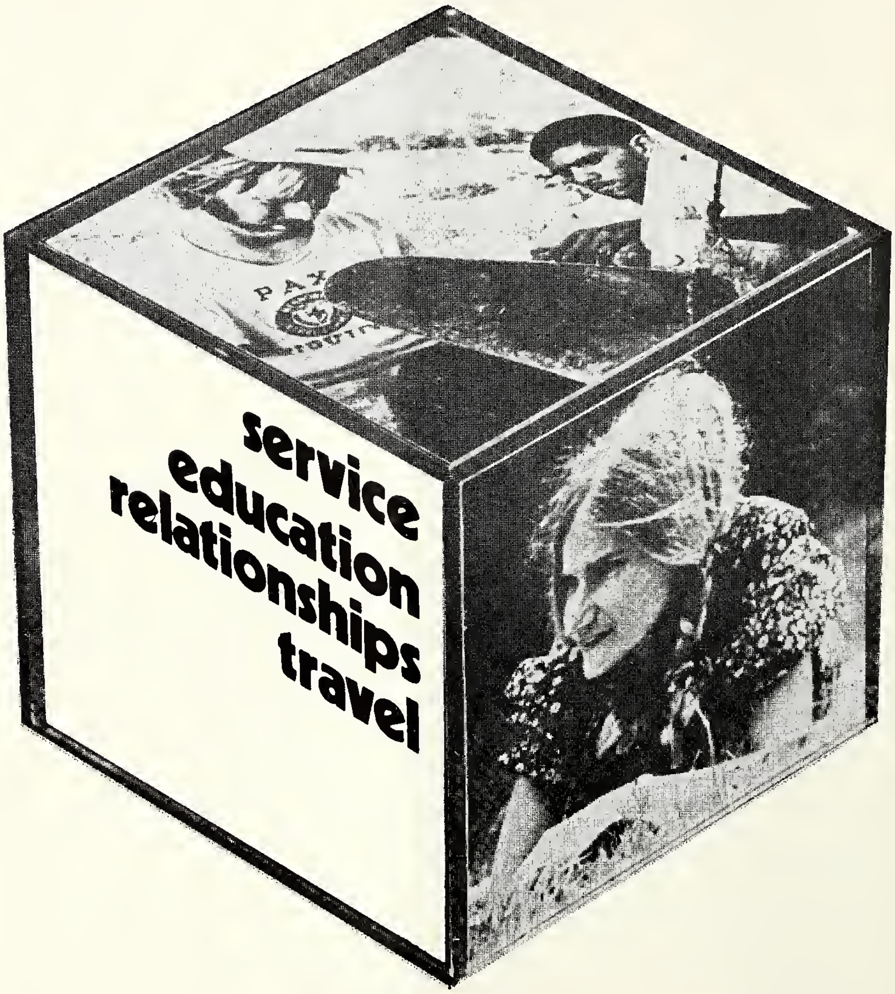
Feb. 7-10—South American Conference, Delta, Uruguay.

Feb. 21-22 — Mennonite Council on Mass Communications, Indianapolis, Ind.

Canadian

Jan. 24-26—Council of boards, Conference of Mennonites in Canada, Winnipeg

Putting Together the Pieces



Putting together the pieces of your life
in a way that reflects love
for Christ and others
isn't easy.
It may mean digging in hard
where you are.
It may mean stretching yourself
to face new places and new people.
Part of Christ's call is to find your life
by losing it in service.
How are you putting your life together?

Write:

MCC
Akron, PA 17501

MCC
Winnipeg, Man. R3T 2C8

Or your conference headquarters

REVIEW

The Holdeman people

Holdeman people: The Church of in Christ, Mennonite, 1859-1969, Clarence Hiebert (South Pasadena, ornia, William Carey Library, 1973, 95), is reviewed by John Friesen, essor of history at Canadian Men-te Bible College.

HIS READABLE BOOK Clarence Hie- portrays the history and beliefs of Holdeman Church. He traces the in considerable detail from the days Johnny Holdeman began to chas- he (Old) Mennonite Church in Ohio ts lack of spirituality, up to the pres- when rebels within the Holdeman rch are leveling the same accusation nst it.

the process of telling the Holdeman , Mr. Hiebert illuminates two small nonite groups which are often over- ed, the "Polish" Mennonites from ynia and *Die kleine Gemeinde*. Both ps were small and felt ostracized by arger Mennonite community.

r. Hiebert vividly describes the "des- e Poles," as the Volhynia Menno- were known. In Russia they expe- ced isolation, poverty, and lack of l leadership. They came to America inflated hopes, but their first pioneer s were a disaster. They were leader- fragmented, demoralized, and sus- ous of the help extended by the larg- Mennonite groups. When John Hol- an arrived, they were drawn to him. y could identify with his feelings of tion and his gospel of separatism. charismatic, authoritative preaching ted a new community with a strong e of direction.

the discussion of *Die kleine Ge- nde's* history, Mr. Hiebert succeeds y well in presenting the mood, com- ity cohesion, and religious life pe- r to that group. However, one does e that his knowledge of the Polish p is more immediate. He traces the ry of *Die kleine Gemeinde* from its n with the Molotschna settlement Russia in 1812-13, through its long ry of minority existence in Russia, e exodus to Canada.

lder Toews was concerned about the tual direction of his church and felt the church was in need of renewal. He was plagued by personal doubts and struggles. Finally Mr. Toews decided to join Johnny Holdeman and led half of *Die kleine Gemeinde* into his movement.

Besides these two major groups, the author also indicates the significance of the role played by members not from these two groups, especially as a reconciling force between the two larger groups. Some of these came from the (Old) Mennonite Church, but some were also from non-Mennonite background. His success among (Old) Mennonites was minimal.

Mr. Hiebert is sensitive to the different characteristics of the three groups as he traces their history. The Manitoba Holdeman churches were characterized by strong group cohesion, a tradition of multiple leadership, and considerable contact with other Mennonites. This often clashed with the Kansas churches which tended to depend on a strong central figure and which were often more separatist and culturally conservative.

According to Mr. Hiebert, the story of the Holdeman Church is to an extent the story of the struggles of one man, John Holdeman.

Mr. Holdeman was born in an (Old) Mennonite family and at an early age began to criticize the lack of spirituality in the church. He was largely ignored, and his aspirations to leadership were rebuffed. Undaunted, he began to preach and teach his family and close friends.

John Holdeman based his convictions on Menno, Dirk, the *Martyrs' mirror*, and his own dreams. His family and neighbors often questioned his motivation, whereas people from afar accepted him as a great religious leader. Through Clarence Hiebert's pen one sees both the weaknesses and strengths of John Holdeman, the leader who seemed to have so little time and money for his family.

In the discussions of the development of the Holdeman Church's beliefs and practices, it is evident that John Holdeman's ideals were incarnated into the total life of the church and continue to shape it up to the present.

In the latter part of the book, Mr. Hiebert discusses the life and beliefs of the Holdeman Church. For example, he indicates the significant role that the paper by John Holdeman played. He named it *Ein Spiegel der Wahrheit*. Later it was renamed as *Mirror of truth*. When F. C. Fricke became elder, he published an English paper called *Messenger of truth*, although both papers were continued. He also points out the leadership struggles after John Holdeman died in 1900 and after F. C. Fricke died.

The author presents a sensitive treatment of the Holdeman Church's tensions during the war years. The isolation and separatism of the church was seriously challenged by the conscientious objectors who returned from alternative service work in which they had met Christians from other churches whom they learned to respect. A similar challenge came from the mission work. New converts from the cities or other cultures challenged the accepted life-style of the Holdeman communities.

Regarding the beliefs of the Holdeman Church, Mr. Hiebert concludes that they are generally the same as those of other Mennonite churches. Two distinctive characteristics, however, are the dependence on dreams and visions for the solution of special problems which seem insoluable on the basis of Scripture and a view of the incarnation which closely follows Menno Simons' view.

For the writing of this history of the Holdeman Church, or the Johnny Holdeman people as they were called, Mr. Hiebert utilized a vast amount of correspondence, family histories, church records, theological articles, etc. The footnotes and bibliography provide an invaluable resource for further research related to the Holdeman Church.

Mr. Hiebert also provides some very informative maps, good selection of pictures, and a number of interesting features in the appendix. He lists the important dates in John Holdeman's life. He also includes a list of prohibitions adopted by the Holdeman Church at its annual conferences. The bibliography at the conclusion of the book is very helpful.

The book will be of value to both professionals and amateurs. Unfortunately the price will discourage many from buying this rather significant contribution to an understanding of one of the Mennonite churches.

LETTERS

Support peace tax

Dear Mr. Kehler: This letter is written in enthusiastic response to Congressman Ronald Dellums' (California) letter which we received concerning the World Peace Tax Fund Act. (See January 1 issue).

Mr. Dellums states, "The World Peace Tax Fund Act (HR 5073) would establish a fund to support research on nonviolent methods of resolving international conflicts and other peace-related projects that are not supported by any other federal programs.

"Under this bill, citizens who are morally opposed to war could have the portion of their income, estate, and gift taxes that would otherwise be spent for military purposes channeled to a World Peace Tax Fund. No taxpayer would be relieved of the financial responsibilities of citizenship, but the country would no longer have to impose its moral decisions of life and death on that minority whose consciences strongly oppose violence."

We strongly support the concept behind the World Peace Tax Fund Act, and urge other Mennonites to approach their representatives to cosponsor HR 5073 and their senators to introduce similar legislation.

For more information contact the WPTF steering committee at Box 1447, Ann Arbor, Michigan 48106. *Dennis R. Wismer and Dolores J. Wismer, Route 1, Box 110, Perkasie, Pa. 18944* Dec. 12

Crisis of faithlessness

The following correspondence, a letter to the editor of the Freeman courier, *was submitted to* The Mennonite *for publication by Anna G. Hofer, Route 1, Box 73, Bridgewater, South Dakota 57319. She wrote: "I have permission from the Rev. Ortman to publish it. . . . This article speaks for many of us who have been too complacent about this prevalent anti-American spirit. . . ."*

Dear Editor: Rather than having a "crisis of the presidency" we are involved in a crisis of the faithlessness of people, and especially those people who did not support the election of our president in the last election. Polls are showing that about the same percentage of people who did not vote for the election of President Nixon are now favoring his impeachment.

The dirty tricks department of a year ago was rather small compared to the many volunteers who are now doing what they condemn in others. The undermining of character by innuendo is reprehensible.

The fact that prosecutor Cox surrounded himself with lawyers whose names read like a who's who of the supporters of liberal democratic causes including the elections of Kennedy and Johnson needs considerable airing. The fact as stated on *Meet the press* (October 28) puts a question mark over the concept of "independent prosecutor." It is my feeling that if all political motivation were taken out of this situation the crisis would be history. . . .

Corruption and decay have not crept into any office. Corruption and decay are a part of every son of Adam born into this world. The fact that only a handful of people have been charged with misconduct out of the tens of thousands of federal employees is really commendable. With the advent of the new morality, prayer and Bible reading out of our schools, the recent discovery of the modernist theologians that their god died, and the general softness and faithlessness of the American people, it will be harder for each succeeding president to find men with real Christian character.

Mr. Nixon did not set himself up as the supreme ruler, the highest authority of this nation. We the people elected him to the high office of president of the United States of America. His leadership does not undermine the rights and powers of the people. We put him there to give aggressive leadership, and I applaud the aggressive leadership that produced a peace in Vietnam, brought back our prisoners with their heads held high, put us on speaking terms with China, commanded the respect of Russia in the Mideast crisis, vetoed the excessive spending bills, and fired an insubordinating employee named Cox.

Our Christian obligations in these matters are different from the self-seeking designs of politicians. In our hearts and minds according to Philippians 4:8 we should take "whatsoever things are true, honest, just, pure, lovely, of good report, and if they have virtue and are praiseworthy, think on these things." I
public outlook it should be accord
1 Timothy 2:1-2, "I exhort the
that, first of all, supplications, pr
intercessions, and giving of thank
made for all men; for kings, and f
that are in authority."

Impeachment talk is nothing
Moses was only a few days int
wilderness mess when the people
talking impeachment. Daniel got it
the prayer and Bible-reading issu
the lions vetoed the decree. Two
twelve in the administration of
took part in corrupt practices. Chu
de Gaulle, Lincoln are only a few
leaders who had their bad moment
faithless people.

I've prayed for six presidents i
lifetime and I plan to have faith i
keep praying for President Nixon
God ordains a new leader for our
nation. According to Romans
"There is no power but of Go
powers that be are ordained of G

I would urge that people every
pray in all sincerity for God to
our president with grace and w
for the great responsibility to whi
elected him. *Walter L. Ortman,*
Missionary Church, Freeman, S.D.
N

Line omitted

Dear Mr. Kehler: In the th
last paragraph of my letter (Dec
18 issue) a line was omitted whi
the last half of the paragraph me
less.

The three sentences in my letter
a brief reply to those who clain
the gifts of the Spirit passed awa
the early church or when the Sc
canon was completed. The sen
should have read as follows:

"I found that the Scriptures n
say that the gifts of the Spirit
pass away when the Scripture
would be complete, but that they
pass away when that which is
is come and we see 'face to face.
of course, means when we see the
Jesus Christ face to face. Then th
won't be needed. In the meantime
ever, they are still with us, and avai
Arnold Reimer, Route 4, Beatrice
68310
D

EDITATION

ough the commandments
the natural man

M the Lord your God. You shall have no other gods before me.
I certainly don't have any other gods.
Not Buddha or Mohammed or Zeus maybe, but how about Automobile and Money and Prestige?

u shall not make any graven images.
I never do that.
You don't make idols of stone or wood or metal your prime interests, but how about prime ribs and prime time and prime interest rates?

u shall not take the name of the Lord your God in vain.
Well, sometimes I've used his name a little carelessly.
And how about taking his name—calling yourself a Christian—yet almost completely ignoring him and his way . . . taking his name in vain?

member the Sabbath Day to keep it holy.
I never do anything really unholy on Sunday.
But does what you do help you live more abundantly?

nor your father and your mother.
I guess I do that.
How often?

ou shalt not kill.
I've certainly never done that.
But have you ever prevented someone's really living?

u shall not steal.
I don't do that either.
True, you've never robbed a bank or broken into your neighbor's home. But how about the times when you've taken what was not rightfully yours . . . ?

u shall not commit adultery.
Some people will think I'm funny if I don't.
What will you think of yourself?

u shall not bear false witness.
I've never even been in court!
But what about the times when you've said things that weren't exactly true about people . . . ?

u shall not covet your neighbor's wife or his manservant or his maidservant his ox or his ass or anything that is your neighbor's.
My neighbors don't have servants or livestock.
But a few times you've had your eye on some of their other things.

Barbara Jurgensen

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COVER

Winter comes hard to the high Rockies and it stays. It is a season of dark trees contrasted against white snowscapes.

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After getting out of Vietnam

On my desk is a letter from James Klassen, a Mennonite Central Committee worker in Vietnam, to Ronald Krehbiel, pastor of his home church, Alexanderwohl Church in Goessel, Kansas.

He writes: "Directly across from our office here in Saigon there is a large hospital with crowded wards. On one of the beds is a girl about my age paralyzed from the waist down. She is handcuffed to the bed.

"Last night [December 18] Pat Martin (an MCC worker) served as the translator for an American reporter who wanted to interview the girl. Later in the evening at our weekly Mennonite Fellowship meeting, Pat shared the following story.

"Chi Hien, the paralyzed Vietnamese girl, was not afraid to talk because she says the police have done all they can to her already, and if they kill her now for talking, that's not important. Who knows how many others have died before their story could get out? . . .

"Two months ago Chi Hien went to market. There a strange lady came up to her and asked a simple question—something like, 'How much are those flowers selling for now?' It was a trap. The police were waiting. They picked her up and whisked her off to a neighboring province. . . . In the police station Chi Hien saw the strange lady again. The lady was from an allegedly communist area and probably didn't have any choice but to cooperate with the police, and Chi Hien was suspect because she had been talking to this 'communist sympathizer.' The actual reason given for picking up Chi Hien was that her papers weren't up to date, but that was a lie. Both her ID card and her voting registration card were up to date. Chi Hien doesn't know if they were waiting specifically for her or whether they had a quota to fill and would have picked up anyone who happened to be there at the time.

"After arrival at the police station, she was taken to the interrogation center. They wanted her to talk, to confess. What should she say? What should she confess? Electrical charges were applied to electrodes under her fingernails. She was beaten from the chest down with a square club about the size of a big, solid chair leg. When she couldn't stand up anymore and would fall to her knees, she was jerked to her feet again by the hair of her head and then kicked in the groin. More beating would follow, and the process would be repeated every time she couldn't stand up anymore. Then a cloth was placed over her face, and she was forced to swallow three of four buckets of soapy water. Every time her stomach looked bloated, it was kicked to empty it. Then she became unconscious. That all happened the first day. She has been paralyzed ever since. . . .

"And the legal process? Yes, she received a court summons but was unable to go because she was paralyzed.

"Chi Hien was arrested two months ago. Because someone in the prison took pity on her she was 'released' to come to the hospital across the street from our office. She arrived at the hospital one month ago, and it was only then that her parents and family learned of her whereabouts and her condition. They are too frightened to visit her often.

"An informer told the police that Pat and the reporter were talking to Chi Hien. So a plainclothes policeman took Pat and the reporter into custody because they didn't have written permission to enter the hospital and visit patients. (That kind of written permission really isn't needed.) Before leaving with the policeman, Pat took a close look at the handcuffs binding Chi Hien to the bed. There she read the words 'Made in America.' The policeman spoke English, and upon arrival in his office in the police station, he proudly showed Pat and the reporter a graduation certificate he received for studying in the United States at a police academy. Pat and the reporter were dismissed shortly after that, so Pat was able to attend the Mennonite Fellowship.

"Hidden away in the U.S. AID budget are substantial funds for the Vietnamese police system. There seem to be more Americans in Vietnam than there were immediately after the cease-fire. The U.S. Congress recently approved a bill saying that all the money the Saigon government receives from the sale of Food for Peace can be used for military spending.

"I sometimes wonder if the gates of hell will also be stamped with the words 'Made in America.' . . ."

Thus ends the letter.

The telephone company in Wichita called our house the other day to ask if we wanted to start paying our federal excise tax again "now that the war is over." We declined. LJ

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:04 JANUARY 22, 1974

Learning to be a paren

Landrum R. Boll

Parenthood is a part-time occupation most of us enter almost totally unprepared, never really master, and in some cases, get worse at it as the years go by. Yet to improve, at least a little, is the rightful hope of us all. And some do.

Having got my children up to that mature age at which I can reasonably believe I have done them about as much harm as I shall be able to manage, having reflected on some things I did and didn't do, having had no little opportunity as a teacher and college administrator to observe, rejoice, and weep over the parental handiwork of others, I have some free advice on the subject. And before the grandchildren start coming, I'd like to get it out without any hint of pointedly interfering counsel.

Herewith, some homemade, groping, amateur rules on how to learn to be a parent in this bewildering age:

Accept the fact that being a parent is one of the most important tasks you will ever undertake—and budget your time and energy accordingly. The chances are that you will never be elected president or prime minister of the country, write the great American novel, make a million dollars, stop pollution, end racial conflict, or save the world. However valid it may be to work at any of these goals, there is another one of higher priority—to be an effective parent. This, like good French cooking, or a velvet lawn, takes time—a lot of time.

Most of us are cursed with the notion, even though we don't say it, that we really don't have the time to be parents. So, find the time, and if something else has to go, let it. Neither self-seeking ambition nor service-to-mankind idealism can absolve us of the responsibilities we take on in having children. But the glory of it all is this: among the richest rewards of life can be the mutually fulfilling relations of parent and child who know and love and spend time with each other.

Think long and hard about the particular parental role you have to play—now. Neither instinct nor memories of your own parents will be a sufficient guide. Parenthood has to be learned. We need to read more, discuss more, think more about what our parenthood requires. We need more deliberate education on the subject as part of our regular schooling—and that schooling ought to involve some kind of guided direct contact with, service to, and learning about children, how they grow and develop. Since most of us never had a chance to get that kind of education for parenthood, we must find substitutes. But try to learn—by reading, by observation, by honest reflection on your own tricks and errors.

Don't regard them as an extension of yourself. A child is not a parent's third arm, a beauty spot on the cheek, or a boil on the neck. A child is not a parent's toy or private thing. A child is a person bent on growing into its own individuality. You cannot fulfill your ego through your child, though many parents try—usually with painful results for both parent and child. Just as you can't build up your own self-esteem by forcing your dream of what you had hoped to accomplish on your children, neither should you beat yourself over their failures. Of course, you will suffer—and particularly if you know that part of the failure is your fault—but again, every person is going to make his own mistakes, even *your* child—and even you.

Enjoy your children. This means more than going on picnics and playing games, but it means that, too. Most of all, it means accepting them with gladness (as much of the time as possible) and expecting to find in your relationship with them part of your own fulfillment.

Love them and believe in them. This isn't always easy. It isn't easy for two reasons. First, they are at times downright unlovable. Second, we are often so frozen up by our own fears, doubt, and self-hate that we can't love and we can't communicate belief in others.
we can grow up we can come to l
more fully—ourselves and others. As
can come to know that God loves
in spite of what we are, that we
loved by another person despite
faults, we can come to love our child
as we ought and to communicate to th
our belief in them. We love and beli
in another person not because he
"earned" it, but because he is a cl
of God—and we are all bound toget
as children of God in bonds of love
faith.

Expect something of your child
One of the common faults of pres
day parents is not that they overw
and exploit their children—as repeate
happened in pioneer agricultural fam
—but that they ask nothing of the c
dren. Today's children grow up wit
great sense of worthlessness. They p
form no helpful, meaningful role in
family or the society. They are paras
—and know it. And resent it. Der
the daily chores farm children have
ditionally had to perform as their c
tribution to the survival of the fam
or any adequate substitute, too m
children grow up feeling excessively
pendent and defensive.

To gain self-respect, confidence,
an ability to deal with real life, a c
needs to be able to contribute to
common life, to know that he is cou
on to do something useful. If the fa
cannot provide that challenge within
push-button city home, the family,
church, and the community ought
see to it that some purposeful challe
to young people is provided in the br
er community—and serious expectat
are placed upon them.

Be honest with them. They wan
know, and have a right to know, v
we really think and feel. This m
we have to talk out what is in our m
and emotions and why; they aren't n
readers. We can't get away with such
declarations as "Because I say so," m

all wish we could. At the same vhen we have explained as honestly lly as we know how and are con- we are right, we have to have urage to stand firm and take the uences.

: of being honest is showing our s—both joy and sorrow, both weariness nd exuberance, both love and hate, compassion and anger. We cheat ildren and ourselves and our relationships when we pretend that we are being calm and sweet and understanding when underneath we are furious. Honest anger is human and inevitable and should be expressed, hopefully within limits and soon to be replaced by reconciliation, but to hide genuine anger is to create smoldering resentment and to promote subtle cruelties—and to rob children of the right to come to terms with real human situations.

Let them go. We do not own our children. In the end we cannot control them, make them over, or save them. In the end, the best we can do for them is free them into the hands of God. The power of truth and love and goodness and beauty works within their souls as much as in our own. They are, ultimately, his children. And he is sufficient to their needs.

Uncle Oskar' Sarah

"Last summer the rosebushes on my beloved Sarah's grave blossomed twice over," Great-Uncle Oskar wrote in his post-Christmas letter from Sweden. The sentence aroused more than the usual amount of nostalgia in me. Recollections of a handsome, moustached Swedish gentleman and his tall, beloved Sarah from midwestern United States came back to me.

I'm sure almost everyone has an Uncle Oskar or an Aunt Sarah, or someone like them, in their album of memories. Maybe yours is a sea captain, a naturalist, a rodeo rider, or an aunt who was liberated long before the current movement.

Great Uncle Oskar and his wife, Sarah, hold that special place in my book of recollections. I can only recall meeting Uncle Oskar on one occasion, but that was enough! He was from Sweden. He was handsome and an adventurous missionary in the Congo (now Zaire). He met my Aunt Sarah in a more romantic manner than most storybook romances.

Oskar and Sarah Andersson did make it into stories, but I didn't read these until I had already put them into a special niche in my mind and heart.

Glances into Congoland, a booklet by Mary Wiens Toews, reinforced my image of them as I read the stories of their romance, their first orphan, and other adventures.

Sarah and Oskar began their lives oceans apart, but they had the same Christian emphasis in their homes. Oskar's roots began on a farm near Uppsala, Sweden, in 1886. Along with a sister and two brothers, he often heard mission songs sung by his mother. The pull of foreign missions tugged at him even as a young child.

Four years earlier, in 1882, a baby daughter Sarah had joined the Mennonite family of the Rev. B. O. Kroeker, Sr., in Henderson, Nebraska. Along with her sisters and brothers, she also was raised with a sense of wanting to follow God's direction in life. For the family this meant moving from Nebraska to Colorado and then to Texas. Here the fury of the Galveston hurricane of 1900 hit the family. It took the life of Sarah's mother and injured several others in the family. Everything was gone but their faith.

Sarah continued to follow God's leading despite this setback. It later led her to Chicago where she worked for four years in a Chicago mission and also studied nursing. The maternity wards with their ruffled bassinets were a far cry from the places in which she would later deliver babies in the Congo.

The turning point in Sarah's life, which would direct her toward the Congo, occurred when she saw a vision showing an African on his knees stretching up his hands and praying. This gave her the final impetus she needed to head for the mission field. To assist her in her future work, she stopped for a tropical nurses' course in England. It included midwifery, which would benefit her greatly later.

"What shall I wear?" is a question young women often ask, but to missionary nurse Sarah Kroeker, who had only recently arrived in the Congo, it became a question of special importance. Her shoes had been stolen from the Montgomery Ward order, and since no other footwear was available, she inherited the shoes of a male missionary whom she had nursed prior to his death.

Mary Toews tells the rest of the story in *Glances into Congoland*:

"Sometime later some new missionaries were expected to arrive in the Congo. They were coming up the Kasai River, which is a tributary of the mighty Congo. Miss Kroeker is rather large of stature. She was wearing a broad-rimmed helmet and the newly acquired mannish shoes when she went down the banks of the river to meet the incoming steamer. A handsome Swedish gentleman alighted from the steamer, Oskar Andersson by name. He said, 'It was love at sight in spite of the mannish shoes.' "

This love developed despite mannish shoes and language differences. On September 15, 1915, the two missionaries were married at Luebo.

Sadness came to the couple with the arrival of their first baby. A cord around its neck resulted in the baby's death at birth. An additional miscarriage ended

h Kroeker (center) worked in a maternity ward in the
during the early 1900s before going to the Congo as a
onary.

hopes of having children of their
In reality, however, this did not
them childless. Drawing on her
ng and her maternal love, Sarah
d a new dimension to her life, rais-
ther people's children.

eir first child came in an unex-
d way. A Congolese father, reluc-
to dispose of his little infant fol-
g the death of its mother, walked
ıg distance to the edge of the for-
here the mission station stood. He
he child there, rather than in the
t as was the practice in that area.
was the beginning.

w many orphans did Sarah raise?
Oskar doesn't know. It was pos-
eighteen or more.

Their first child, Britta, has kept in touch with them all through the years. Another orphan, Sussie, married a deacon-teacher. She died of sleeping sickness a few years ago. Many of their children and grandchildren are scattered throughout various mission stations and are part of the new, changing Zaire.

In addition to caring for the orphans, Sarah assisted other African and missionary mothers in the delivery of their babies. Long walks in the night were not uncommon to insure the infants' healthy arrival.

For both Sarah and Oskar, pioneer mission work included traveling all over the country, evangelizing, building temporary houses, starting schools, and looking after a never-ending deluge of medical work.

As their backgrounds crossed national boundaries, so did their mission work. First they worked for the Congo Inland Mission (now the Africa Inter-Mennonite Mission), then from 1919 to 1948 they worked in the Swedish Baptist Mission in the Lower Kasai River regions. As Oskar said, "We praise God for the great things he let us see there."

A happy retirement was theirs as they finally returned to Sweden to round out their adventurous life together. Traveling in Sweden to tell of their beloved Congo, writing letters to children left behind, visiting with friends and relatives, and sharing their Christian faith and vitality filled their days.

For Sarah and Oskar 1965 was a golden year. They celebrated fifty years of marriage that year. How well I remember that occasion. One day a card arrived in the mail postmarked "Sweden." It was from my own mother. Quite hurriedly she had decided to take her first trip abroad to help her aunt and uncle celebrate their fiftieth wedding anniversary.

Visits, flowers, cookies, and almost too much Swedish coffee, filled the days of that celebration time. But this wasn't all, a sore vaccination due to her hasty departure from the U.S., made my mother's visit unforgettable for a while.

Oskar's "dear beloved Sarah" died on June 18, 1969, at the age of eighty-seven. At her funeral two African students said, "We have had only one 'Mama Sarah' in our mssion, and we never will have another like her."

Yes, and I have only one Great-Uncle Oskar, and I will never have another quite like him. You probably will never know anyone quite like that favorite uncle or aunt of yours either.

Dear Uncle Oskar,

I'm glad the roses bloom so often on your beloved Sarah's grave for your enjoyment and remembrance of her. . . . Now would you do me a favor? Put a rose in your lapel from me. *Love, your niece, Helen*

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NEWS

The man who starts churches

Nathan B. Hege

The eight-year-old lad stirred on his cowhide bed and awoke with a start. The sun was hardly more than in full view when barefooted he swung on to the path which would take him to school nine miles away.

Million Belete, firstborn of his father, was on his way to attend the first grade at the government school in Deder, a small coffee-trading center located in the highlands of Harrar Province, Ethiopia. His aunt named him Million after the local governor who had distinguished himself by building roads in the area. Coupled with his father's name, Belete, (the father's first name becomes the second name for the child) it meant "Million shall excel." It was with this sense of destiny that the boy walked to and from school eighteen miles daily throughout his elementary years.

When Million completed elementary school, he wanted to make certain that he would pass the government examination for admission to high school. He thought the American teacher at the recently opened Mennonite mission at Deder could tutor him best, especially in English, for the exams. Now he stayed with relatives in the town of Deder and instead of the long walks morning and evening he plied his lessons with even greater diligence.

That was June 1952. The results of the examinations would not be known until mid-September. Just in case one didn't pass it would be good to have some alternative. So Million with some of his friends got off the train early one morning at Nazareth, 200 miles from home, and presented himself to Chester Wenger, who had just opened a dresser training school for medical assistants at the Haile Mariam Mamo Memorial Hospital.

Million stayed just six weeks at the school before transferring to a vocational high school, but it was an important six weeks in his life. During this time he was introduced to a book of which he had taken little notice until this time. It was the Amharic Bible. He accepted this book to be the Word of God and was determined to find out what it said. Before leaving the dresser school, he committed his life to One who has made all the difference. From that time onward Million would not excel except by the direction of his Master, who would make clear the way for him to go.

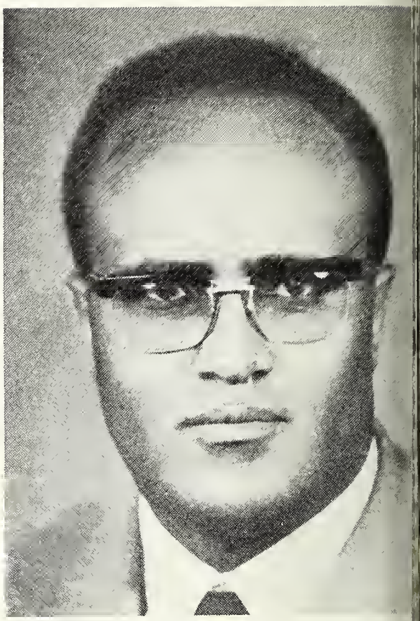
But still a question remained. With whom should he affiliate? So many voices seemed to be trying to interpret the Christian faith. There was the teaching of the Orthodox Church with a long history and rooted deeply in the culture of the country. There was the teaching of missions, but that seemed to be a foreign element. There were the teachers of morals in the government schools. All of them claimed to get their doctrine from the Bible.

"Whom do I follow?" was the question that troubled Million for some months. Finally he concluded, "I'll follow none of them; instead I'll follow what the Book says." The Book led him to ask for baptism, and from that time onward he began to identify himself as a Mennonite.

Upon the completion of high school Million was offered a government scholarship for further training in the United States. His first reply to this was negative as he did not see it fit into what he thought was God's plan for his life. Million had earlier decided to be a builder. He saw his interest complement those of other young men of the Meseret Kristos Church who were planning to pursue careers in medicine, agriculture, and business. But after counseling with friends and praying about the matter, he finally accepted the offer to go abroad.

Million studied six months at the Williamsport, Pennsylvania, Technical Institute, three semesters at Western Michigan University in Kalamazoo, and one semester at Eastern Mennonite College.

He returned to Ethiopia in August 1958 and taught two years in the technical school of Addis Ababa. He met a girl whom he could not forget at a spiritual life conference at Nazareth. They dated and they wrote and they soon were sure that they should live life together. (The effort Million had to put forth to get her father's permissio marry is a long story in itself.)



Million Belete . . . the new chairman the Mennonite World Conference . the man who knows how to "hang there."

Then in 1960 there was a second to the U.S., this time with his Geday, and young son Emanuel, Million completed requirements for BS in electrical technology at Wes Michigan University.

After their return to Ethiopia, Mi was assigned to Mekale in the nort part of the country to begin a tech education program. As soon as he his family settled, he began to have study classes and worship services in his home and later in a rented h Students from his school and townsp came to hear the Bible taught in a they had not heard it before.

From this attempt Million be known as "the man who starts churc Later, when he was transferred to at the Bahir Dar Technical Institut was made director in 1965), he not got a group of believers together he purchased land and erected a building for worship. The benches acks and were placed close together, each Sunday the place was packed people had to stand outside.

confirm him in the work he was al- doing, the Meserete Kristos Church ned Million as pastor in 1965. Little he know then that he would soon alled on to make a decision which d completely change his role in ch and nation development.

1967 the British and Foreign Bible ty, in cooperation with the Ameri- Bible Society, took definite steps to lish an autonomous branch in Ethi- and began to search for a national tian to be its general secretary. Mil- was urged to take the position.

was not an easy decision to leave work for which he was trained (al- gh he had fulfilled government requirements) and to take on this large responsibility. But God led Million to the Bible Society in Addis Ababa, where he now has opportunity to work with all the churches and missions in Ethiopia.

Throughout the years, Million has been active in his own Meserete Kristos Church organized in 1960. He was its first Ethiopian chairman and served in this capacity for a number of years. Later he served as treasurer.

Recently he was elected again as chairman. But he does not only serve as an official. He serves as a person—counseling, caring, comforting. His touch helps brighten the day for many.

Million also serves as chairman of both the Mennonite World Conference and the Africa Mennonite and Brethren in Christ Fellowship. Many people, including other churchmen, look to Million for leadership. As someone has said, "He has hung in there through the years, always solid and dependable, always carrying the concern of Christ's church close to his heart."

Million knows how to admit mistakes, ask for forgiveness, and start again. He is capable of making his own decisions, but is careful to counsel first with his brothers. He feels himself not worthy of the trust others place in him. But he carries his many responsibilities with the conviction that God, who has called him to leadership, will supply the needed strength and wisdom for each day.

Today he is the father of five children, four sons and one daughter. His wife, Geday, operates a girls' youth hostel and a nursery for preschool children.

Graham scores Watergate guilt by association

idea that an invitation to speak at hite House worship service implies nd of benediction on the adminis- n is "ridiculous," Billy Graham de- d during a recent press conference l by *Christianity today*.

wenty years ago we called such ing 'McCarthyism,' " Mr. Graham d in a discussion of his association President Nixon during the Water- affair.

hile agreeing that Watergate and its d events were illegal and unethical, Graham said he will go anywhere each the gospel, "whether to the an, the Kremlin, or the White e," provided there are no strings hed.

e evangelist emphasized that he was a Nathan," that David was the r of "the people of God," a situa- far different from America's secu- d society. He said his relationship the Nixon administration was better ared with Paul's relationship to r.

d he regret stating publicly that he for Nixon?

am a Democrat," the evangelist "but I thought Mr. Nixon was the qualified man to be president. . . . nd I had been personal friends for twenty years."

. Graham emphasized that the pres- has still not been found guilty may have thought Dean and Ehr- an had indeed investigated and nothing wrong in the Watergate es. He said the president can still er a great deal of lost credibility in his remaining three years, provided there is no new "bomb" to explode.

During the free discussion Mr. Graham stated: It is foolish to think the president had made him a tool to assure respectability in the eyes of the people, since it had been so long since the evangelist had been invited to the White House . . . . He had suggested Senator Mark O. Hatfield as a possible running mate in 1968 but was not involved in the selection of a vice-president. Mr. Nixon may have made serious errors in judgment, just as the evangelist said he himself had, and that it's better to show humility and say "I'm wrong" or "I'm sorry" when one has made a mistake.

The evangelist suggested that some good may yet come out of the Watergate debacle. First: "I think we will reform the political process by which we elect our officials." Second: "I think people in public life will think twice before they do something wrong." Third: "I think the loose handling of thousands of dollars will be a thing of the past." Fourth: "I think there's going to be a look at the whole American system. I think we demand too much of our presidents."

The absence of an absolute standard of right and wrong contributed to wrongdoing, Mr. Graham agreed. "We've been told by popular theologians for some years that morals are determined by the situation, and now we are reaping the bitter fruits of that teaching."

Each Christian citizen has one primary duty toward those in authority, and that is to pray for them, Mr. Graham stated. He said he would like to see the president attend once in a while the Senate and House prayer breakfasts.

"It is my prayer that all the events that have happened during the past few months will tend to deepen the religious convictions of the president," Mr. Graham stated.

Cooperative witness continues in Tokyo

Through joint witness in the world's largest city, Mennonite and Brethren in Christ missionaries are becoming "more and more one in purpose and heart," reports John Graybill.

The work of evangelism and working together in Tokyo continues, the Brethren in Christ missionary writes in a courtesy report to Mennonite Board of Missions and General Conference Mennonite overseas offices.

A joint study seminar was held in the southern part of the city in early November with the full participation of all Mennonite—related groups working in Tokyo. "We considered together how we can be of continual help and assistance in our evangelistic thrusts," Mr. Graybill says. A similar seminar was held in the western part of the city in October.

One evening in November Mennonites met as a cooperative group at the Carl Beck home until after 11 P.M. working through plans for the ordination of a Japenese pastor at Honan Cho. On a Sunday morning a national leader from Koganei preached at Honan Cho.

European Christian peace activities expand

William Keeney

Many European Christians are much interested in peace. Their interest is an outcome of general concern about the possibilities of destruction and the compassion for those suffering from war. It is grounded also in a longing for the biblical vision of peace God intends for man.

The MCC Peace Section has had representation in Europe since shortly after World War II. Recently, some have wondered if it were time that that ministry come to an end as has most of the MCC work of relief and rehabilitation there.

Europeans respond generally that they want the Peace Section to stay and contribute in its unique way. Some felt that Mennonites have a special contribution because of their tradition as a believers' church. Political and social developments are forcing many European churches to become free of state support and encouragement. Europeans need help to know what it means to be a minority church and to rely upon other means of support than taxation.

The peace movement is going through a struggle to determine its strategy. Groups such as the Fellowship of Reconciliation, the Dutch Mennonite Peace Group, and the German Mennonite Peace Committee have drawn together Christians who believe that Jesus calls them to be peacemakers and to refuse humanitarian grounds. And persons from other religious traditions have become active in protesting war and trying to find ways to peace.

The issue is complicated by the fact that none of the Christian peace groups represents the approved position of a church body. They are coalitions of persons who support antiwar, or peace, activities for religious, social, economic, humanitarian, or political reasons.

Some think a peace movement should be broad and inclusive, accepting anyone who wants to be a part of it. Others think that, while one is ready to converse with others and to join them in certain activities, there should be a distinctly Christian peace organization which witnesses to the belief that the followers of Jesus refuse all war and come to peacemaking from a Christian commitment.

Conscientious objection. The European attitude toward conscientious objection has changed markedly since World War II. At that time conscientious objection was not legally recognized in most countries.

The Dutch Government made provision for conscientious objection shortly after World War II. Mennonites played a significant part in gaining such privileges and provided a ministry for those seeking recognition as conscientious objectors. Last year there were 1,500 Dutch conscientious objectors registered.

The West German Government over a decade ago acknowledged conscientious objection as a constitutional right. Germany has gone beyond most countries in granting equal rights and benefits to COs and to military personnel. Most countries have granted conscientious objection as a privilege which can be withdrawn. Germany, however, now considers it a basic human right and has thirty thousand who claim conscientious objection to war.

Belgium and France have made provision for COs more recently. Their provisions are punitive to assure that conscientious objectors be sincere and to discourage too easy an acceptance of the position. The number of COs is rising in both countries, especially among Roman Catholics. Switzerland does not yet have any provision other than noncombatant service. A recent list showed that fifty young Swiss were condemned to serve jail sentences of one to seven months for refusing military service between March and July 1973.

Areas of peace interest. Peace groups in the United States have been preoccupied for the past decade with Vietnam and the military draft. European peace groups have had a wider concern for oppression in the third world. They feel that inequities between western countries and poorer countries are fertile ground for the seeds of future wars.

European Christians as peacemakers must also deal with Marxism. While they may not accept all Marx's teachings, they believe he made some perceptive analyses of social and economic conditions, the way societies come into conflict, and the processes of revolutionary change.

Christians in Europe also are watching China closely. Reports indicate, however, that goods are now distributed more evenly, and that social crimes such as prostitution and crimes of stealing and violence have been reduced. They acknowledge the price of that change been high.

Many peacemakers see a strong r tionship between community and pe Christian groups are experimenting w various forms of Christian commu life. New forms of community should based on cooperation and mutual shar of property and goods. Some feel t individualism and capitalist competit are contrary to Christ's teachings.

A problem peculiar to the Europ situation is the plight of migrant work who do not have adequate food, hous or education. Western European in trial growth has attracted Mediterran people to the Netherlands, Belgi France, Germany, Switzerland, and tria.

The Dutch Mennonite peace grou concerned about migrants from Portu The distinction was made between serters from the army because they not want to fight for the Portu in Angola and others. They called deserters refugees since they were in country for political reasons. The ot they simply called aliens.

The deserters in both the Netherl and France can be sent back and face imprisonment. Most of the P guese in both categories are male. T do not come with their families, differences in customs and practices they are not accepted by the Dutch run into conflicts.

Cosmopolitan Brussels, Belgium, has sectors that are predominantly N African, Spanish, or Greek. But the gians are fleeing to the suburbs and ting parts of the city become slums France one hears most about Portug political refugees. The French Gov ment policy is to turn them back Portugal. Algerian migrants rioted summer because of what they consid unfair French treatment. One hear a growing Swiss nationalism in resp to the increased number of persons ing from Turkey and other count In Austria the largest number c from Greece and the Middle East. grants come to Austria with their f lies. They will not spend much on f housing, clothing, and education, creating slums and problems of ac ance in the society.

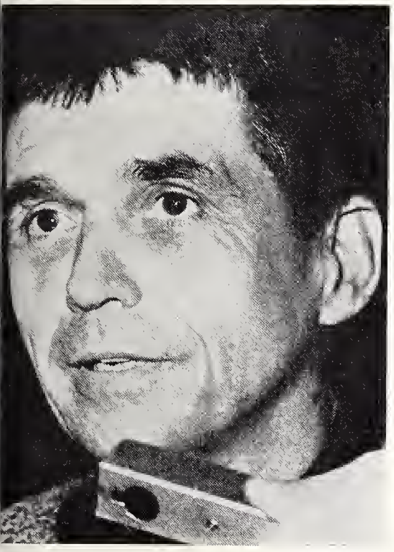
Peace educational research. Europ are making strong efforts to find to teach peace in their public sch book *How do we teach peace?* rts on Dutch attempts and makes osals for further steps to be taken. nany has several publications which ose course materials for use in the ols.

ost European countries have devel- peace research institutes which use logical, political, economic, and psy- gical skills to find ways of reducing ct and violence. Some groups are ar, but some have Christian moti- ns.

ssible Mennonite contributions. The r Mennonite contribution to these and struggling movements might the area of the biblical, theological, and historical knowledge about peacemaking.

European leaders mentioned a special need for publication of resource materials. It is often difficult to apply American-produced peace literature to Europe. The biblical materials are, however, the primary source for both. Materials in French and German could be a help to greater understanding and faithfulness.

Almost universally, European leaders expressed appreciation for what Mennonite Central Committee has done and for services provided by the Peace Section. They hope the Peace Section will maintain a presence in their midst, sharing concerns, working at common problems, and searching for the leading of the Holy Spirit and for supportive fellowship. Our continued contacts could be particularly crucial now when European Christians show more receptivity for peace witness and for the believers' church than ever before.



rrigan rejects award

ng what he called his critics in armies of orthodoxy," Daniel Ber- has rejected the Gandhi Peace d he was to receive in New York ry 9. Announcement that the fifty- ear-old priest had been selected he honor brought protests from and others angered by what they lered an anti-Israeli speech Mr. gan made before an Arab student in October. Refusing the award gs me somewhat near to the spirit ndhi," he said in a letter to Pro- g Enduring Peace, sponsor of the l. "It is not a time for reward, but e for labor." Father Berrigan said letter that American Catholic op- on to his peace efforts—which led prisonment for burning draft rec- -had expanded beyond the "belli- dogmas of Cardinal Spellman." it is on three fronts, Catholic, tant, and Jewish, that the armies thdoxy appear," he wrote.

New review process for Choice Books

Choice Books began using a book review system January 1.

The review system will establish procedures for selecting quality paperbacks most likely to meet the needs of the mass market, director Ron Yoder said.

The system will also provide a resource from which distributors can select books with a sound biblical interpretation of the subjects treated in each book.

In general, the review process will help to carry out more efficiently the objectives of the Choice Books program.

The selection of titles for review will be made by the coordinating agency. However, area supervisors are encouraged to submit titles for review.

Area supervisors of each conference program will be responsible to review or have reviewed a minimum of one title per month.

The titles are to be assigned by the coordinating agency. In addition, the coordinating agency will recruit and select certain persons to review books.

Persons selected to review books are expected to be knowledgeable about or experienced in the subject area of the book to be reviewed. The reviewer also is expected to be aware of the current demands and trends of the general reading market.

Book reviews will be filed and accepted only on the Choice Books form, which will be available from all the area supervisors.

A copy of all book reviews will be kept in the Choice Books department of Mennonite Broadcasts. Through a monthly publication of book reviews, a copy of each review will also be made available to each organization sponsoring a Choice Books ministry.

The need for a review system grew out of meetings with area supervisors during the past two years.

Health Assembly sets meeting

Mennonites working in health and welfare services will give major attention to "youthful offenders" at the twenty-third annual Mennonite Health Assembly (MHA) in San Francisco March 17-20.

Seminars on the theme will deal with "Who are we, what are we doing, what are our problems?" "What is deviancy and offense in the context of societal norms and what is our position?" "What are we trying to do with and for youthful offenders?"

Mennonite Health Assembly is affiliated with the Protestant Health and Welfare Assembly. Registry of Mennonites includes representatives of 100 homes for the aging, forty hospitals, and six child welfare institutions in Canada and the U.S.

For additional program and registration information write Ernest Bennett, Mennonite Health Assembly, Box 370, Elkhart, Indiana 46514.

Students do MDS work during college interterm

Twenty-four Bethel College students went to Corning-Elmira, New York, during interterm to assist with Mennonite Disaster Service work.

MDS is supervising a continuing project of helping victims of the 1972 floods. The Bethel students were divided into two groups to work in Elmira and Corning in construction, assisting in a day-care center, and conducting a survey for MDS. MDS is currently also supervising an experimental prisoner work-release program designed to help men nearing parole readjust to society and learn skills which may help them find jobs, and it is expected that some Bethel students will be working side by side with them.

The students will not receive academic credit for their work, but the period will count as an intercultural learning experience, which all Bethel students are required to have for graduation.

Council of commissions has full agenda

Commissions and boards of the General Conference Mennonite Church will review a record-breaking financial year and look at new program possibilities at the annual council of commissions February 4-8 in Winnipeg, Manitoba.

The General Board and the Women's Missionary Association will begin meetings February 4, and the three commissions plus the Division of Administration and the board of Mennonite Biblical Seminary will meet February 6-8. All meetings will be in the Sargent Ave. Mennonite Church, 926 Garfield St.

On Wednesday evening, all commissions are planning an informational meeting open to the general public, although almost all meetings through the week are open.

The General Board, meeting first on Monday afternoon, will plan for the General Conference triennial sessions next August, review the goals set last August, discuss Canadian-U.S. relationships within the General Conference, take up a number of constitutional questions including the possible elimination of the personnel office, and discuss the roles of women in conference structures.

The Women's Missionary Association, which has usually met during the commission meetings, will for the first time meet before the commission meetings so that WMA representatives can attend commission sessions. The General Board will be voting on whether WMA will have voting members on the three commissions. The WMA executive committee will meet on Monday and the entire council on Tuesday to consider a possible name change, a new magazine (to be named *Window to mission*), the roles of women in the church, and a number of special projects.

The Commission on Education will take up some possible staff changes, including hiring of a half-time person to work in the area of women's concerns. Other agenda items are publication of a history of the General Conference, a telephone "hotline" for local congregations to the COE office, family issues, and one or more filmstrips on Mennonite history for use in church membership classes. COE's Wednesday evening meeting will report on the new Anabaptist Curriculum Project and allow the audience to share ideas.

The Commission on Home Ministries will look at the four mandates it gave its staff last year in the areas of church planting, family life, the roles of women in the church, and poverty projects. Other topics will include a planned three-year thrust in peace education, training of Indian church leadership, radio and te vision, congregational missions, and dition of a personnel recruiter for vol tary service.

The Commission on Overseas Miss meeting on Wednesday evening will f ture a slide presentation on India an report on recent work in Zaire and sotho. The commission will hear prop als for expansion of the overseas miss program into three new countries: each in Latin America, Asia, and A ca. Particular attention will be given India, Lesotho, Zaire, Mexico, and B via (through the Argentine missions co mittee).

The Division of Administration make recommendations to the Gen Board concerning 1974 budgets and s ries and decide about the disposal or tention of the property south of the p ent central offices in Newton.

Mennonite representative visits North Vietnam

A representative of North American Mennonite and Brethren in Christ churches has received an invitation and is now visiting government officials in Hanoi, North Vietnam, to further explore possible ways to help in the reconstruction of war-torn Indochina.

This visit by Atlee Beechy, executive committee member of Mennonite Central Committee, is another step in a long series of attempts to work on both sides of the international conflict in Indochina and to help those who are caught in the fighting that still goes on there.

Mr. Beechy and other Mennonite representatives have made repeated contacts in Europe and elsewhere over the past years with representatives of the Democratic Republic of Vietnam and of the Provisional Revolutionary Government. The purpose has always been to bring peace, healing, and reconstruction.

Attempts to bring help to people in North Vietnam have been slow and delicate. MCC has contributed towards shipments of medical equipment by American Friends Service Committee to the Viet Duc civilian hospital in Hanoi and has mailed North American medical and scientific journals to the Viet Duc staff.

Over the past nineteen years of MCC involvement in Vietnam, over 100 persons have served and lived among the Vietnamese.

Mr. Beechy hoped to return from Hanoi in time to report to the MCC annual meeting January 18-19 in Hillsboro, Kansas.

Words & deeds

Evanston, Illinois, area Mennonite graduate students and young adults meet regularly in each other's apartments for Sunday morning worship and discussion. They are currently asking, "How can we experience more community than can be accomplished in a single weekly meeting?" The group is testing the feasibility of locating housing in the same block or apartment building. Moderator for the group is Janet Yoder, 2407 Asbury, Evanston.

Poettcker teaches Taiwan churches plus seminaries

Henry Poettcker, serving under the C mission on Overseas Mission for a in Taiwan and Japan, has been wor with Taiwan Mennonite churches missionaries in addition to his semi teaching responsibilities.

Mr. Poettcker, president of the Ge al Conference Mennonite Church, is sabbatical leave from his position as ident of Canadian Mennonite Bible lege in Winnipeg.

Missionary Lydia Kehler reported the four Mennonite churches in the pei area suspended evening services seven consecutive Sundays to hear Poettcker's lectures on Anabaptist h ry and theology.

Mr. Poetcker was guest speaker fo Mennonite pastors' retreat in Nove and has been leading a Bible stud Mark for missionaries in Taipei.

Since September Mr. Poettcker been teaching two courses—Anaba history and theology, and the Boo Romans—at Taiwan Theological Co in Taipei. His wife, Aganetha, is te ing a course in English literatu

In February the Poettckers will to Tainan to spend the remainder of year teaching at the Tainan Theolo College.

Both seminaries are Presbyterian attract a number of Mennonite stu

The Poettckers will return to Ca in the summer.

ECORD

lendar

b. 4-8 — Council of commissions,
nt Ave. Church, Winnipeg.
b. 7-10—South American Confer-
Delta, Uruguay.
rch 6-8—Missionary study fellow-
sponsored by Institute of Mennonite
es, Elkhart, Ind.; theme, "Christian
rsion."

Canadian

. 24-26—Council of boards, Win-

. 8-10—British Columbia annual
rence.
. 22-23—Conference of Menno-
in Saskatchewan annual meeting,
rt Church.
. 23-24—Conference of Menno-
n Manitoba annual conference.

rkers

Preheim, Marion, S.D., has been
nted admissions counselor at Free-
(S.D.) Junior College and Academy.
a member of the Salem Church,
nan. She is a graduate of both the
my and college and completed her
t South Dakota State University,
kings. Since then, she has taught in
ndria, S.D., been in voluntary serv-
Hutchinson, Kans., and served
MCC trainee in Europe.

uben Short, who has been execu-
ecretary of Africa Inter-Mennonite
on (formerly Congo Inland Mis-
since 1963, will become director
velopment for the Evangelical Men-
Church, starting in September. He
e responsible for stewardship, fi-
s, and promotion in his new post.

ssell Welty, pastor of the Bethel
h, Fortuna, Mo., will become di-
of Camp Friedenswald, Cassopolis,
, on March 1.

inisters

Duerksen of Hesston, Kansas, has
serving as interim minister at the
Church, Newton, Kans.

o pastors in Taiwan have recently
ordained to the ministry. *Hong-Kip*

Preheim

Lin

Un

Un was ordained as pastor of the Kuang-Fu Mennonite Church in Taipei. He had served the church for three years as an evangelist. *Peter Lin* (*Lin Hua-Shan*) was ordained as pastor of the Ho-Peng (Peace) Mennonite Church in Taichung. He had been serving the congregation since his graduation from Taiwan Theological College in 1971. Mr. Lin is coordinator for the Taichung area Mennonite churches and also serves as secretary of the education committee of the Fellowship of Mennonite Churches in Taiwan.

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DISCUSSION

Salvacion — Si; Revolucion — No

Vern Rossman

THIS WAS THE HEADLINE in a church paper in a Latin American country: Salvation — yes; revolution — no. The headline dramatizes the growing polarization among Latin American Christians, within both the Catholic and Protestant churches.

This polarization emerged clearly in the deliberations of forty Latin American communicators who came together in Chaclacayo, Peru, in 1973.

A delegate from Chile, which at that time had a socialist government, implied that to be a Christian demands in this day in Latin America that one be a socialist, contending for the political liberation of the people. A Brazilian countered that when he speaks of liberation he means the new life of man in Christ, which is not a political thing.

Seemingly, these two views of Christianity cannot be reconciled; and these are viewpoints which also polarize Christians in North America.

On the one hand are those who believe that all change begins with individual conversion, after which the individual seeks to save others and to work for social betterment.

On the other hand are those who contend that social justice and social structural change—even revolution—are the demands of God in Christ and the proper fulfillment of Christian love in society.

But are these viewpoints actually so deeply opposed? For the moment, let's eliminate the small minority of Christians at the far extremes—those who believe individual salvation of souls is the totality of the gospel, and those secularized Christians who fight for a structural social change but really don't have much interest in individual conversion.

Let's talk about the great majority of Christians. In this case there is a way of stating the matter which can bring us together.

In Peru, we noted that all of us, Christian socialist and pietist alike, could agree with the following statement:

"The message of the gospel is a message of salvation for all men and all of the man, neither only his body or only his soul. We must liberate the oppressed from his slavery and release the oppressor from his condition as oppressor. The conversion that draws man near to God is liberation from his slavery, both to interior and exterior evil, as in the teachings of the Apostle Paul. (Col. 2:9; Rom. 8:19)."

Once we agree that both of these truths are essential to the biblical faith, we may still disagree with one another on the sources of social evil and the cure, but we can stay in fellowship and communication.

This is of vital importance because it is as we wrestle with our differences as brothers and sisters that the Holy Spirit can reach our hearts and minds with fuller truth.

One of the problems for North American Christians—and let's admit it and get it out on the table—is caused when our African and Latin American brothers and sisters speak of Christian socialism.

The word socialism to us in North America usually suggests the political repression of civil liberties and stultifying bureaucracy which we see in the Soviet Union.

This is not what the third world Christian socialists mean. They don't want the Soviet system any more than we do. They seem to be yearning more toward a democratic socialism like Sweden's.

They often reject the systems of all the powerful nations—Russia, China, the United States. They want to find their own way. They reject capitalism because they see it in their countries as control of resources and industry, which should belong to everyone, by a rich minority who use their wealth and power to their own benefit and without regard for the poverty and suffering of the great majority.

On the wall of our hotel in Lima was a poster which proclaimed, "We do not want either the selfishness and wastefulness of capitalism, or the bureaucratization and oppression of Soviet Russia."

When one visits the vast slums of unemployed people living in hunger and disease, without hope, around the great cities of Latin America, it is hard not to be sympathetic with their rejection of the system which keeps a few wealthy people in power at the expense of vast majority. And it is easy to und stand their resentment of American porations which are producing TV ceivers, refrigerators, and Coca Cola countries which need land reform jobs for the masses, a way up and for the poor.

It is not surprising that Christi living in the midst of a real class strug should be attracted to the Marxist in pretation of history, even though t know full liberation is much more t political and economic.

In the midst of such suffering, change seems better than no cha Yet, sadly, their pietist fellow Christi call them communists and consider t betrayers of the faith.

The principle which can reunite Christians, stated by the communica in Peru, is also affimed in the Bang Conference report, from the "Salva today" meeting of world Christian l ers last year:

"The salvation which Christ brou and in which we participate, offer comprehensive wholeness in this div life. We understand salvation as new of life—the unfolding of true huma in the fullness of God (Col. 2:9). evil works both in personal life an exploitative social structures which miliate humankind, so God's justice ifests itself both in the justificatio the sinner and in social and poli justice."

We speak now of the total libera of the whole person, from sin w and from poverty, illness, ignorance, litical and economic oppression, and other force within or without w holds us in bondage and prevents from having the abundant life C came to bring.

The Peru and Bangkok staten offer the possibility of the real re ciliation of all Christians and the p bility of a fresh, deep dialog on w to go from here towards the full lib tion of all mankind which God int as our heritage.

EVIEW

he best and the brightest

best and the brightest, *by David*
erstam (Random House, New York,
, $1.95 ppb.) is reviewed by his-
ı Robert S. Kreider, Bluffton, Ohio.

ST READ David Halberstam's *The*
and the brightest when it appeared
rdcover a year ago. This is a deep-
turbing record of the Vietnam War
how the Kennedy and more par-
rly the Johnson administrations,
ıl of being tagged with the charge
eing soft on communism" or "weak
lents," slipped step by step into a
y war in Southeast Asia. I have
read this book, now just out in
back, and it gets better, more sig-
nt with age.

. Halberstam describes how in the
lential employ was a stable of the
and the brightest," pragmatic,
al, ambitious young men (the
thest and glibbest), all with impec-
credentials. This loyal ingroup, in
y alliance with the Pentagon and
CIA, optimistically improvised plan
plan which backed us blindly into
ietnam War. They filtered out un-
ınt truth from Vietnam and told
o cover the step-by-step descent
hell. With only a few faint voices
ıg their doubts, no one had the
ge to break with the system of de-
o resign, to protest.

e bright ones close to the throne
rationalize that they "must go
," to compromise, to be there to
policy for the good of the nation
later date—not knowing that that
hour would never come, not real-
the corrupting character of deceit,
he habit-forming drug of power.
tory begins in the honeymoon days
ennedy and ends with the fall of
on.

stitute the name Nixon for John-
substitute Ehrlichman, Haldeman,
, and Colson for Bundy, McNa-
Rostow, and Taylor; substitute
plumbers" for CIA; substitute Cali-
advertising men for men from
nd Harvard; and finally substitute
gate for Vietnam and you have
ragedies cut of the same cloth. It's
bric of sin and misgovernment.
re is "the arrogance of power," "the imperial presidency," a common distrust of the people, Congress, and the press. Watergate, following on the heels of Vietnam, makes this a doubly significant book.

The records of both Vietnam and Watergate are associated with words and phrases like these: power, remaining No. 1, toughness, image, winning, never being a loser, hard-nosed realism, "toughing it out," covert operations, information control, government by manipulation. Just as Vietnam destroyed Johnson and the best and the brightest around him, so Watergate is slowly destroying Nixon and almost all those around him.

I suspect that if the Lord spares our country a few more decades we shall look back to the Vietnam-Watergate era and see it as a continental divide in the history of American society. When I first read *The best and the brightest,* I had been reading the Book of Jeremiah. I saw striking parallels between the warnings of this Old Testament prophet and David Halberstam's critique of American military policy in the middle and late sixties. He doesn't use theological language, but he had much to say about the demonic forces, the princes and principalities of darkness of our day.

David Halberstam's book offers good corrective reading for those who think that deceit and coverup began with President Nixon. It is uncomfortable reading if you have affection for John Kennedy and his men of Camelot and worse, if you have a lingering admiration for Johnson, Rusk, and McNamara. In any event this is highly absorbing reading—rich in fascinating personality sketches.

As the United States is now in danger of being drawn step by step into a war in the Middle East, we owe it to ourselves to see how we slipped and stumbled into a war in Southeast Asia.

From the self-perception of America as the No. 1 defender of the free world, we easily adopted the idea of fighting a clean technological war without Americans dying. This led to a plan of simply furnishing war materials, America confident of its industrial power and technological genius. Observers were sent, who soon became advisors. Then airplanes and bombs were sent and these needed advisors and maintenance people. The security of the airfields must be protected and so battalions were sent to protect the bases.

One began to hear less about "protecting the free world" and more words like these "No fourth-rate Asian power is going to push Americans around." More troops arrived. The enclave plan emerged with U.S. forces concentrated in coastal bases with limited objectives. Soon this led to an aggressive "search and destroy" strategy, then to a war of attrition.

Step by step America was in a full-scale ground combat war. We spoke less and less of defending freedom-loving peoples and more and more about "protecting our boys." More bombers to "protect our boys" and more boys to protect our bomber bases. Through this "escalating war by stealth" Americans were being fed an optimistic diet of manipulated data, which found its most obscene form in "the fake body count."

David Halberstam describes how in Washington the Vietnam War created a climate of suspicion. In the presidential circle friendly doubters became doubters, doubters became critics, critics became enemies, enemies became traitors. The only alternative was total loyalty. Halberstam describes the last days of Johnson: "He had a sense that everything he had wanted for . . . his offering to history was slipping away, and the knowledge of this made him angrier and touchier than ever; if you could not control events, you could at least control the version of them. Thus the press was an enemy. Critics of the war became his critics; since he was patriotic, clearly they were not." Does this not have sounds of Watergate?

Mr. Halberstam, for many years a *New York times* correspondent, is one of America's most respected journalists. *The best and the brightest,* which has been for almost a year in the top ten best-sellers in nonfiction, is a book to be taken seriously—a sad book, a prophetic book, a readable bok. These are like pages torn out of the books of the Hebrew prophets. Jeremiah, I think, would have approved this book with its call to national repentance.

LETTERS

Charismatic apostasy

Dear Editor: Arnold Reimer (Letters, December 18 issue) is doing what all charismatic Christians are guilty of doing: rather than interpreting his experience in the light of the Bible he is interpreting the Bible in the light of his experience.

He attempts to refute only one of the points made by D. D. Klassen (October 23 issue): that our Savior is not always given the full glory. In contrast to Mr. Reimer's experience I would like to quote a statement made by Cardinal Suenens at the Catholic charismatic conference last July:

"Just to conclude, I want to confide in you a little secret, which you may tell to everyone, about how to receive the Holy Spirit. Unity with the Spirit is unity with Mary, the mother of God. Christ was born out of the Spirit by the cooperation of Mary. On the day of Pentecost, the church was born the same way; Mary was there helping the disciples to receive the Spirit of God. May we all be the simple children of Mary, the woman, and open all that we are to the fullness of the Spirit of God."

All that I can do in the face of such blasphemy is to quote the apostles John and Paul:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Read also 1 John 4:1 and 2 Corinthians 11:13-15.

The testimony of the New Testament is clear that we receive the Holy Spirit, once and for all, at the moment we accept Jesus Christ as Savior. There can be no second baptism of the Spirit, or fillings of the Holy Spirit, because he is already in us. However it is possible to be a Christian and live in ignorance of the fact that the Holy Spirit is in us (1 Cor. 3:16). Then, when we do come to the realization that the Holy Spirit is in us and surrender ourselves to his leading, it is sometimes so overwhelming an experience that we cannot believe that the Holy Spirit could have been in us previously. John Wesley had such an experience and for a time preached of a second blessing. But he eventually came to realize his error and corrected his message. Just as our acceptance of Jesus Christ as Savior must be voluntary, so we must, moment by moment, voluntarily submit our thoughts, words, and actions to the leading of the Holy Spirit. But this does not imply repeated fillings by the Holy Spirit, but submission by ourselves to the Holy Spirit who is already in us.

I will not go into a description of the abuses of tongues speaking which were condemned by Paul, yet practiced by charismatics today, but I would like to point to some of the evidence that tongues speaking was a historical and temporary phenomenon. In numerous places the Bible states that the Jews will not believe without a sign (John 2:18-22; 1 Cor. 1:22, etc.). On the day of Pentecost, the gift of tongues was given to the Jewish Christians as a sign to the nonbelieving Jews. In Acts 10:44-47 and 11:17 it is evident that the gift of tongues to Cornelius and his household was a sign to the Jewish Christians that Gentiles were to be admitted to the church. In 1 Cor. 14:22 Paul says: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." This is a direct contradiction of Mr. Reimer's statement that tongues are for ministry, "especially to the believers." The instances of tongues speaking recorded in the Bible are exclusively by Jews or in the presence of Jews.

In Acts 28:28 Paul declares to the Jewish leaders at Rome: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." These words were the formal pronouncement of God's displeasure at the rebelliousness of Israel. From this time there was no further need of the gift of tongues.

Most Christians today are ignorant of the true purpose of the Holy Spirit, and the idea of an instant shortcut to spiritual maturity has a powerful attraction for many, making them susceptible to doctrinal perversions. However, our mind is also created by God, and we should use it in his service and for study of his Word, rather than using experience as a guide for Christian living. The great danger I see in the modern charismatic movement is that many fine Christians, by refusing to exercise their ability to think, are being led to do the work of Satan.

The Bible tells us that the Antich
will have as his ally a large, power
apostate church. Pope John XXIII cal
Vatican II and invited religious lead
of all beliefs, in the expectation o
great outpouring of the Holy Spi
similar to the first Pentecost, which wo
unify all mankind. This did not happ
and the Roman Catholic church is n
in a spiritual vacuum. However,
present wildfire spread of neo-Pen
costalism in the Roman Catholic,
glican, Mennonite, and other churc
indicates to me that perhaps all we n
to bring this great apostate church
the end time into reality is for the
man Catholic church to elect a tongu
speaking pope who will call for the
ion of all charismatics under the bar
of Rome.

"Study to shew thyself approved u
God, a workman that needeth not
be ashamed, rightly dividing the wor
truth. But shun profane and vain b
blings: for they will increase unto m
ungodliness" (2 Tim. 2:15-16).

For a clear understanding of the w
of the Holy Spirit, I would recomm
Francis Schaeffer's book *True spiri*
ity. Bob Goodnough, 552 Athabasc
East, Moose Jaw, Sask. S6H 0M1
Dec

About letters: *To encourage our r*
ers to express themselves on a varie
issues, we try to use all letters subm
for publication. Unsigned corres
dence, however, will not be publis
though we may withhold names for
reasons in a special situation. Ed

EDITATION

e prodigal son

JESUS WAS TOURING North America, many members of the FLQ (*Front de*
ation du Quebec) and of the Watergate bunch came to hear him. The church
's and seminary professors began to grumble and said, "This man welcomes
nals and even eats with them." In reply to his critics Jesus said, "I tell you,
will be more joy in heaven over one sinner who repents than over ninety-nine
table members of the church who do not need repentance." Then, in order to
ate his point, Jesus told them a short story.

here was a man," he said, "who had two sons. The younger one said to his
, 'Father, the time has come for me to break away from my parents. You see,
rl and I have this feeling for each other. We can't afford to get married yet but
are so many things we want to do together. We're going away to find work.
e nothing wrong in living together. If we don't get along, we'll just go our own
te ways. After all, that's better than being married and getting a divorce.'

e son went to a town far away where he worked and spent every cent he earned.
as just great. He was doing what he really wanted to do. Then inflation struck
nd, and the money he was earning could no longer buy all the pleasures he de-
He could not support his life-style. A while later, he lost his job. He was left
t a thing. He had no money, no trade, and no profession. The labor market
aturated. Indeed, many people were unemployed. His earned unemployment
ts carried him for a while but then they, too, ran out. He was able to get some
assistance but that was not enough. He finally got a job sweeping boxcars. He
l he could eat the hard wheat kernels but he was not allowed to.

last he came to his senses and said, 'All my father's employees have more than
an eat. Here am I about to starve. I will go home and say, "Father, I have
sly offended God and you. I do not really deserve to be called your son.
hire me as one of your employees." ' So he went to the highway to hitch a ride

had to walk from the outskirts of the city because he did not have any bus
le was still two blocks from home when his father saw him through the family
window. He was so overcome with compassion and excitement that he ran out
sidewalk, threw his arms around his son, and kissed him. 'Father,' the son
have seriously offended God and you. I do not deserve to be called your son.'

e father interrupted the boy and called to one of his employees, 'Hurry!' he
anded. 'Bring a clean foreman's uniform and put it on him. Refurnish the
next to mine for him and put shoes on his feet. Then get the caterers to bring
est steaks. We must celebrate with a homecoming dinner. This son of mine was
out now he is alive.' And so the dinner began.

e older son, in the meantime, came home late from the office. When he drove
e driveway, he heard the music booming from the stereo set. He asked one of
ployees, 'What's going on?' The employee said, 'Your brother has come home.
father has ordered the best steaks from the caterer because your brother ar-
afe and sound.'

e older brother was so angry that he refused to enter the house. His father
out to try to convince him. 'Look,' he answered back to his father, 'all these
have worked like a slave for you. Not once did I disobey your orders. What
ou given me? Not even a bucket of chicken to celebrate with my friends! But
other of mine goofs off, wastes all his money living common-law, and when
es home, you order the best steaks for him!' 'My son,' the father answered,
ave been at home all this time. I helped you get your degree and now you
good job in my business, which will soon be yours. But we had to have a
oming dinner and celebration because your brother was dead but now he is
le was defiant and rebellious and made a mistake, but now he is sorry.' "

E. H. Baergen

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Bear with us

The Mennonite is feeling the same inflationary pressure that is harassing most of our families and institutions at present. During the past few months the committee and staff responsible for this magazine have been sweating over the 1974 budget. We estimate that it will take $15,000 (15.6 percent) more this year than in 1973 to maintaining the same level of operation we have had for the past few years. All phases of the publishing endeavor — printing and design, postage, salaries, subscription fulfillment, etc.—are costing more.

To help cover these additional expenses, the committee is suggesting to congregations on the Every Home Plan that they up their contributions by 50 cents to $5.00 per subscription in 1974. Subscriptions ordered individually outside of a group plan will cost $6.00 for a year.

Almost all the congregations responded well to a similar increase last year. Our Every Home Plan receipts increased by 13 percent over 1972, and, what was more important, we had fewer dropouts than usually occur after a price rise.

We are hoping that our congregations will stick with us despite another price increase. Our future as a people and as an international sister/brotherhood depends a great deal on the maintenance of a communications network among us. *The Mennonite* is one of the primary channels through which an interchange of information and ideas can occur.

So we ask you to say a good word for *The Mennonite* and its Every Home Plan in your congregation. LK

Writers, take note

Since we're already on the subject, we should add one further item about *The Mennonite.* We have been asked several times in recent months about the source of the materials we publish, especially the feature articles.

When we told the questioners that submissions from free-lance writers are one of the ways in which we get articles and that we pay for them, they showed surprise. We didn't know that you were open to free-lance pieces and that you even pay for the poems and stories that you accept, they said.

Well, we do, and we want to assure our readers that if they have readable, solidly written, and researched materials which might fit into our magazine, they should send them to us for examination. We pay between one and two cents per word for articles and 25 cents per line for poetry.

We are also on the lookout for good black and white photographs. For these we pay $5.00 and up.

Our listing in *Writer's digest* states that we are in the market for "articles on biblical themes, social and political issues faced by Christians, and creative responses to the challenges of twentieth-century life." The family, ethics, life-style, renewal, congregational life, and international understanding are some of the general subject areas in which we always seem to need articles.

If you have a well-written manuscript on a subject that fits into one of the above categories, please send it to us for consideration. Feature-length articles should not exceed 1,800 words. Shorter articles will be considered for Meditation or one-page featurettes.

We can't assure contributors that their articles will be purchased, but we are anxious to have a chance to read and evaluate good pieces. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:05 JANUARY 29, 1974

Love-seekers

Ken Kruzel

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

They search the cooling stillness
of a long-forsaken room
for the gentle warmth of someone
drawing near in need of love.

And you see them midst the masses
in theaters and arenas,
in the churches, shops, and streets.
You see them everywhere at any time
—those faces shaped by sorrow,
somehow fighting to conceal
the heartaches and the emptiness
that loneliness can bring.

Who won when Shorty left the church

La Vernae J. D

Almost every time I go to town I meet Shorty Friesen. In spite of his constant smile and hearty laugh, I am made irresistibly aware of his great loneliness.

I've seen him come into the restaurant, order a cup of coffee, and sit alone at the counter sipping it slowly. Even after it's gone, he still sits there hoping that someone will speak to him and relieve his loneliness. And occasionally, for a moment, someone does by asking him how he is. Usually, however, they leave without waiting for an answer. Eventually Shorty leaves the cafe as lonely as when he came in.

When Shorty was a young man he was a member of our church. Like many young people, he was an idealist who believed that the community of faith which has received love and forgiveness from God should also love and forgive each other. But Shorty didn't see that practiced in his church. Because he is the person he is, he protested with hostility against this inconsistency. It soon became a vicious circle. Shorty's hostility was met by hostility from the church community. Neither he nor the church seemed to understand what was happening, so Shorty left and the others were glad to see him go.

I often think of Shorty Friesen. Not only because I meet him frequently, but because there are times when I would like to leave the Mennonite church precisely for the same reason he did. The gap which he saw between the profession of faith and what it means to Christian living and the practices of the church are still present.

Of what use is Shorty Friesen's martyrdom? What is the purpose of his intense loneliness? He could have been that individual who showed our church what brotherhood is all about. But he was the very person against which he was turned by the worst and weakest around him.

In the brotherhood, which is a new way of living and a new form of society, born of the heart, there are no churches. It is a large family where God is the head and where members think of each other as brothers and sisters. Because love and forgiveness have been experienced through a personal relationship with God, it can be experienced between individuals. Such expressions of faith help preserve this intimate personal relationship with God as a living sister/brotherhood.

Not all of the Amish Mennonites and Mennonites who came to Oregon during the last two decades of the nineteenth century were aware that the only way they could preserve their individual faith was through such an intimate association with the brotherhood. This was one of the primary concerns at the first Pacific District Conference held in 1897 at Pratum, Oregon. It led those early conference leaders to say, "When people are considering moving to a new area they should ask themselves if there are [Mennonite] churches where they can get spiritual nurturing. If not, they should turn to the Bible and take a lesson from Abraham when he moved to Egypt."

Another one said, "The [Mennonite] church can get along without you, but you can't get along without the church." Over the years this bit of prophecy has come true. Those families to whom the conference was referring gradually lost all contact with the Mennonite church, and today we do not even know who they were.

Spiritual life is not the only thing which can be destroyed when there is no intimate fellowship with the brotherhood to preserve it. As individuals, people also have the great potential for enriching or destroying the brotherhood itself. It is up to them to decide what they will be part of and give their blessing. If the brotherhood is to continue, individuals must be committed to live in such a way that they place the welfare of others above their own.

Some of the Mennonites who pioneered in Oregon came from the eastern U.S. Others gave up large farms in the well-established Mennonite settlements on the steppes of Russia. They moved gladly even though pioneering was hard and it took a long time to make the virgin soil as productive as the farmland they left.

It was also costly to those Mennonites who stayed in the well-established eastern United States communities was these people whose mutual aid he to finance the purchase of land in new settlements. They also often transportation costs, bore the exp of the first unproductive years of neering, and sent church leaders to these struggling Mennonites to estal new churches. At times, they bore t obligations even though they did personally know the people whom were helping.

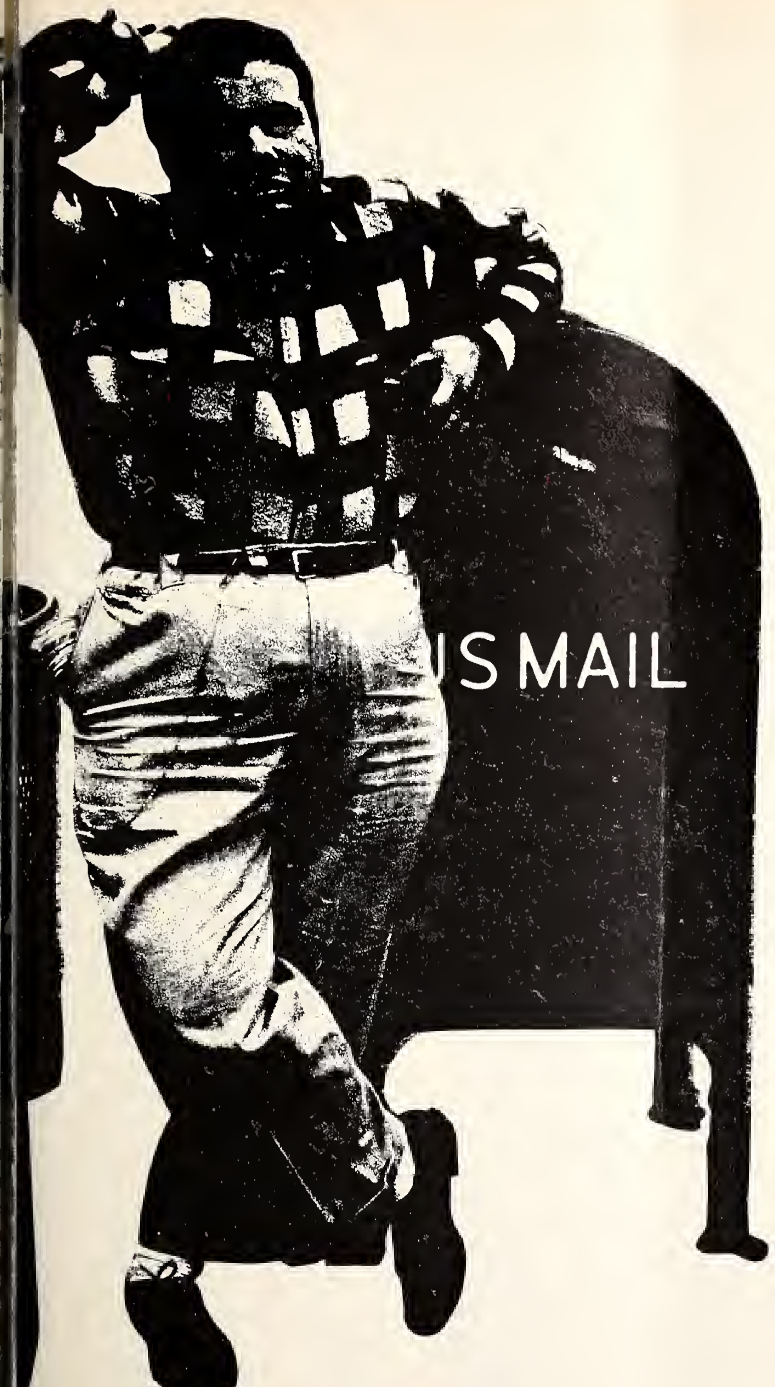
The need for carrying another's den, in either a material or a spir sense, needs to weigh upon me jus keenly as it did on other Menno when the Mennonite pioneers cam Oregon. The spirit of love and bro hood needs to saturate me so thoro ly that it will become a basic motiv remaining as a part of the fellow

A relationship with the brotherl not only begins as a free choice v a person voluntarily identifies wit but continues by choice. Its depth intensity change according to peo desire or need for each other and willingness and ability to respond each other. In such a relationshi doesn't take long to discover that person within such a brotherhood sponds to life and to others differe Unresolved conflict can be the r

When the Amish, Amish-Menno and Mennonites began moving to the gene, Oregon, area in 1890 they from widely varied religious backgro They also came from different reg such as Oregon, Ohio, Indiana, Ill

In their first years around Eu they were successful in organizing Sunday schools. In 1896 they decid organize the Oakhill Mennonite Ch It was then that they began to trouble. They could not agree on the church should be operated, and were not tolerant enough to accep fact that such differences could b sets rather than liabilities.

Added to the internal problems two others. They had settled on u ductive land for farming and a de sion had hit the Northwest. One o members saw a way out by starti sawmill. Not having enough financi sources, he borrowed money fron



church member. When it came to
ing it, he couldn't, and the man
whom he had borrowed lost his
The brotherhood began to take
and by 1900 the church had dis-
and most of the people had moved

would seem that the hostility and
ychological scars that resulted from this experience need not have happened. Had the brotherhood accepted the challenge of the task each had in bringing out the strengths of every other member, people would not have taken sides in the conflict. Instead they could have weighed the many elements in the complex situation facing them and found a solution, which may not have been ideal for all, but at least would not have been destructive to the brotherood.

The brother/sisterhood is a type of love. As such, our relationships in the brotherhood keep alive and strengthen our ability to love God. Love between an individual and God does not feed on itself. It needs the constant nourishment of human relationships. It is only when people experience through interrelationships putting the welfare of others before their own, that they can put God before self-love.

To create a brotherhood, individuals have to take the responsibility of being a brother. As human beings they have the power and the need to love their fellowmen. The individual who withdraws from a brotherhood which he feels is not living up to God's standards suffers from his unfulfilled need to love even though he may try to ignore his sufferings by rationalizing it as Shorty Friesen did. The only way a person has to be one with the world and at the same time to feel one with himself, to be related to others, and to retain his integrity as a person is by making productive use of his powers to love and being interrelated with people.

Too often when interacting with the brotherhood, people forget that they will have to live forever after with the memory of their actions or with the thought that they could have done something and didn't. So ignoring it, they let self-love and pride stand in the way of outgoing compassion.

During the First World War, the Mennonites at Harrisburg, Oregon, were harassed because they were nonresistant. A yellow stripe was painted around their church, and on many occasions bullets were fired at their buildings after dark. Once a vigilante committee visited young Frank Kropf. "If someone molested your wife, you'd kill him, now wouldn't you?" he was asked.

"If there is any killing to be done, someone else would have to do it," Mr. Kropf replied softly. "I couldn't live with myself afterwards knowing that I had killed a man, no matter what he had done."

The brotherhood is like a plant which grows and flowers, but nevertheless must be cared for and cultivated. It is only when each brother has given it all the service it needs that he can feel free to leave it. And it is only when death calls him that the final service will be rendered. Considering all this, my exit from the church has been postponed indefinitely. What about yours?

suicide: what families should know

Aubrey B. Haines

A young woman jumps to her death from the twelfth floor of a downtown Portland, Oregon, building. She had been on a ledge of the building for about forty minutes before she leaped. In the past twenty-five years, suicide has risen to what is now considered the second leading cause of death, after accidents, among the young in North America.

EVERY FOUR OR FIVE minutes some
in the United States or Canada trie
commit suicide, and one out of e
four succeeds. Anyone is at some t
beset with such thoughts. Most per
dismiss such notions quickly. But
100,000 North Americans each year
to dismiss them and try to kill th
selves.

To save some or all of the 25
persons who now succeed in self
struction is the purpose of Rescue,
corporated, with headquarters in Bos
Headed by Kenneth B. Murphy,
nonsectarian, nonprofit organization
saved thousands of lives.

"Suicide is a national problem,"
Murphy says. "It's more easily prev
able than automobile accidents or
of the other nine causes of death w
precede it on the list of the ten big
killers. Every suicide threat should
seriously considered and competent m
ical help obtained as soon as poss
What the potential suicide needs m
is love and a feeling of hope."

A suicide, say the medical expert
Rescue, Incorporated, is driven b
threefold desire: to kill, to die, and
be killed. But he usually has the wish
live to the end. Quick rescue action
spell the difference. Often the sui
wants to "blackmail" someone into
ing something. The suicide gambles w
death. To him the most powerful b
available is his life.

Psychiatrists have found that suic
give due notice of their intent. Alr
without exception they betray their c
sciousness of a mounting desire to
their own lives.

"Unemployment and financial p
lems are common troubles among
clients," Mr. Murphy says. "But
hard to learn whether these are a c
or an effect of more profound diffic
ies." He finds very few potential
cides who can state the real reason
their despair. Usually it is some im
diate cause, such as loss of job, mo
trouble, loss of wife or husband, los

iend or girlfriend, or serious illness.
. Murphy finds, however, that a
n does not commit suicide for the
ns he talks about. The true reason
so deeply that the person himself
not be aware. "Most suicides suffer
psychosis or neurosis," he says,
ng a distinction between them. "A
otic person thinks that two plus
equal five. A neurotic person is
of the true answer but is nervous
it."

cide is a human, spiritual, and some-
a psychiatric problem. Spiritual as-
ce is not a substitute for psychiatric
nent, nor is psychiatric treatment
stitute for spiritual help. Mr. Mur-
contends that every person with
al tendencies should be examined
good psychiatrist.

. Murphy exercises caution with a
n who threatens to jump from a
place. First he attempts to create
aningful personal relationship by
soft-spoken, kind, and gentle. Sec-
he tries to straighten out the per-
concept of death, giving him a
for future satisfaction. Third, he
him considerable patient sympathy,
ing him to relate his story as he
it. As long as the person is talking,
ll not jump. Fourth, he helps him
actual or imagined loss of the
of his love. Finally, if he can, he
with him.

e know now that suicide can be
nted," Mr. Murphy says. "We real-
at means can be developed to meet
we have met other public health
ems. Suicide prevention is our prime
se at Rescue, Incorporated. We
that we aren't going to solve the
em just by snatching would-be sui-
off window ledges. One can't wait
the poisoned draught is lifted to
ps or until the man who seeks
reaches the roof. It's usually too
en.

e time to reach the would-be sui-
s when he begins his own gradual
tance of the heinous idea that death
olve his problems, real or imagined.
n 'reach' the potential suicide long
he is about to take the final ir-
able step. Suicide is not and should
e the sole concern of the victim
lf. It concerns the grieving ones he
behind, too. Indeed it is a prime
rn of a civilized society.

e seek to weigh and to analyze each case that comes before us. Through deep, extensive research we seek to learn the causes that impel people to think of ending their own lives. Through spiritual and psychiatric help we try to remove that impelling force. We recognize that the person who contemplates suicide as the answer to his problems is ill—physically, mentally, and spiritually. He needs spiritual assistance and physical and mental attention."

The organization's clients use antisuicide pills. Known as antidepressants or psychic energizers, the compounds are proving an effective weapon in lifting the melancholy that descends over so many persons headed toward self-destruction. They are called monoamine oxidase inhibitors because they keep down enzymes which destroy certain essential hormones associated with normal functioning of the brain. These antisuicide pills give the person a sense of well-being and dispel melancholy. The effectiveness of the antidepressants is shown by their greatly reducing the need for electric shock and insulin shock treatments.

However, use of the drugs does not rule out psychotherapy but helps the analyst considerably, making for spontaneous discussions and an easier rapport with the psychiatrist.

Behind every suicide there is a long personal history—elusive, complex, and tormented. Most of them are neurotic, but they may be able to carry on business up to the day they try taking their lives. There is no one formula for treating such persons. Actually the best advice is to know whom one is working with. It is important to evaluate the whole person—not just a cross section of his life.

Family members can recognize warning signs in the person who is contemplating suicide. Open threats of suicide never should be ignored, especially if the person involved exhibits any of the other symptoms. Absence of affection is a noteworthy sign, indicating the presence of deep-seated hostility to those persons who are normally near and dear to the subject. Loss of drive and lack of interest in family, hobbies, and recreation are also signs as well as frigidity and loss of interest in sex.

Mood reactions are often decided symptoms, such as a refusal to admit or explain despondency despite an attitude which says, "I feel bad all over," on the part of the subject. Insomnia caused by deep depression, loss of appetite, the lack of interest in food, loss of weight, low caloric intake, and constipation are further signs.

Age is also a factor in suicide. The older the person, the more likely he is to commit suicide. Rescue, Incorporated, records reveal that senior citizens commit one-third of all suicides in Boston. Preoccupation with death is another sign, indicated by a longing for relief through death, or a longing for death as punishment for imagined or real acts.

Grief reaction when it is an unusually long or severe reaction to the loss of a loved one also indicates contemplation of suicide. Delusions of cancer are another sign. Research has revealed that a number of suicide cases have imagined that they had cancer. Finally, sudden changes may lead one to suicide, such as moving from a hospital to home (or vice versa), or a marriage or a divorce in the immediate family.

Of course, one or more of these symptoms do not make a person a potential suicide. In fact, as many as seven of them at one time or another do not necessarily mean that the person is contemplating taking his own life. However, seven or more of them—combined over a period of time—must be considered decided danger signals and should be recognized by the family as such.

Almost one-half of all suicides occur within three months of an emotional crisis or upon leaving a mental hospital. Therefore, family members should be alert, even though the person may seem to be improving.

Guilt, psychiatrists have found, is an important factor in forcing a person to try to take his life. The pathologically depressed person feels responsible for all kinds of sins, crimes, and wrongs which do not exist. His hatred and aggressiveness toward a loved person, such as a parent, are turned inward against himself because of his feelings of guilt. By killing himself, psychiatrists contend, the depressed person is striking out against and punishing the loved-hated object as well as himself.

Rescue, Incorporated, has staff members available around the clock for anyone who seeks their help. Their telephone number is (617) 426-6600, and their address is 115 Southampton St., Boston.

NNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit.
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NEWS

Urbana 73 stresses hope, commitment

Mary Ann Halteman

"We must rediscover the excitement of living our belief in the lordship of Christ in daily life, ordinary life, even if that seems revolutionary," Samuel Escobar told more than 14,000 students who gathered at the University of Illinois December 27-31 for Urbana 73, Inter-Varsity Christian Fellowship's tenth missionary convention in Champaign, Illinois.

Samuel Escobar, general director of IVCF-Canada was one of sixteen major convention speakers who focused their addresses around the theme "Jesus Christ, Lord of the universe, hope of the world." Other speakers at Urbana 73 included Elisabeth Elliot Leitch, author of seven books and a missionary in Ecuador from 1952 to 1963; Paul E. Little, author and associate professor of evangelism at Trinity Evangelical Divinity School in Illinois; and John R. Stott, author and rector of All Souls Church, London.

At a news conference John W. Alexander, president of IVCF-USA explained why Inter-Varsity, and particularly the triennial Urbana convention, continues to grow despite the fact that today's college students express increasing disillusionment with society in general. "Students are looking for hope," he said, "and IVCF preaches hope. In addition, we are calling for commitment at a time when the church needs a clear call to commitment as never before.

This emphasis on hope and commitment was the soul of Urbana 73. It came through not only in the thrust of the organized program but in the general attitude of students attending the convention.

Mennonite missionary David Shank, who led an afternoon seminar and spent time mingling with students in the dorm and cafeterias, was impressed with the spiritual hunger and commitment of students he met.

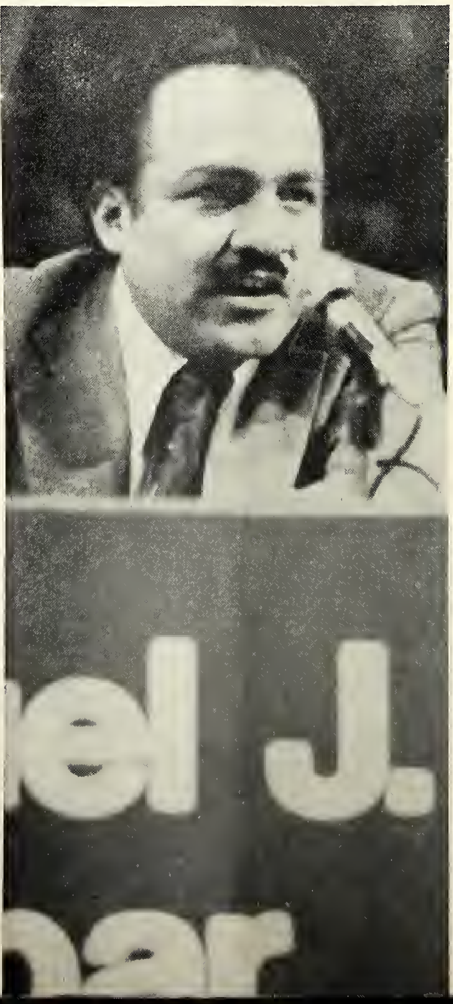
"Many of these kids are first-generation Christians," Mr. Shank noted. "They are both enthusiastic about their commitment to Christ as Lord and receptive to new ways of putting that commitment into action."

Statistics showed that 4,487 registrants at Urbana 73 had become Christians since 1970. A higher than usual representation of students from nonevangelical backgrounds may have contributed to the fresh, almost noncritical receptivity of the Urbana 73 student crowd.

Afternoon seminars and mission display booths gave students at Urbana opportunity to explore particular interests of their own and to seek guidance in finding mission field openings throughout the world. Tillie Jantzen of Newton, Kansas, who also attended Urbana 70, observed a positive shift in student interest and openness to missions.

At the General Conference Mennonite Church display booth Tillie and Lubin Jantzen and other GC representatives talked to several hundred persons.

Samuel Escobar, IVCF director for Canada, was one of sixteen major speakers at Urbana 73. His emphasis on obedience and suffering struck a responsive cord among many participants.



"Actually, we don't come here with primary aim of recruitment, but to p vide a breadth of information ab our programs and to identify with general aims of Inter-Varsity," said bin Jantzen, candidate secretary of Commission on Overseas Mission.

While Mennonite student represe tion at Urbana 73 was small in nu bers (420 including all brands and vors of Mennos and ranking seve among the fifty-three specified den inations), Mennonite presence at convention made a significant imp on the total Urbana scene. "Man, yo think the Mennonites were one of largest denominations around!" sai pressman when he spotted the Men nite section in the display area.

In addition to the display boo Mennonite participation at Urbana cluded two afternoon seminars sponso by Mennonite Student Services. B Dave Shank's seminar, "Mission in midst of active hostilities," and I Jacob's seminar on demonology and occult drew overflowing classrooms students who didn't want to stop cussing just because the hour was

"Life in the spirit is all we need the fulfillment of our psychic powe Mr. Jacobs told students when as about the possibility of a Christian's volvement in hypnosis, astrology, palmistry. He also stressed the neces of the brotherhood in working thro problems of demon oppression.

An all-Mennonite meeting Sun afternoon featured Jim Juhnke of Bethel College faculty, who recently turned from an MCC service assignm in Botswana, where he worked with rican independent churches. Discuss among Mennonite students after meeting revealed that the majority them found Urbana a good experien "It's good to hear people talk who kn what they're talking about," said Ro Smith of Newton, Kansas.

Although they identified with m of what was being said at Urbana, so Mennonites expressed concern for thi that were not being said. "Perhaps my background," said a girl from Pe

than fourteen thousand students attended the five-day-triennial IVCF conven- at Urbana, Illinois, during the closing week of 1973. Nearly one-third of the rants had become Christians since 1970.

nia, "but I can't seem to find much asis on the church and the idea you make decisions within the con- of other believers. Here it all seems lividualistic."

verything is too black and white ne, and that's just not where I'm aid a Canadian Mennonite student was sorting out the grays in his

other student was concerned about making Christ Lord of his life l affect his daily life and his rela- nip to the world around him. "Ur- has not been speaking enough to ssue," he said.

he assumption is there," said an- student, "that mission work in- s not only going somewhere but he way you live wherever you are. n't think that concept is obvious gh here. I pick it up in the speeches se that's what I'm looking for and how I've been taught. I wonder, h, if others catch it."

nnonites, it seemed, found the of Samuel Escobar's speech most athetic to their sentiments. Mr. oar stressed the necessity of obedi- which involves often, not success, have come to know it, but suf-

e have come to the point where ssing the lordship of Christ in our n the way we deal with the daily of work, money, or relationships, is going against the stream," Mr. Escobar said. "By that I mean the ability to distinguish what is decadent and western from what is biblical and Christian in every area of life."

It was precisely this focus on going against the stream and distinguishing the decadent from the biblical that Mennonites and others found lacking at Urbana. Their criticism, nonetheless, did not discourage their participation in Urbana 73 nor their desire to be involved in 1976.

Rick Weidel, a Mennonite Inter-Varsity staff member from Denver, Colorado, urged Mennonites to continue making their presence felt at Urbana. "IVCF needs to hear the Mennonite voice," he said.

At the same time that they found they had something to contribute, Mennonites at Urbana 73 agreed that they also had much to receive and to learn. Inter-Varsity's biblically based emphasis on Christ as Lord of the universe and hope of the world provides a mutual meeting ground for all who have found him so.

And whether one was Mennonite or not made little difference in one's response to Paul E. Little's proclamation Sunday night. "Ultimately, the meaning of this convention for you and me will depend on our response to what Jesus Christ is saying to each of us personally," he said. "By this I mean, have you ever come to him and said, 'Here I am, Lord, take me. Take my life, my time, my energy, my money, my ambitions, and my relationships with the opposite sex, and my future, the question of marriage, of career, the whole works'?"

General Conference Mennonite
EVANGELISM
LEADERSHIP TRAINING
-VARSITY
NNONITES
DEC. 30

The Mennonite representation included 420 students and many of their mission and service agencies. Above is the General Conference's Commission on Overseas Mission booth.

Argentine Mennonites take note of politics

Politics is losing its status as a dirty word in the Mennonite church in Argentina, says Daniel Schipani.

Mr. Schipani of Buenos Aires, now studying at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, said that Mennonites in Argentina, numbering only 1,300, have traditionally taken the position of neutrality towards politics, as taught by the missionaries.

But this is changing, he said. A member of his congregation, the Floresta Church, is the only Mennonite legislator in the state of Buenos Aires. Mr. Schipani's father, too, has been a representative. And elsewhere a Mennonite was recently elected mayor.

"We can talk about politics much more freely now," said Mr. Schipani. "There are a few Peronists in the church, and there has been some discussion lately of nonviolent social change."

He said the missionaries had taught Mennonite tradition and culture fifty years ago but had not said much about peace as an active social witness. "The type of peace witness we were taught was passive nonresistance."

For example, nothing was done until recently to challenge the idea of military service. Military service in Argentina, although Argentina has been under military rule, has not meant going to war, but young people are required to learn how to use weapons.

"When I was going to be drafted," said Mr. Schipani, "I was taught to pray to escape the situation."

His name came up in the draft lottery while he was attending the university. But instead of being sent to a military base, he was allowed to continue at the university while spending six hours a day in military training.

Now Mennonites and other pacifist groups are making overtures to the government concerning alternatives to military service for conscientious objectors. As long as the military was in power, this was not a possibility, he said. A growing number of Argentinians support President Juan Peron as a powerful opposition to the military.

The Mennonite church in Argentina, mostly Spanish-speaking, is slowly awakening to social as well as political issues.

There is a renewed interest, for example, in the care and education of children. Two congregations already have some service in that direction, such as day-care centers and elementary schools, and other congregations are considering the possibility of using schools as a tool for evangelism.

"Some young people are interested in social service, but the experiences we've had thus far have been few," he said. "There is a challenge here to study definite possibilities for service in several areas of the country, but lack of financial resources makes it difficult to put this into practice."

The Argentine missions committee, however, has already sent one missionary family to neighboring Bolivia.

The charismatic movement has opened the eyes of some church members to social responsibility, Mr. Schipani said. Interdenominational relationships have also been improved in some cases. But in other cases the emphasis on the "supernatural" work of the Spirit (tongues, healing, demons) has been a divisive factor within the Mennonite church cause of prejudices on both sides.

"I think we need much more seri biblical study and more openness better communication in order to bri the gap between some conflicting p tions," he said.

And the challenges the church fa Mr. Schipani outlined a few:

—the need for a better understa ing of the Anabaptist vision with reg to the church and society at large.

—training of leaders throughout church in Bible and theology.

—evaluation of leadership roles in context of the gifts of the Spirit: the of the pastor and other officers and pecially the role of the missionary.

Mr. Schipani is one of the ordai members of the Floresta congregat and is secretary of the Argentine M nonite Conference.

MDS units to meet

The annual Mennonite Disaster Service all-unit meeting scheduled for February 8-9 at the Bergthaler Mennonite Church, Altona, Manitoba, will include reports from volunteers involved in 1973 disaster activities from Pine Ridge, South Dakota, to Managua, Nicaragua, and will feature a rally of young volunteers involved in summer flood squads.

The meeting, open to anyone interested or involved in disaster work, begins Friday morning with reports from the forty-eight North American MDS units.

Recipients of MDS flood recovery aid, Tom and Marie McKiernan of Keystone, South Dakota, will give their testimonials Friday afternoon.

Robert and Myrtle Unruh, MCC veterans from Paraguay and recently MDS directors in Pine Ridge, South Dakota, will report on their Pine Ridge and Wounded Knee work.

John E. Wenger of Des Allemands, Louisiana, will report on Mississippi and Louisiana flood recovery work.

Arthur Driedger, director of MCC (Manitoba), and Richard Kroeker, Rosenort, Manitoba, will present the Managua earthquake rebuilding.

Friday evening Vernon Reimer, former MCC director in southern Asia and presently in charge of the British Columbia provincial MCC, will speak. Dan Zehr, executive secretary of MCC (Canada), will be master of ceremonies.

Youth from summer flood recov work will present the Saturday mc ing program, with Syd Reimer of Ros ort, Manitoba, and Don Heinrichs Fresno, California, in charge.

Eddie Bearinger, Region V director general chairman of the meeting.

Value of Sunday school bus service questioned

Negative aspects of a successful S day school bus program in Tucson, zona, have been revealed by minis of some churches sponsoring the gram.

To attract youngsters to ride the bu to Sunday school various inducеme including ice cream, candy, and Bib are offered.

"Children get spoiled by promotio according to Joseph Prisco, a for dairy route man who now has a f time post at New Testament Bap Church organizing the bus program.

New Testament has fourteen routes and seventy volunteer wor who canvass the routes each Satur to remind regular riders of the service.

"We try to offer them the Lord," Prisco said, "but the children may cide to go to another church where promotion is more attractive that we

hiladelphia children get Christmas bundles

truckloads of Christmas bundles shed thousands of black ghetto ren with clothes, soap, towels, and when MCC delivered bundles to delphia, Pennsylvania, December 14 18.

ur groups distributed 4,767 bundles h had been prepared and given by nonite families throughout the United tates. Most of the bundles were disted through Mantua Community ners, Inc. The rest were channeled igh Philadelphia Model Cities Pro, Messiah College, and Diamond Iennonite Church.

odel Cities, Messiah College (the n studies branch of the Brethren in st school), and Diamond St. Mene Church took bundles to homes e specific needs were known.

nonprofit group, Mantua Commu- Planners unites community agen- to help residents of forty square ks in southwest Philadelphia. Comity workers gave the Christmas bun- to mothers who were invited to pick them up in Mantua Hall.

his is the first year we've had gh bundles," housing director Floyd h said. Most families in the comity were contacted by community ers who made lists of their chil's ages to be used during the distion. These families, most with povlevel incomes, have an average of children each,

In one afternoon's distribution at Mantua Hall, mothers representing approximately 200 families lined up around open bales, telling the ages and sex of their children to their community workers in exchange for colorful terrycloth bundles. At the end of the day one distributor, tired but still excited, said, "It was mob time, but it was worth it to see the people enthused."

Though Christmas bundles have traditionally been prepared for overseas distribution, MCC is realizing increasing needs and requests for them in North America, at the same time that requests for Christmas bundles are dropping off for cold-climate countries overseas. However, there is not a decrease in overseas requests for tropical-climate Christmas bundles. *Jan Swartzendruber*

adelphia mothers pick up Christmas bundles for their children at Mantua Hall.

Manitoba hymn sing planned

The Mennoites' love for music and their long-standing support for international relief will converge in a special benefit service in Winnipeg's Centennial Concert Hall on February 6.

An evening of hymn singing will initiate the Mennonites' 1974 centennial celebrations. This year marks the one hundredth anniversary of the coming to Manitoba of the first Russian Mennonite settlers in 1874.

The two-hour song festival, which will feature at least eight different choirs and plenty of rousing congregational singing, will highlight approximately forty of the Mennonites' best-loved hymns. The selections are being made from nine different hymnals used by various Mennonite groups in the province. Several church leaders have also been polled to suggest additional songs which are not in these hymnals. The selections will be multilingual, although primarily English and German.

Among the choirs and musical groups which have already consented to appear on the program to each sing one or more of the chosen hymns are the Mennonite Children's Choir, the Treble Teens, the Henry Engbrecht Singers, and choirs from several Mennonite schools. Groups which sing in Russian and Low German have also been invited.

Admission to the hymn service will be free, but an offering will be taken during the evening for the Mennonite Central Committee's emergency relief program in the drought-plagued sub-Saharan region of Africa known as the Sahel.

The cosponsors of the Wednesday evening benefit are the MCC's women's auxiliary and Radio Southern Manitoba, which has transmitters in Altona, Boissevain, and Steinbach.

Suicide claims 1,000 per day

A thousand people a day commit suicide around the world, and ten times that number attempt it, according to Anthony R. May of the World Health Organization.

Hungary has the highest suicide rate at 33.1 percent per 100,000 population. Czechoslovakia is next with 24.5 percent; Austria with 22.3 percent; Sweden with 22 percent; Canada and the U.S. have 10.9 and 10.7 percent respectively.

Latin America has the lowest, with 6.8 percent for Chile and 7.3 for Venezuela.

Factors most commonly associated with suicide, Dr. May believes, are bereavement, social isolation, chronic physical illness, psychotic disturbance, alcoholism, and drug addiction. Men, he adds, have been more successful at killing themselves than women.

A silver trumpet sounds in Burma

Vern Rossman, whose Discussion article appeared in last week's issue, this week tells about the ministry of a Burmese writer. Mr. Rossman is director of Intermedia, 475 Riverside Drive, New York, New York 10027.

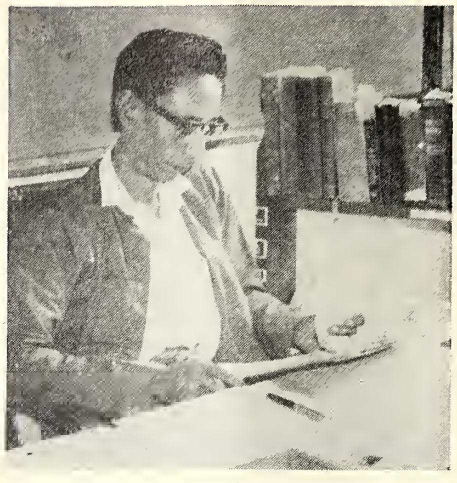
He is a cross between St. Augustine and Lloyd C. Douglas. U Pe Thwin ("U" is the equivalent of "Mr.") has written and published three best-sellers in his two short years as secretary of the Burma National Council of Churches' Literature Society—an autobiography, a Burmese version of *The big fisherman,* and a questions and answers treatment of theology for lay people.

Like St. Augustine, Pe Thwin had a wild youth. He was a naval officer and did all the things navy men are popularly thought to do. His autobiography traces the story of his conversion and rise out of alcoholism without self-pity or apology.

To Burmese Christians, used to a drab diet of sermons and turgid theology, the book was a breath of pure oxygen. They snapped it up—as also did non-Christians who usually studiously ignore "Christian" books.

The autobiography was nominated for a national literary award. Only its explicit Christian witness in this predominantly Buddhist land prevented its winning.

The big fisherman was not a translation, but a complete Burmese adaptation of the Douglas novel, filling in background on the New Testament period, its history and peoples, essential for an Asian nation.



U Pe Thwin, best-selling Burmese Christian author.

Again, it was a sellout. Secular bookshops handled it, and non-Christians are reading it.

Thousands more of both these books could have been sold if paper rationing allowed printings of more than 2,500 in a year.

Like Lloyd C. Douglas, everything Pe Thwin writes has flair, imagination, and dramatic power. But, like Augustine, he also has theological understanding and depth.

His third best-seller attempts boldly to answer the recurrent and troubling questions he has heard asked by Christians and seekers.

Since he does not hedge on the tough ones, the book has created discussion and debate at all levels of the church. Fortunately, while there is criti heard, the attitude of the people is tive, leading to a creative wrestling the issues among laity and clergy a

Pe Thwin is thin, his face graven lines of suffering and concern. Sa colleague, "He might gain weight i didn't work so hard. After twelve h at the office, he goes home and w till three in the morning."

While his friends worry about health, Pe Thwin seems concerned to make up for the years he feel wasted in his youth.

His fellow pastors hope he ha many more years and as much to as both Augustine and Lloyd C. Do put together.

Historic decision made in draft card case

Failure to possess a draft card is n violation of the Selective Service according to a recent decision by Fourth Circuit Court of Appeals Richmond, Virginia, reports *Fellows* an FOR publication.

The historic 2-1 ruling acquitted resistance leader William Charles nette, Jr., of Raleigh, North Caro who had been sentenced to one yea jail for nonpossession of a draft car

Raleigh attorney Deborah Mail handled the appeal, aided by Judge Dupree's remarks that "if all the w were as good at heart as Wil Charles Epinette, Jr., there would Utopia."

The government is likely to appeal decision to the Supreme Court.

Evangelism congress hits money snags

Increasing costs have forced a 10 percent reduction in the number of participants in the International Congress on World Evangelization. The meeting is scheduled for Lausanne, Switzerland, July 16-25.

The decision to reduce the size of the meeting from 3,000 to 2,700 participants was made at a meeting of the congress administrative committee.

The panel, including leading laymen and clergymen from around the world, was faced not only with rising prices generally but specifically with a 10 percent increase in airline fares. It also had to face the fact that buying power of several currencies pledged in support of the congress has declined seriously since initial budgets were approved in 1972.

The meeting will nevertheless be more than twice the size of the 1966 World Congress on Evangelism in Berlin, which had 1,200 enrolled. It will also be much more representative of international evangelical leadership since participants are being selected on a quota system that takes into account all types of ministries, age, sex, and lay or clergy status. Already some 1,250 invitations have been accepted.

Even with a reduction in the overall number of participants, the budget the congress will be 12 percent than the figure approved in 1972. E omies are being affected in some ad istrative areas and costs are being to a minimum to stay within that t

While some budget items were the committee reaffirmed its earlier sion that a priority would be put extending the congress beyond those sen as participants. Among the a of extension will be the publicatio a series of popular study booklets well as a more formal compendiun congress documents.

Words & deeds

many as 800 Vietnamese children
be placed in adoptive homes in the
ted States this year, a workshop on
rcountry adoption was told recently.
re are eight million Vietnamese un-
fifteen, according to the United
es Agency for International Develop-
it. USAID reports that there are 24,000
dren in orphanages, and perhaps
,000 Vietnamese children living with
parent or with other relatives. But
ption may not be the best solution
the problem of these children, al-
igh some Vietnamese children are
lable for adoption in this country,
conference learned. "We have main-
ed that while intercountry adoption
ht be a meaningful solution for some
dren, it will be an option only for a
tively few as long as sufficient as-
ance and aid are given by concerned
ple in the United States and other
ntries," Donald Anderson, a Luther-
mmigration official says.

Mennonite Church of Rosthern,
katchewan, set aside a day of thanks-
ng in December and burned the
tgage to its building. The bank loan
made ten years ago. Speakers rem-
ced about the obstacles before the
ding committee, the unity and co-
rating during the time of building,
the amount of work involved. Some-
commented, "We have paid for our
rch." "No," countered preacher Leon-
Enns, "we have merely paid for
dead brick and mortar of a building. It is Christ who paid for his church. To him be the glory!"

The two Mennonite churches in Steinreich and Cuauhtemoc, Mexico, gathered in Steinreich for a thanksgiving and mission festival earlier this winter. On the table in front of the pulpit were displayed locally produced cheese, bread, marmalade, vegetables, oats, wheat, corn, and an open Bible. More than 400 people were present for the morning service, followed by a noon meal in a schoolroom near the church. N. N. Fransen said that an important part of the service was the time given for personal testimonies and sharing. Many shared something for which they were particularly thankful during the past year or an instance in which God had protected them in time of danger.

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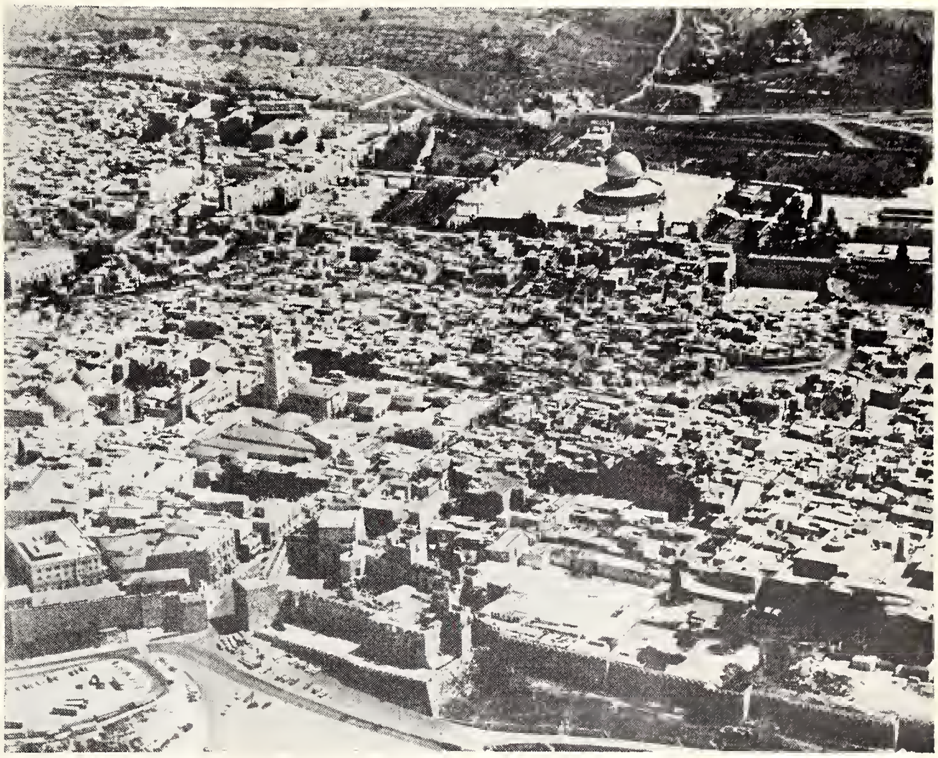


Jerusalem: The crux of peace

A little, very old walled enclave that sits on a mountaintop amid the ancient hills of Judea may well prove to be the crux of today's Middle East peace. Known as the Old City of Jerusalem, its welter of cramped streets and narrow lanes wind and twist over ground that has been saturated with the blood of Israelite, Egyptian, Aramean, Assyrian, Babylonian, Persian, Greek, Roman, Arab, Seljuk, Crusader, Mameluke, Ottoman, British, Jordanian, and Israeli. The twenty-one-acre enclosure, which is all there was of Jerusalem a hundred years ago, embraces cherished shrines of the world's three major monotheistic religions—Judaism, Christianity, and Islam—whose conflicting claims over the centuries have made it a chief focus of a bitter and protracted contest of arms, one that has yet to be fully resolved. This aerial view of the Old City looks east, from the Jaffa Gate and the Citadel (Herod's Palace) in the foreground to the Mount of Olives and the Garden of Gethsemane in the background, beyond the walls. Within the walls are the octagonal Mosque of Omar, better known as the Dome of the Rock (upper right corner), Islam's third holiest shrine after Mecca and Medina, and the Western, or Wailing, Wall (facing open area just to the right of the Dome of the Rock), a small remnant of the fortifications that once surrounded the Temple of Herod and Judaism's holiest shrine. The single most important Christian shrine in the Old City of Jerusalem is the Church of the Holy Sepulchre (domed structure at far left center), built in the fourth century by the Emperor Constantine on the traditional site of Jesus' crucifixion, burial, and resurrection. Just to the left of this church winds the Via Dolorosa, traditionally regarded as the route Jesus walked to the crucifixion.

REVIEW

The new land

Frederic A. Brussat

IT TAKES A POET to render the universal with a grace that is supple enough not to do an injustice either to the beauty or the tragedy of life. The talented Swedish director and cinematographer Jan Troell has done just that in his two films based on the three novels of his countryman, the late Vilhelm Moberg.

In the first movie *The emigrants,* Mr. Troell chronicled the voyage of Karl Oskar Nilsson (Max Von Sydow), his wife Kristina (Liv Ullmann), his brother Robert (Eddie Axberg), and their friends from poverty-stricken Sweden to the promised land of America. Viewing this exquisitely rendered film, Americans were given a fresh sense of wonder about the origins of this country as seen through the eyes of some emigrants.

In *The new land,* Jan Troell's sequel film (a Warner Bros. release), the Swedish immigrants settle down in Minnesota in 1852. Their pioneer experiences are translated to the screen with clarity, sympathy, and essential dignity. And whereas *The emigrants* was noteworthy as a lyrical tribute to a couple courageous enough to set out for a new life, *The new land* is equally poetic in its rendering of their struggles as settlers.

With the help of brother Robert, they build a house, face the hard Minnesota winter, cultivate the soil, and rejoice in the birth of Johan, "made in Sweden and born in America." The couple keep to themselves and are awkward in contact with strangers. Kristina gives some Indian women meat more out of fear than charity. Karl Oskar trades at the store in town, paying his bill with maple syrup when he's short on cash.

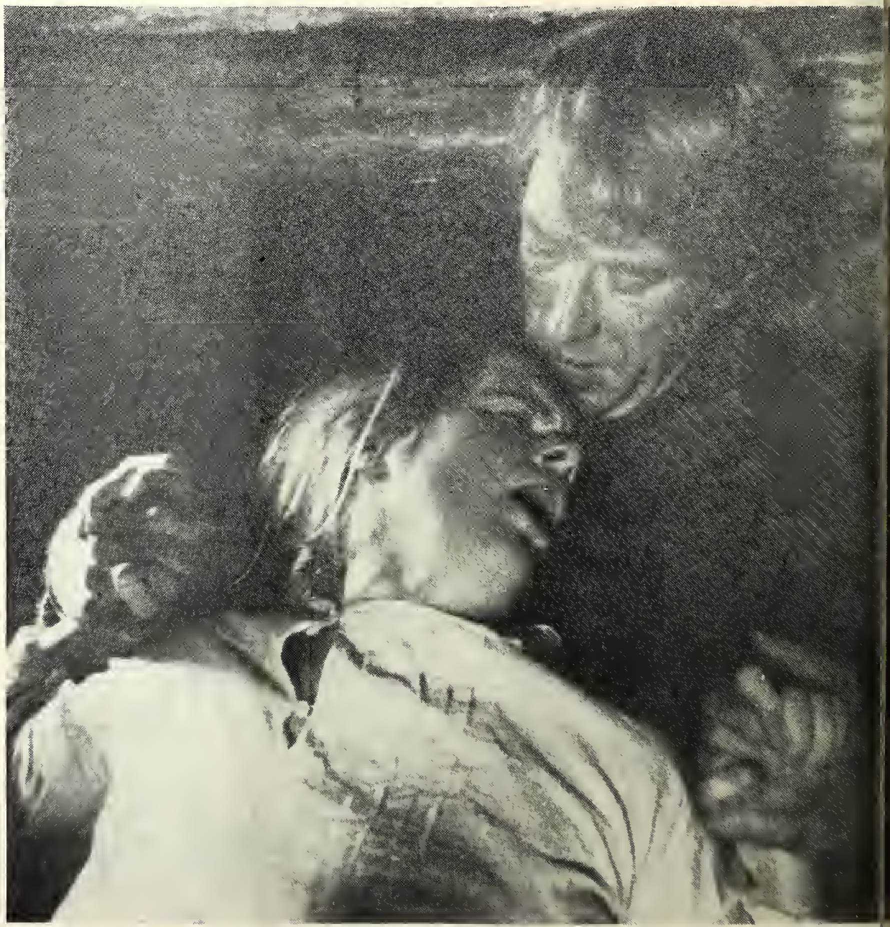
A Swedish neighbor moves in next door. Robert and his friend Arvid leave for California in search of gold. Kristina's best friend Ulrika gets married to a Baptist preacher and moves away. Karl Oskar is refused by the army and can't fight in the Civil War on account of a bad leg.

The seasons provide a counterpoint to the changes in the life of the settlers. More children are born. The land moves under Karl Oskar's loving touch. Kristina is homesick. More Swedes move in nearby. A schoolhouse and church are built; Karl Oskar becomes a deacon. Then, violence erupts. The Indians, betrayed by the U.S. Government, begin to take revenge on the settlers.

After a miscarriage, the doctor warns Kristina that she cannot have any more children. But she puts her life in God's hands and becomes pregnant again. As the settlers begin to evacuate the area, Karl Oskar remains behind with his wife, letting her sample the first apple from her Swedish tree before she dies. The children grow up, and Karl Oskar remains embittered toward God and lost without Kristina. He dies of old age having sired a large family and given his children the promise of a better tomorrow.

Jan Troell's camera brings us clos to Kristina: her pensive visage bathe in an orange glow, her spontaneous jo at trying on one of Ulrika's hats, her bre h-less solemnity upon receiving commur on. And Karl Oskar's seriousness: his f titude in working the land, his quick ic-tion to save his son in a treache us storm, his loneliness after Krist a's death.

Robert's experiences in the West th Arvid are conveyed to us through he filter of his memory: the trip on he steamboat, a menial job taking care a prospector's mules, Arvid's death in he desert, his humiliation upon retur ng to the farm to discover that he's en swindled out of all his money. Robe—



Liv Ullmann and Max von Sydow in The new land, *Jan Troell's critically acclai ed film about the early Swedish settlers in Minnesota.*

first dreamed of America as a fresh
t in life—dies a broken spirit.
here is a deep undercurrent of mel-
ıoly in *The new land* that is very
ing and authentic. Karl Oskar real-
late in his life that he has purchased
en property—for the land he bought
n the government actually belonged
he Indians. There will be some, no
bt, who will fault Troell for his so-
commentary at this point. The last
ion of the film depicts the violence
ıght by the Indians upon the settlers.
ı chilling sequence, Troell, to the ac-
paniment of an Indian chant, lingers
the mass execution of Sioux prison-
from the war against the white man.
he new land does not blink at the
of tragedy and the spilling of inno-
blood that is part of the story of
country. Jan Troell's willingness to
up to these things makes this film
of the most genuine cinematic expe-
ces of the year.
he emigrants and *The new land* are
terpieces that reveal the essence of
t it means to be a human being,
to the world of the senses, and
t to both the beauty and the violence
fe.

nnesty or exile?

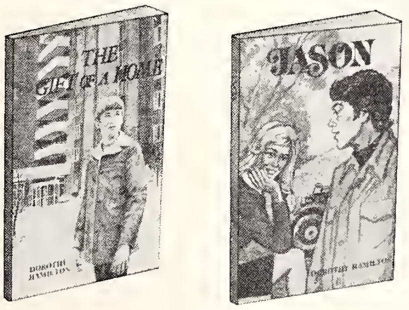
ıesty or exile? is a brief documentary
designed to provide an understand-
of those who would benefit from
esty for U.S. war resisters.
is intended to provoke discussion
does not argue the issues but leaves
y points unresolved. The treatment
ludes with the proamnesty viewpoint,
ng some of the moral concerns for
justice and mercy.
ı a swift series of excerpts from in-
ews with draft and military exiles,
ary personnel in the U.S., and rep-
ıtatives of the Pentagon, and through
tions from hearings on amnesty in
gress, a picture of the complex issue
veloped.
his thirty-five-minute, black and
e, 16mm motion picture is presented
he Interfaith Committee on Draft
Military Information and released
he Broadcasting and Film Commis-
of the National Council of Church-

ıe film may be rented for $10 plus
n postage and insurance from the
onal Interreligious Service Board of
gious Objectors (NISBCO), 550 Wash-
n Building, 15th St. and New York
N.W., Washington, D.C. 20005.
pted from the NIBSCO Reporter

To handle the hungry man

Carol Duerksen

There are those
    who sing-sell
    that Campbell's will handle
        a hungry man.
There are governments
    which televise-paperize
    that guns, mines, and bombs can save
        a hungry Vietnamese.
There are churches
    which proud-preach
    that Thanksgiving offerings will feed
        a million Africans.
There is Jesus.
    He said, "Feed my sheep."
    He didn't add "with surplus flour"
            or "but not Communists"
            or "with your tithe."
    He simply commanded,
        "Handle the hungry man"
    And knowing him,
        that meant stomach-to-stomach
                heart-to-heart
                soul-to-soul.



Two New Stories from Dorothy Hamilton

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And now a word from the West Coast's leading film critic:

Los Angeles Times, December 2, 1973

Any movie can be seen as a test case, and its success or failure at the box office taken as evidence about the state of the marketplace, popular taste, reactions to sex and violence, involvement vs diversion, or almost incidentally, about the worth of the product itself.

What, to take a test case opening this week, will the present audience have to say about a modest and gentle film which has the quiet audacity to suggest that simplicity and goodness still exist not only in the world, but in this country? I can't guess, but I have to hope that we haven't lost the ability to respond to a movie which leaves us encouraged instead of depressed.

Happy as the Grass Was Green, playing from Wednesday at the Royal in West Los Angeles and the Esquire in Pasadena, sets an angrily militant campus radical from New York amidst the pastoral peace of the fertile Mennonite farmsteads in Pennsylvania, and then watches what happens. And if the premise sounds like a prescription for pap, the pleasure and the surprise of the movie, adapted by Charles Davis from Merle Good's book, is that it is so rarely predictable. The message may be unmistakable, but the characters and their actions hold to a very affecting honesty.

The boy (Graham Beckel, who played Timothy Bottoms' pal in **The Paper Chase**) comes home with a Mennonite friend (Steve Weaver) whose brother has been killed in a campus confrontation with the police.

Geraldine Page plays the dead boy's mother, and anyone who cares about the art of acting had better catch the movie just to watch her at work. She has relatively little to do, but her presence and her spirit are so crucial to the intentions of the film that it would hardly get along without her. And there is a moment (one among several) when she takes a last, lingering look at the Christmas dinner table and puts a hand to her face, biting the tip of her little finger, sure she must have forgotten something. The one small gesture is so universal to mothers, so familiar and so astonishingly touching that it is worth a dozen pages of character exposition. It also speaks wordless volumes about a great actress' gift for finding physical expression for the internal life of a person portrayed.

Steadying the family amid her own grief, accommodating a sullen, alien creature with hair to his shoulders and finding it possible to like and understand him, silently enduring as the church elders debate whether a Mennonite boy, violently dead, is entitled to a proper church funeral and burial, Miss Page is a sermon on human dignity.

Drawn by the rural serenity and curious about a life-style that looks too good to be true, Beckel stays on after the funeral, lending an awkward hand in the farm chores, discovering that the Mennonites have not yet achieved perfection either. There are hypocrisies and cruelties -- a pretty young girl (Noreen Huber) ostracized and driven to the edge of her wits because her father committed suicide, the boys' rich uncle who is not above charging migrant workers exorbitant rents for unheated shacks.

Pat Hingle plays the community's preacher, aware of the shortcomings of his flock but faithfully confident of the possibility and the probability that things can be changed and corrected. Like Miss Page, Hingle creates a character of quiet dignity and earth-solid strength. He also inherits the script's hardest assignment, as the solemn voice of right reason, and some of his speeches ring a bit too much of rote.

Beckel has a mild enough flirtation with the preacher's pretty daughter (Rachel Thomas, attractively natural in her first role). But a conventional romance would have been unconvincing in the established context of the story, and Beckel acknowledges that their life-styles are too divergent.

Happy as the Grass Was Green is, in fact, one of those films which sets up a certain kind of tension, as you wait fearfully for it to put a foot wrong and end up in cliches -- the hero renouncing his activist past, the hero forced to put his new nonviolence to a violent test, the alien soiling the goodness he has found, or on the other hand being destroyed by trying to be what he is not.

But the lurking booby traps stay untriggered. Beckel surrenders none of his passionate belief in the political ills that need to be corrected nor in his ability to help. What he has found, it may be, is a cooler way to go about it.

Charles Davis has directed his combination of professional actors and engaging local people from Lancaster County with a sure and sensitive hand. And cinematographer Stan Martin has recorded blue-haze autumn afternoons, the crackling clear winter mornings, and the summer richness of the Pennsylvania countryside with a feeling for their serenely enduring beauty that must set up a powerful wistfulness in anyone who remembers small-town life where the leaves turn brown instead of the air.

There are able supporting performances by John Miller as a hired man, Elvin Byler as an unpleasant rich uncle, Luke Sickles as Miss Page's husband.

Bill Loose did the gentle, likable score, and he and lyricist Robert Gillies collaborated on a theme song, "Seasons of Life," which is unusually attractive and thoughtful, well worth a listen by Academy voters.

Happy as the Grass Was Green is a succession of small moments, a barn raising, a family dinner, the unveiling of a Christmas present, creating an accurately detailed and affectionate look at an alternate world which survives and prospers within the larger world. But the movie suggests that its virtues and attitudes are not special or limited to that smaller world.

Whether the larger world is ready for a film so optimistic, nonviolent (Beckel roughs up a prying TV crew early on, and that's it), and nonsexy is a lively question. And I must say that a trailer for the film which I caught during a sneak preview the other night seemed to promise just the kind of sugary sweetness and light which I think director Davis & Company largely, thankfully, avoid.

Happy as the Grass Was Green is an independent, obviously modestly budgeted work which carries an aura of dedication by everybody involved. Burt Martin produced and Erwin Dumbrille was the editor. -- Charles Champlin.

IEDITATION

e need to love Jesus more

JUST NEED a lot more love and commitment to Jesus Christ in this church," a t-voiced old lady said. And my first inclination was to put her down hard with raucously irreverent comment, because it sounded so trite, so platitudinous.

ut Someone stopped me, with the explosive realization that my initial impulse stripped me and revealed *me* as one of those whose lack of love and commitment drags like an anchor on the church. It made me physically ill for a few minutes.

I say I love God whom I have not seen but demonstrate in any way that I hate brother whom I see and come in contact with every day, then I am a liar, the tures say. And I deserved to get sick!

ot only does the church need more love, the nation and the world desperately "love, sweet love." And these hate-loaded personal encounters which plague and probably all church members surely must be a root cause of our country's ss.

ou and I, just two of us, may not be able to cure a nation, or even a church, but an most certainly be honest with ourselves and begin treating our evil malady. can work at resisting the impulses to honk or yell at numbskulls just like us who mit boo-boos in traffic. We can stop or soften criticism of people who fail to orm at standards we expect of them. We can turn the other cheek instead of ing back at the wife or husband or parent or child who has hurt or disappointed Ve can resist those impulses to put down those who disagree with us.

iere may be occasions when love and wisdom call for blunt honesty. But isn't ing off steam" essentially selfish therapy which contemporary life-styles may exalted far beyond its real psychological value. Perhaps it's time we learned practiced some old-fashioned self-discipline.

ving Jesus more may even embrace other old-fashioned practices such as say/ou're sorry to someone you love. No, loving Jesus can't be simplified by applyuman categories, yet it's the simplest and least complicated love of all.

here do we start to love him more? Why with me, of course, and you!

Ben Hartley

Praise song of the water carrier

Muriel Stackley

Water, you are sweet.
Water, you are cool.
Water, you are clean from the sand.

Water, I can smell your sweetness.
Water, I can feel your coolness.
Water, I can hold your cleanness.

Water, you are my refreshment.
Water, you are my luxury.
Water, you are my life.

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The Pentagon's strategy: More regimentation

Delton Franz

WILL MILITARY CONSCRIPTION be reactivated? Mennonites have a unique and long-standing stake in the answer to that question. For a people whose destiny throughout history has been dramatically affected by conscription, our concern about the outcome of the volunteer army is more than mere curiosity.

A steady stream of stories from the news media has left the impression that the volunteer army, begun only one year ago, is doomed. There is some evidence that the military does not really want a volunteer army.

The U.S. Defense Department's monthly news releases have repeatedly indicated that the number of volunteers fell short of its goals. But the Pentagon juggled the figures, carrying over the shortfall that occurred in earlier months, to each succeeding month, thereby making the monthly tabulations show deficits even when they went over their quotas. The Pentagon report indicated the army's quota for November 1973 was missed by 18 percent when in fact the overall military quota for November reached 104 percent.

The army's failure to fully mobilize its recruitment personnel seems to further indicate their lukewarm support for a volunteer force. From June through August—the army's best recruitment months—the Pentagon managed to cut its number of recruiters by 15 percent.

The most effective way to insure that the draft will not return is to cut the total military personnel. Of 2.1 million persons, only one-third are combat troops. The rest are support troops and officers.

The fact that only one out of every three men in the military is a combat soldier, while two-thirds are paper shufflers, officer corps, etc., further weakens the argument that the present manpower level is justified, even if it means restoring conscription. The military forces have more generals and admirals today, with a two million force level, than they had during World War II, with twelve million under arms.

Much has been said to suggest that the quality of the recruits currently going into the army is declining. A recent study by the highly respected Brookings Institution (*All-volunteer armed forces: Progress, problems, and prospects*) concluded that the army had set its educational and intelligence standards too high and that there was plenty for less qualified men to do. Interestingly enough, the army raised its standards *after* Vietnam. Why does the army need higher standards in peace than in war unless it is attempting to undermine the success of an all-volunteer force?

Military recruitment efforts become a costly and gigantic undertaking in a period when young people are still repulsed by recent war involvements of the United States military. Over 32,000 people are employed in military recruitment activities of the Department of Defense. The cost of advertising, as a means of obtaining volunteers for the army, has increased to a total $99 million in 1974 as compared with $5 million in 1970.

But the revival of the draft is not the aim of all who have a voice in the future of a volunteer army. Efforts seem to be mounting to save the shaky venture. Consideration is being given to the elimination of 60,000 noncombat jobs around the world. The reduction in unneeded staff positions would affect the number of volunteers needed. An effort is also under way to open up positions to more women in the services.

If these efforts are permitted to go forward, the 41,000 shortfall, representing only 2 percent of the total military force, in volunteers for the army in 1973 could easily be overcome.

Perhaps the most sobering prospect, should the military's frustration with the current volunteer experiment increase, would be the threat of compulsory "national service." National service might be introduced as an incentive for more young people to enter into service for the country either in a military capacity or in federally directed civilian projects. A November Gallup poll revealed that two persons in three favor compulsory national service. Byron Pepitone, National Selective Service director, recently expressed his belief that we will see major changes in the Military Selective Service Act within the next year. Though he did not elaborate, his opinion increased speculation that national service bears careful watching.

There persists within the military mind a strong reluctance to encourage a truly voluntary society. The military's desire is unrelenting that all youth should be under compulsion to subscribe to the regimentation of the nation. It is in the face of this idea that the church of Christ is again challenged to weigh thoughtfully its allegiance.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Our colleges

Woven in, not tacked on

Robert Kreider

Now concerning spiritual gifts . . . there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all (1 Cor. 12:1-6).

The decade of the 1890s was a marvelously creative period in the life of our Mennonite people. After generations of withdrawal and static ways came a flowering of new concerns in many areas of Christian witness and service. Home mission congregations were established in cities. Relief was sent to meet famine needs in India, and missions opened. Homes for the aged and hospitals were established. Young people's work grew rapidly. A few town congregations experimented with English services. Some congregations held special Bible conferences and evangelistic series. Sunday school teacher training programs were begun. And colleges were established: first, Bethel and Gretna and, within a decade, Central Mennonite College (Bluffton) and South Dakota Mennonite College (Freeman).

The first presidents and the first board members of these new, struggling colleges were deeply involved in a wide range of programs of the General Conference: publications, home missions, Sunday schools, foreign missions, the temperance movement, homes and hospitals, and schools and colleges. The founding fathers of our colleges—A. B. Shelly, N. C. Hirschy, C. H. Wedel, David Goerz, J. F. Lehman, H. H. Ewert, Christian Kaufman — were men in the thick of the total range of conference activities.

As the Apostle Paul speaks of the body of Christ having many members, so our founding fathers saw the various programs and institutions of the church as members of one body—helping one another, dependent on one another, stimulating one another, complementing one another.

The time has come to reaffirm the interrelatedness, the wholeness of the ministries of the church. Certain programs and institutions of the conference are not of lesser worth, something simply tacked on, somthing barely tolerated. All are of worth and woven of the fabric of the work of Christ.

The Apostle Paul speaks further:

For the body is not one member, but many. . . . And the eye cannot say unto the hand, I have no need of thee. . . . Nay, much more those members of the body, which seem to be more feeble, are necessary . . . but God hath tempered the body together, having given more abundant honor to that part which ack- ed: That there should be no schi in the body; but that the members ould have the same care one for ar her (1 Cor. 12:14-25).

Following World War II our co ege and seminary experienced a golde ag of growth. More recently—in th late sixties—they experienced a time o roubles. Costs rose rapidly with the ru wa inflation of the Vietnam War peri . A the same time, college enrollment leveled off and even declined. Durin th Vietnam War era, campuses every here festered with youth's dissatisfaction wit our messed-up adult world.

The discontent, even rebellion was widely publicized. Mennonite car uses did not escape this in appearanc perhaps in fact. This visible disconte on campuses occurred at a time of unting dissatisfaction with our churc lif Our educational institutions, whic ha been founded with sacrifice and id ism increasingly became symbols of ou ge eral anxiety and discontent.

Disillusionment with our colleg w to be expected. I have listened u o fortably more than once to stat e like this: "Our families have faile congregations have failed; our onl is our colleges; and now I am sure about our colleges." Our c always suffered from the inflated ctations of some.

e era of visible discontent on the uses of the land has waned. How- other problems have arisen. Infla- is gnawing away at college budgets. college student populations will off, even decline. Within five years colleges will feel the effects of the nwide decline in birthrates. In the s our college plants were expanded ccommodate growth. Recently a trend has emerged in which more g people are asking, "Why should to college? Is it relevant?" Then, there are the voices of doubt who rve, "Couldn't we get along without Mennonite colleges? Instead of Men- e colleges, perhaps establish Menno es on some state university cam- s."

is is a time to reassess, to reaffirm our colleges mean to us and our nonite people. The Apostle Paul s:

> r to one is given by the Spirit the of wisdom; to another the word nowledge by the same Spirit. . . . as the body is one, and hath many bers, and all the members of that body, being many, are one body: lso is Christ" (1 Cor. 12:8-12).

r many years I have been a pro- r in Mennonite higher education— ing and administering. These past years I have been less a producer more a consumer. We are in the e situation of having three daugh- studying in three different Menno- colleges. As a father I am grateful what our colleges mean to our chil-

was looking for our daughter on ampus. I found her in the cafeteria engaged in what appeared to be an animated discussion about a question from the Synoptic Gospels. I would not say that this kind of discussion occurs only on a Mennonite campus, but here it does occur. I sense that on our campuses the Bible is taken seriously.

Another daughter writes home enthusiastically about a course in Anabaptist and Mennonite history she is taking. She has just discovered the writings of Harold Bender and asks: "Did you know Harold Bender? Was he ever in our home?"

Another daughter is planning to conclude her college career with a student teaching experience in Austria under one of our colleges. Through college channels she has learned about and has had opportunity to serve in several church-sponsored summer service programs. These are plus features, second - mile dimensions unique to our church and heritage.

What do our colleges mean to our people? They mean many things.

Our colleges mean quality education for our young people. Those who attend our schools speak of high standards, thoroughness, able faculty, and teachers who care. Graduates compare their preparation with those from other institutions and speak appreciatively of their Mennonite alma maters.

Our colleges seek to provide quality education but with an elusive plus quality. It can't be weighed or measured, but it is there. It is spirit. One can feel it like the gentle, enveloping mist. Mottoes and descriptive phrases in college catalogs suggest the yearning to convey this spirit, but words are inadequate. In the literature of our colleges, one reads these words: education with a difference . . . the truth makes free . . . Christ the integrating principle of the curriculum . . . a small community of caring people . . . for other foundation can no man lay than that which is laid, which is Jesus Christ . . . search for the relevance and meaning of Jesus of Nazareth for the modern world . . . doing things together.

Our colleges help us to know who we are as a people. They help us to view our heritage with understanding and gratitude. They help us to see our mission for the days ahead.

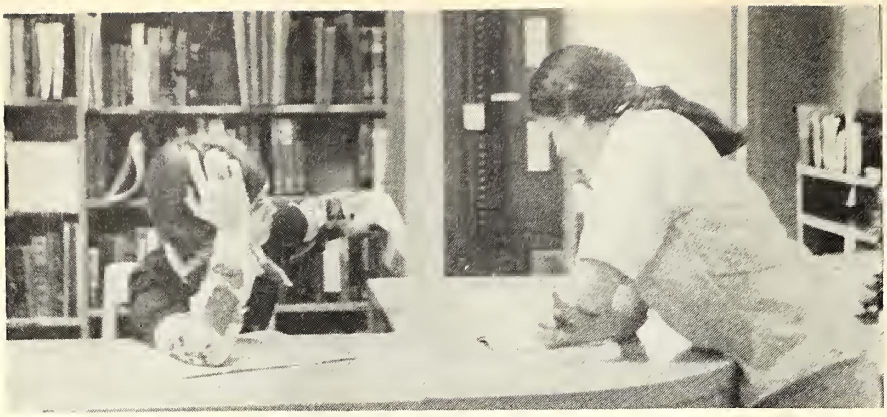
Each campus has its Mennonite historical library and archives. Bethel and Freeman have museums rich in Mennonite artifacts.

Last year the Canadian Mennonite Bible College faculty and alumni published a book of essays, *Call to faithfulness*, with a wealth of discerning insights as to who we are as a people and where we are going.

As one visits congregations one finds many Sunday school classes studying the delightful book of Mennonite biographies, *Twelve becoming*, written and edited by a member of the seminary faculty, C. J. Dyck. To be published this year is the first history of Mennonites in Canada, written by Frank Epp of the Conrad Grebel faculty.

Our colleges provide a spring of talent for nurturing and watering our churches. As a conference we draw heavily on our faculty members to write Sunday school lessons, edit hymnals, serve on conference commissions and committees, send on special missions.

Just to sample the field, one observes the following: LaVerne and Harriet Rutschman of Freeman helping last summer the young church in Bolivia . . . Henry Poettcker on sabbatical leave from CMBC teaching Bible in Taiwan . . . William Keeney of Bethel writing study materials in peace education . . . Jim and Anna Juhnke of Bethel giving leadership to the program in Botswana . . . John Miller of Conrad Grebel teaching



in ministers' seminars . . . the seminary faculty scattering in January to many Mennonite communities to teach short courses . . . Elmer Neufeld of Bluffton going on missions to Africa in behalf of the AIMM mission program . . . Carl Lehman and Howard Raid of Bluffton giving time to the work of Church Extension Services.

Our colleges and seminary provide a pool of servants for servanthood assignments.

Our colleges and seminary are centers for celebration of our life in Christ. Seminary faculty played key roles in planning last spring the Festival of the Holy Spirit. At Freeman the community joins every year to sponsor the widely praised *Schmeckfest* and choral music events —all campus related. Bethel College is in a center for the centennial celebration activity in Kansas, as are CMBC and Conrad Grebel in Canada. The annual Messiah presentation at Bluffton is a major community event.

Our colleges open windows and doors to issues from the wider world. Here young people (students) and older people (teachers) study questions which thrust themselves forward—questions which can not be swept away. Some of these issues are emotion laden, embarrassing to consider, painful to probe. But in the context of a Christian studying community, in an intergenerational setting, questions such as these can be considered: the role of women . . . the search for black identity . . . war and peace . . . achieving simpler life-styles . . . the creative arts in the church . . . new patterns of congregational life . . . the meaning of radical Christian discipleship . . . abortion, euthanasia, and the respect for persons . . . law, order, and violence . . . the charismatic in the Christian experience.

Our colleges are communities of mission and outreach. An unusually high percentage of the students attending our Mennonite colleges come from families of limited financial means. A high percentage of students are receiving financial assistance. Our colleges perform a function not unlike our mission schools in India and Zaire. Here is where young people from poor families, homes of modest means, can receive a college education in a Christian setting.

Our colleges are communities where young people become Christians or are strengthened in their faith or are tested in their faith or are challenged to a more complete commitment or are shaken in an immature faith or are called to a more concrete faithfulness. Our colleges serve many faith needs; sometimes they fail. Here congregation and campus can join hands in helping both congregation and campus to radiate a Christian climate.

Again the words of the Apostle:

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath some in the church, first apostles, secondarily prophets, thirdly teachers. . . . But covet earnestly the best gifts: and yet I show unto you a more excellent way (1 Cor. 12:26-31).

What are some reasonable expectations for our colleges?

Let us encourage our colleges to continue to do conscientiously and thoroughly that which they have been doing —providing a quality education.

Let us look to our colleges as a Christian resource to meet our many educational needs. Perhaps the time is here when our conference, congregations, and colleges need to plan educational and enrichment programs together not only for the seventeen- to twenty-two year olds, but also for those from twenty-two to eighty-two. Perhaps our colleges have a new and expanding mission in continuing education.

Let us support our colleges with students and dollars. The year 197 was a banner year in church giving: missions, colleges, MCC. In years of good income we can clean up indebtedness, renovate aging physical plants, and set aside endowment funds for lean years. Like the days of Joseph, these may be the seven years of plenty when we should support generously our church institutions so that they will be in trim shape for perhaps more turbulent days—the seven lean years ahead.

Let us pray for the body of Christ and all its members and all its member institutions. Let us pray for our schools, colleges, and seminary as members of the whole, one body in Christ.

The Lutheran Church in America has a pattern of affirming the mission of its colleges which I find intriguing. The church periodically sends a fraternal board of visitors to each campus to discuss the responsibilities of the church to the college and the responsibilities of the college to the church. The discussions range over many issues of mutual concern. Out of these deliberations comes the preparation of an agreement for each college, a "covenant" that is called it, which affirms simply the variety of mutual understandings of conference and college in the several ministries within the body of Christ.

I would invite us to consider ways in which we, too, might follow in the Old Testament-suggested tradition of bringing our people and our schools together to form simple covenants of mutual caring and commitment. Our colleges need their church. Our church needs its colleges.

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Apples, sword drills, and birds of a feather

Mary Lou Cummings

EIGHTEEN YEARS of classical Sunday school training before I left for college and returned to "adult" classes—eighteen years! Nudged by the current trend for nostalgia, I find myself reflecting on all those years.

The first memory is a nursery class where two apples were presented to the tableful of miniature Christians. To this day I see those apples: one big and red, the other small and brownish. We all got a turn at "choosing" which apple to take and which to leave for our friend. The pangs of leaving that pretty apple were only assuaged by the fact that none of us were going to get to eat either one anyway. But it was our first vivid lesson in "behavior," with many more to follow.

The second flood of memories records a thorough pilgrimage through the Old Testament, lasting at least three years, so it seemed to us fourth graders. Battle after battle, plague after plague, with the lesson permanently ingrained in my brain that the Israelites *had* to be stupid—and God's choice of them over, say, Mennonites, was one of the unfathomable mysteries of life.

Some clod or other, each week, still had not learned the lesson and would be worshiping Baal or a golden calf (a golden calf!?!) and would lose the current battle for his people.

By the time you got to Deuteronomy, you just *knew* that if the Jews were good they'd win, and if they were sinning again they'd be massacred. *Why* didn't the Jews figure it out? (Is it the passing of years that has blurred the subtleties of these lessons, or had I missed them completely?)

One of the few completely dependable sureties of our young lives was Sunday school format: the opening, with singing, and then our classes, with the prayer, the Bible story, then (like dessert following spinach) the contemporary story. Sometimes, if we were really good or really restless, there was a "sword drill," a Bible game that allowed you to jump up and down if you found the verse.

The week's story usually involved a young hero faced with temptation. When he fell under pressure, he either lost out on a trip to the seashore or broke his baseball bat. When he was strong and did the "right" thing, he unexpectedly had showers of blessings pour into his lap: a new friend, cookies from a formerly grouchy old lady, etc.

These stories correlated with the Old Testament lessons. If you are "good," you win, you are acceptable; if you are "bad," you lose. In the stories, the good people never asked questions, and we never asked what it meant to be good (i.e., Jesus: "No one is good but God"). Furthermore, we were impressed Sunday after Sunday with a myriad of instructions on how to be good; "shoulds," "oughts," and "musts" pervaded the very atmosphere of the sanctuary. When one of the teenage sheep began to smoke or drink (the final sin in those days), he became an instant leper, and parents began quoting maxims about birds of a feather instead of Bible verses. There was no question about whether he was good or not.

Oh, we knew about winning, all right, though phrased in words like salvation and eternal life. Winning to a child was the unspoken love and acceptance he craved, and this meant doing and saying and *believing* the right things. Who of us had enough courage not to join the confirmation class?

To every question there was only one acceptable answer when we were young. In every story, song, or poem there was a message. Didacticism, while decried in history and English classes at school, was a way of life at church—a symbol of the irrevocable separation between church and the real world.

As I look back in retrospect, I see how gradually over the years we kids picked up a whole set of subconscious attitudes from our teachers and people at church we liked and respected. We may have picked up facts and stories, too, but I believe they only became meaningful to most of us after a commitment to Christ had been made in our young adult lives.

I know I picked up from faithful Sunday school workers a reverence for the Bible, a feeling for the beauty of Jesus Christ, a sense of the holiness of life, and many other attitudes I value.

In the next breath, however, I remember how I picked up the pervading feeling of condescension toward the two or three lower-income, underachiever, misbehavior-type children who were brought there year after year, with the teachers obviously dreading their presence. (It surely is hard to cover the week's lesson with all those nasty interruptions.)

I remember reluctantly how later, long after those kids had "dropped out" of church, when we met accidentally, our eyes seldom met except for brief flashes of hostility from them. Church, like school, had been for them the scene of more failure and humiliation. Sunday school had been created for "nice kids" from church families, who already knew how to win church people's acceptance—who knew how to sit quietly under eighteen years of lecture.

There were other attitudes, too, never stated, but strong. There were the unquestioned sexual stereotyping (women are teachers, men are superintendents) and role stereotyping (pastors and their wives, for example). Learning how to deal with anger and frustration and loneliness was never discussed because we all assumed that Christians didn't feel those things.

All these attitudes I have had to rethink as an adult. And as I go as a teacher into a modern Sunday school room, with role playing and movies and all the other techniques my teachers never considered, I have to ask myself over and over: "Exactly what attitudes are being communicated in this room, verbally or nonverbally? Do the children feel I like (even love) them? Do they feel or understand where I am in my spiritual pilgrimage and struggles? Do they feel that they are accepted by me and by God just as they are? that they are unique and valuable in God's eyes? Do they understand that "being good" is not the key to the kingdom of God?

For every question I ask my students, there are twenty that I need to ask myself.

NEWS

MCC discusses self-study, Vietnam aid, food

Mennonite Central Committee's second annual meeting outside Chicago — this time in Hillsboro, Kansas — began the follow-up to its self-study conducted during the past year.

Robert Kreider, who has been leading the self-study, began his presentation with the quote, "It is a myth that self-study leads to change." The changes for MCC are not yet apparent.

No decisions were made concerning restructure of MCC, and most of the issues were referred to the executive committee, future consultations, and the constituent conferences. The hot issues —possible formation of an MCC (USA), new directions for North American voluntary service, selection of personnel, and combining word and deed—will get more attention at the 1975 annual meeting in Winnipeg.

This year's annual meeting, January 18-19, accepted but did not approve the report of the findings committee at the Cabrini self-study sessions last fall. Feedback on the Cabrini proposals will be sought from constituent groups and from a conference of moderators and secretaries of Mennonites and Brethren in Christ next fall.

The issue of North American voluntary service will go to a special consultation of conference and MCC staff and board members next June. Further recommendations on reorganization of MCC will go to a structures review committee to be appointed.

The committee as a whole turned down the request of the executive committee to meet a second time during the year to further discuss the self-study.

"We are shortchanging ourselves by not giving time for policy direction," said chairman H. Ernest Bennett. "We need two meetings a year."

Instead, the MCC members decided to expand their 1975 annual meeting from 1½ to 2½ days and delegate the rest of the work on policy to the executive committee's September meeting.

The most vigorous discussion at the annual meeting came over recommendations for aid to Vietnam, presented by executive committee member Atlee Beechy, who had returned only that week from a ten-day visit to North Vietnam. (See p. 87.)

He proposed that MCC strengthen its contacts with the Democratic Republic of Vietnam and the Provisional Revolutionary Government in South Vietnam through further aid, particularly in reconstruction and medical supplies. The North Vietnamese had asked for $31,000 to help in reconstruction of a village school for grades five to seven. He proposed $15,000 to the PRG for medical supplies for village infirmaries and maternity infirmaries.

Siegfried Bartel, a representative of MCC (Canada), objected to the us of general funds for a "communist-contr ed educational institution."

A compromise was reached by u ng only designated funds for the rebui ng of the school and by adding to the roposal $15,000 from general funds for medical supplies in North Vietnam. he designated funds are, in fact, alr dy available from previous Christmas p ace projects.

Member-at-large Lawrence Hart mmented, "I sense that some of us are disturbed about funding a school b lding because of the curriculum that vill be taught in it. Yet we fail to see w at's going on in our own schools here. he national religion, or civil religion, hat is being taught in our schools is ust as idolatrous."

Mr. Hart, a Cheyenne, added, 'In a more humorous vein, all the textb oks still teach that Columbus disco red America."

The annual meeting also approv a broad resolution on the world food isis which could rearrange MCC prioritie for funds and personnel for the next ive to ten years.

The resolutions asked MCC to stre gthen rural development and family anning programs both in developing untries and poor areas of North Am ica to recruit and train personnel from oth developing countries and North Aerica, to educate constituent group on overconsumption, and to influence ublic policy in the United States and anada with regard to the use of ood supplies.

If future years are like fiscal ear 1973 for MCC, raising the mone for the food crisis work should be no roblem. MCC exceeded its contrib ons budget for 1973 by 33 percent, t ing in $4,323,261.

The problem now, noted some MCC members, is not money but pers nel. Applications are down substantially rom 1971.

An additional woman and a ther minority person were elected as embers-at-large: Marie Wiens and eroy Berry, Jr. Reelected were Lawrence Hart and Helen Alderfer. New memb of

MCC members added one more woman and one black to their ranks as members-at-large and asked constituent groups to appoint more women, minorities, and youth.

eight-member executive committee Ms. Alderfer and Elmer Neufeld, was elected vice-chairman. *Lois Bar-'anzen*

ee Beechy's visit opens itacts in North Vietnam

ough Mennonite Central Committee onnel will not be able to accompany rial aid into North Vietnam, there be short-term visits and the possibiof a Christian peace witness there, Atlee Beechy at the MCC annual ing January 18-19.

r. Beechy, a member of the MCC utive committee, had just returned the first visit to North Vietnam for bringing a proposal for reconstruc- and medical aid for the Democratic iblic of Vietnam and the Provisional olutionary Government.

r. Beechy, along with two others the U.S., was invited for a ten-day in North Vietnam by the Committee Solidarity with the American People. had previously visited DRVN and PRG esentatives in Paris.

'here is an awareness (among North namese officials) that our rootage in peace tradition is vastly different from of many other peace groups," said Beechy. "And there is the opportufor personal encounter."

told of one conversation with the tary of the North Vietnamese jour-s' organization, who had used in his h the phrase "the necessity to fight eace."

Mr. Beechy later asked the secretary if there was a place for a nonviolent approach. Yes, of course, was the reply. There is a place for that kind of fighting for change and justice.

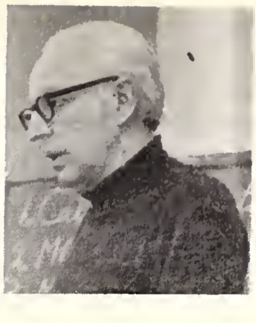
Mr. Beechy also visited an agricultural and handicrafts cooperative and talked with another man about the Anabaptists' sharing of material goods, their compassion for the suffering, and the Hutterites' style of communal life.

Mr. Beechy was impressed by the massive destruction in North Vietnam still evident from last December's bombings. He said it equaled the destruction of German cities in World War II. Since 1968, 4,400 of the 11,000 schools in the country have been partially or totally destroyed. A leprosarium near the coast was bombed numerous times. Bach Mai Hospital in Hanoi, the medical training center for North Vietnam, was hit twice during the December bombings and has been only partially rebuilt.

Large bomb shelters are still kept in readiness, he said. But the one- or two-person shelters along the streets have been turned into flower planters.

Mr. Beechy said, "The people have the capacity to accept suffering and to forgive those who caused it. Toward the end of my visit, I talked at length with a man who had been with us most of the time. His wife, three children, and his mother were killed in the December bombings. But he has learned to love and accept the American people he has come to know."

Mr. Beechy also noted the strong fabric of control and regimentation by the government, combined with economic upgrading for the poor.


Atlee Beechy reports to the MCC annual meeting.

Religion, he said, is tolerated but not encouraged. Mr. Beechy attended a Sunday morning Catholic mass in Hanoi and left a letter of greeting to North Vietnamese Christians.

Mr. Beechy spoke with the minister of education of North Vietnam, who said rebuilding schools would be the country's priority in the next year. He asked that MCC help in rebuilding a school by providing items that could not be bought in North Vietnam. Mr. Beechy also talked with North Vietnam's vice-minister of health and toured Viet Duc Hospital, where MCC has sent medical equipment and medical journals. He also spent 4½ hours with three PRG representatives at their Hanoi office.

"The needs are probably greatest in PRG areas," he said. "In PRG or contested areas in South Vietnam, there has been the greatest demolition. I was received with respect and warmth. They were appreciative of the medical equipment."

ourt rules against withholding of war taxes

t may become a landmark decision idicial recognition of conscientious esistance was handed down January the U.S. District Court in Philaiia in a case brought by the Amer- Friends Service Committee and two s employees.

dge Clarence C. Newcomer's ruling red on a court challenge filed May 970, by the plaintiffs, attacking the iolding method of collecting income from employees who have religious les against supporting war.

e complaint alleged that 51.6 per- of the taxes withheld were devoted ar purposes and caused the AFSC t as an employer - middleman - tax tor for the government in an unitutional role.

e two AFSC employees, Lorraine eland of Newtown, Pennsylvania, and former employee Leonard Cadwallader of Germantown, Pennsylvania, are members of the Society of Friends.

In addition to ruling that a section in the Internal Revenue Code compelling AFSC as an employer to withhold taxes is unconstitutional in this case, the judge enjoined the government from collecting 51.6 percent of the federal income taxes from the plaintiffs by the withholding method "because such withholding violates the free exercise of their religion as members of the Society of Friends."

The court also ruled that a $574.09 refund must be paid by the government to AFSC because it represents an "overpayment of taxes withheld."

"There is no doubt in our mind," the judge held, "that the claimed protected activity of bearing witness by refusing to pay the war taxes involved herein on the part of the plaintiffs Cleveland and Cadwallader is religiously motivated. Each plaintiff has demonstrated his and her strong belief in the teachings of the Quaker religion by establishing a long history of membership in and activities related to the Quaker religion and as employees of the American Friends Service Committee. Each is conscientiously opposed to the participation in war in any form. Each objects to the withholding method of collecting 51.6 percent of their taxes on constitutional grounds. The government has produced no evidence which would rebut plaintiffs' showing that bearing witness is an integral part of their religious practice as Quakers, and we find that the claimed protected activity is religiously motivated within the meaning of the First Amendment."

Mennonites leave church for many reasons

"Maybe if I had stayed in the Mennonite church, I would never have been challenged about why I believe as I do," said Jocelyn Kasitz.

"I'm basically still a Mennonite. I treasure my Mennonite upbringing. But Mennonites are not the only ones. The church (which she now attends) and I have really grown. They don't have child baptism anymore unless the parents specifically request it; I've learned what a joyful experience communion can be."

Ms. Kasitz is one of more than 500 others who transfer their membership from the General Conference Mennonite Church each year. She changed her membership from the Eden Mennonite Church in Moundridge, Kansas, to the United Church of Christ in Newton, Kansas, about six years ago.

According to recent statistics from across Canada and the United States, more people are leaving General Conference Mennonite churches than are transferring their membership from other denominations.

Membership of the General Conference has remained fairly stable during the past six years, wavering between 58,000 and 60,000 for the average of 88 percent of congregations which send in annual reports.

Some "biological" growth should come from the higher number of baptisms of members' children than number of deaths. But this growth is offset by the fact that transfers to non-General Conference churches are 30 to 50 percent greater than transfers into General Conference congregations.

The figures should be interpreted carefully, since General Conference and non-General Conference transfers were not differentiated before 1971. But even in 1967-70, total transfers out were greater than transfers in. In addition, some of those who leave the church don't find their way into any of these figures. Their names stay on the church rolls, but they attend some other church or just don't participate anywhere.

The reasons people leave are many.

Peter Funk, pastor of the Kingman, Kansas, Mennonite Church, outlined a few of the reasons:

—People move to areas where there are no Mennonite churches and will join the church that they fancy.

—Mennonites in a mixed denominational marriage will join the church of their spouses.

—Some of the developments in the local church are not in their best interests, and they move to churches where these interests are not threatened (their military position, their position on evangelism).

—The dropout started at home and continues away from home.

This list is certainly not exhaustive.

Agatha Klassen of Newton, Kansas, had her own reason. She left the large Bethel College Mennonite Church in North Newton to join a tiny African Methodist Episcopal chapel as her statement for integration.

"I have no quarrel with the Mennonite church. The Mennonte heritage means very much to me," she said. "But being a Mennonite should include identifying with minority groups. Even if half a dozen blacks joined the Bethel College Church, they would not feel welcome.

"There must be some white person who will go to a struggling black church and humbly say, 'Will you accept me?' After my husband died, God said, 'You have talked a lot. Now you are free. You are that person.'"

Ms. Kasitz's reason is probably more typical. She married a non-Mennonite, moved from a tightly knit Mennonite community to his town, and joined the congregation to which he already belonged. She has no hostility toward the Mennonite church; "if we moved out of town we would probably check a Mennonite church first. The kids at times will say they're Mennonites." Her brother also married a non-Mennonite and joined his wife's church, the Churc of Christ.

One of her friends left the church ith a bit more unhappiness.

"She was going to marry a div ced man, and the Mennonite pastor v uld not marry them. She and her hus and have joined another church and ar re-mendous assets to that church."

Otto Dalke of Newton has his m-bership in the Goessel (Kansas) en-nonite Church but has seldom atte ded for more than twenty years. No he goes with his wife and children a Baptist church.

"I haven't participated in Goessel nce. I was eighteen. Then I went t the navy, and I never went back. My eel-ings then were, Who needs the ch ch? It's just been the last several years hat I got interested in the church ag ."

For a few years when the D kes lived in Goessel, his wife went t the Mennonite church, but Otto didn " thought it would be different, b it wasn't," she said.

At their Baptist church in Ne ton are a number of former Menno tes.

Leland Harder in his *Factboo of congregational membership* notes a um-ber of typical characteristics of ex- em-bers of the General Conference be een 1960 and 1970. The median ag of ex-members was 33, compared to 3.6 for members; membership mobility was apparently greatest between the ag of 20 and 39. Slightly more women ans-ferred out of the General Confe nce than did men.

The percentage of ex-members who had graduated from college was a nost twice that of members. More profe ion-als than those in other occupation left the church, but no occupation, incl ling farming, was exempted.

Denominations to which ex-me pers transferred most frequently were U ited Methodist, 19.6 percent; other M nno-nite, 15.2 percent; Presbyterian, 9. per-cent; Baptist, 8.1 percent; Luthera 6.5 percent; United Church of Chris 5.5 percent; United Church of Canad 4.3 percent; Disciples of Christ, 2.4 pe ent; Church of the Brethren, 2.3 pe ent and Roman Catholic, 1.0 percent.

During the sixties, Mr. Harder ites, the proportion of ex-members j ning Mennonite congregations of other b nch-es increased by 3 percent, and the was a sharp reduction of the proporti of dropouts joining four mainline d om-ir ions (United Church of Christ. Lu-th an, Methodist, and Presbyterian) fr n 53.3 percent during the 1950s to 4 percent during the 1960s.

lelvin Schmidt, pastor of the Lor-ra e Ave. Mennonite Church in Wichita, K sas, confirmed a trend away from m nline denominations.

People who moved to the city during th fifties to make it in a profession fe being Mennonite was a handicap," h aid. In addition, they felt that other M nnonites would reject them if they w e successful in a field like business o aw or politics.

ut this is changing now, he felt. nnonites are more accepted in the ide world. A young attorney who is joining our church feels there is no stigma in being Mennonite. An industrialist from Buhler told me that if a person looking for a job in New York says he's a Mennonite from a farm in Kansas, he's hired on the spot. That's the stereotype of dependability and hard work. Now he (the industrialist) wishes he hadn't left the Mennonite church."

Mr. Schmidt also noted a trend in Wichita for ex-members who transfer for theological reasons to move, not toward mainline denominations, but toward conservative, evangelical congregations. Those who come to Wichita to get away from conservatism in the home church usually don't go anywhere, he said. *Lois Barrett Janzen*

P or Hiroshi Yanada of Japan explains to passing students the purpose of Tokyo t 't interviews being photographed for a Mennonite mission film.

sia mission films coming

ion study films on Mennonites in a n, Indonesia, and India are scheduled o release in July.

he film trilogy is planned as a plat-o n for churches in these countries to p k to brothers and sisters in North rica, says Harold Weaver, Elkhart, ana, executive producer for the spon-o g mission boards of the General ference, Mennonite (Elkhart) and nonite Brethren churches, and MCC. ational church leaders assisted in r aration and evaluation of scripts, en by Ken Anderson, Winona Lake, Indiana, producer, following a research trip to each of the three countries. Host-coordinators included Hiroshi Yanada of Japan, Lawrence Yoder of Indonesia, and P. J. Malagar of India. Many nationals and missionaries assisted in on-location work and hospitality during the 2½ months of filming.

Each film will be fifteen to twenty minutes long and will be released with print study materials. Alice Ruth Ramseyer, Elkhart, Indiana, is writing the leader's guide for youth and adults, and Muriel Stackley, Newton, Kansas, is preparing children's leadership materials. Individual study leaflets covering all the countries of Asia where Mennonites live and work are also in preparation.

Robert Kreider to assess Africa, Asia programs

Robert S. Kreider has been appointed by MCC to visit southern Africa and Southeast Asia to evaluate and assist in program development there. The 3½-months trip begins early this month.

Mr. Kreider, on leave from Bluffton College, has served the past fifteen months as director of the MCC self-study. The Africa-Asia assignment is a sequel to the self-study, but not a formal part of it. He has been asked to focus attention on how MCC can develop more effective methods of program evaluation and what needs and trends may be emerging that affect the shape of overseas programs.

The self-study gave much attention to the relationship between word and deed and stimulated discussion at the special MCC meeting at the Cabrini Contact Center near Chicago last November on how MCC and the mission arms of the constituent churches might coordinate their work in certain areas of the world.

The people serving abroad need to understand the spirit and the thinking of the church leaders who participated in the self-study. A significant part of the Kreider assignment is to provide such a link and to receive playback from the people in the areas that he will visit.

Twelve years after launching the Teachers Abroad Program, Mr. Kreider has been asked specifically to assess the continuing role of MCC in African secondary education.

Africa becoming foremost Christian continent

Forty percent of the people of Africa now call themselves Christian, according to a survey reported by Canon Burgess Carr, general secretary of the All-Africa Conference of Churches.

With the number of Christians increasing at the present rate of 5 to 6 percent a year while the annual population growth is 2½ to 3 percent, the year 2000 may find Africa as the foremost Christian continent, he said.

Mr. Carr attributed the growth of Christianity in the past decade to the waning of colonial power which removed the stigma of "whiteness" from Christianity. He noted that lay people are key persons in evangelistic outreach in Africa.

MCC (Canada) moves boldly into 2nd decade

MCC (Canada) moved into its second decade boldly, making a series of sweeping decisions at its tenth annual meeting in Edmonton earlier this year.

Among the items its board of directors approved were the following:

—the establishment of an office in Ottawa on a three-year trial basis;

—the formation of a Canadian peace and social concerns committee to serve as a counterpart to the U.S. Peace Section;

—a one-time grant of $10,000 to the joint provincial historical committees for the publication of the first volume of a Canadian Mennonite history;

—a position paper on Canadian immigration policy;

—a statement on the Middle East conflict;

—a research document which it had commissioned on defense production in Canada;

—a policy statement reiterating the Canadian Mennonites' desire to do as much of their voluntary service programming as possible on an inter-Mennonite basis;

—a communique to the MCC (Akron) annual meeting at Hillsboro, Kansas, January 18-19, declaring its satisfaction with the tri-level organizational pattern under which MCC is operating in Canada.

Approval of a three-year trial period for an MCC office in Ottawa came after a vigorous hour-long discussion. This issue has been given a thorough airing by member churches during the four years since it was first introduced. It has been on the MCC (Canada) agenda at most of its recent meetings, and it has also been discussed on conference floors and at provincial MCC meetings.

When the question was finally called for, the motion passed comfortably. Only four dissenting votes were recorded.

The $20,000 a year which will be required to operate the Ottawa office was viewed not as a diversion of contributed monies from their designated task of helping to relieve suffering but rather as an extension of MCC's total ministry to the poor and downtrodden.

The board reassured those who are anxious about the office in the capital by stating that the person who will be appointed to the position will make only such representations to the government and other agencies as he is instructed to carry out by MCC's elected members. He will have no authorization to speak on behalf of the Mennonite people on his own.

After the vote the board members almost uniformly expressed satisfaction with both the tone and the thoroughness of the discussion which led to the decision.

A vote about which the board did not feel nearly as happy, although the nay votes numbered only five, was the approval given to a $10,000 grant to the Mennonite historical societies for the publication of a Canadian Mennonite history.

This request came to the board without prior announcement. Most board members had had no opportunity to do advance thinking about it or to test opinions in their own churches.

Even those who voted against the grant stated their strong support for the history project, but they worried that the approval of these funds, taken from monies contributed for "relief," might become a divisive factor among the supporting churches.

Sensing the uneasiness about the decision, several board members suggested possible alternative approaches after the vote had been taken. This led to a motion to rescind the original motion. It was narrowly defeated, 10-12, al wing the original vote to stand.

Spokesman favoring the grant poi ed out that it falls well within the ed ational responsibilities given to MCC (C nada) in its constitution and that t re are many precedents for MCC's inv ement in a book-publishing venture. T ey added that the book will in fact l a helpful educational tool in the are of peace, since it contains several cha ers on that theme. This point was mad in light of the board's earlier request or a strengthening of its peace teac ng efforts.

The board approved the formatio of an eight-member Canadian peace nd social concerns committee. Two mem ers will come from the MCC (Canada) b rd. The five provincial MCCs and the P ce Section will each appoint one.

The peace committee will meet wit he Peace Section in March to begin to ort out which projects they will do jc tly and which they will do separately.

A statement on the Middle East ro-posed by the peace committee was approved by the board. It calls on Ca ada to remain neutral in the conflict ar to use its resources to work toward r onciliation between the various partie in-

Listening intently to the MCC (Canada) board's discussion during its annua sessions in Edmonton are (left to right) Karen Bowman, John Wieler, and Dan ehr all staff members from the Winnipeg office; Newton Gingrich, Tavistock, On rio, chairman; Len Siemens, Winnipeg, secretary; and Peter H. Peters, Winnipe the recently elected chairman of MCC (Manitoba). The five provincial chairm all serve on both the MCC (Canada) and MCC (Akron) boards.

ed. The statement also calls for the
tivation of the Peace Section's Mid-
East reference and theological study
mittees.
he entire peace scholarship program,
:h was partially funded through spe-
y raised monies during its first two
s, will be put on the MCC (Canada)
;et this year. The amount which will
nade available for the 1974-75 aca-
ic year is $4,500. For the current
ol year scholarships totaling $2,500
been awarded.
special research project commis-
:d by MCC (Canada) a year ago was
:nted to the board for its evaluation.
a comprehensive 113-page document
ribing defense production in Canada.
ıe research paper's author, Ernie
hr, was praised for his thoroughness,
it was agreed that the document, and
aps an abstract, should be published
distributed widely to members of
ament, churches, and libraries.
another government-related matter,
ɔoard approved a position paper re-
ted by the minister of manpower
immigration, Robert Andras, to help
lepartment in the preparation of a
ı paper proposing a new immigra-
policy for Canada.
rt of the statement, which was draft-
ɔr the board by Frank H. Epp and
anzen, reads as follows:
Ve hope that Canada will receive not
the strong and the rich, but also its
share of the poor and the weak; not
those who will become instant ma-
Canadians, but also those who will
in different, retaining their minori-
identities for generations to come."
ıe question about how to proceed
voluntary service in Canada came
or the third successive year. After
deliberation, the board agreed that
VS programs in this country "can
proceed on an inter-Mennonite ba-
amely through MCC (Canada)." But
:nt on to say that it recognizes that
conferences have valid reasons for
own VS projects. This issue is slated
liscussion again at the inter-Menno-
consultation which will be held im-
ately prior to next year's MCC (Cana-
ınnual meeting.
ked by Robert S. Kreider, who is
arge of the MCC (Akron) self-study,
the MCC (Canada) board's view is
he structural concerns which have
raised, the board made the follow-
:ply:
/e have found the tri-level organiza-
(provincial or regional, national, and
ıational) a good way of working.

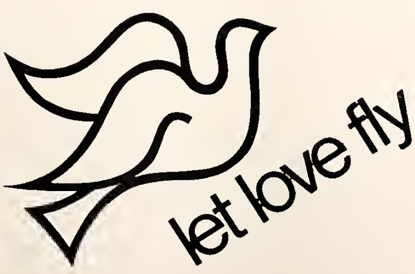
The blessings of wider and greater involvement have far outweighed the burdens of several layers of structure. . . . For a longer-term working together, both continentally and internationally, we would welcome a separation of national (USA) and international functions in the present MCC."

Several members from the Akron, Pennsylvania, staff were on hand to tell about MCC's international work. Personnel secretary Lowell Detweiler reported that MCC now has 750 people in service, which is down slightly from the two previous years. The number of Canadian volunteers is climbing. It now stands at 243, up from 194 a year ago.

MCC (Canada) had receipts totaling $1,792,000 in 1973. Of this amount, $1,031,000 came from churches, individuals, relief sales, etc., as cash contributions; $200,000 came from Canadian International Development Agency (CIDA); $280,000 came in the form of material aid; $24,000 was the income from self-help sales; and $241,000 was the amount earned by voluntary service workers in Canada.

For the current year, a budget of $1,901,140 was adopted. It will take about $1,040,000 in cash contributions from the constituent groups to meet this budget. CIDA grants are expected to total $300,000 in 1974. This amount is in addition to cash contributions.

David P. Neufeld, Virgil, Ontario, who was one of the founders of MCC (Canada) and also its first chairman, declined renomination this year as a member-at-large. The board paid him warm tribute for the decade of devoted leadership he gave to the inter-Mennonite cause. Elected to succeed Mr. Neufeld as vice-chairman was Frank H. Epp, Waterloo, Ontario. Ann Warkentin of Kerrobert, Saskatchewan, who recently returned after twenty years of service in Indonesia, was elected to the board as a member-at-large. *Larry Kehler*



Muriel Stackley

Editor named for WMA magazine

Muriel Thiessen Stackley of Newton, Kansas, has been appointed editor of the new Women's Missionary Association publication, to be named *Window to mission.*

The quarterly magazine, to be inserted in *The Mennonite,* will begin publication April 9.

Ms. Stackley assumed the part-time position January 1. She is also performing editorial work for the Commission on Education on a part-time basis.

Window to mission, the successor to *Missions today,* will exist for inspiration, sharing, and the communication of WMA business. It will contain news and feature articles plus resources for adult program planning.

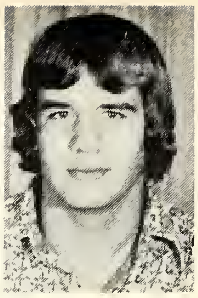
"It will give attention to our conference work and words and to the world community of Christians," Ms. Stackley said.

Words & deeds

Choice IV, a new Mennonite radio series on conflict management, has triggered good listener response from the audience of one of the first stations to air the new programs. KYW Radio, an all-news station in Philadelphia, began releasing them on October 29 at 9:15 A.M. and 11:15 P.M. During the first four weeks that the program was on the air over KYW, thirty-seven listeners wrote for the paperback book *The love-fight,* offered at the close of each ninety-second broadcast. Some of the listeners found *Choice* spoke directly to their needs. One person wrote, "Recently I heard a spot on KYW in Philadelphia from your organization. I pulled off the road and just thought about the salesman driving to get ahead, and as he moves ahead his family moves back. . . . I liked your commercial because it hit home."

RECORD

Dirks


Dyck

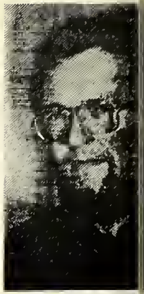
Goertz

Irvin

Jantz

Kauffman

S. Mierau


T. Mierau

Workers

Ronald Dirks, Flatrock Church, Cecil Lake, B.C., is serving two years with the Fort Wayne, Ind., voluntary service unit of the General Conference. He will make minor home repairs under East Central Improvement, Inc. Ronald has attended Columbia Bible Institute, Clearbrook, B.C., and is the son of Walter and Marie Dirks, Cecil Lake.

Bruce Dyck, First Church, Newton, Kans., has left for a term of General Conference voluntary service in Hamilton, Ont. He will serve through Aug. 1, 1975, as an earning member of the voluntary service unit and will also work half time in the programs of the Welcome Inn. Bruce has attended Bethel College, North Newton, Kans. His parents are Ralph and Helen Dyck of Newton.

Gary Goertz, First Church, Hillsboro, Kans., will spend one year in the Hamilton, Ont., voluntary service unit under the General Conference. Half time will be devoted to the Canadian Peace Research Institute and half time to an earning job. Gary has attended Bethel College, North Newton, Kans., and is the son of Chester and Darlene Goertz.

Bette Irvin, Beloit, Wis., will serve for at least one year in General Conference voluntary service in Philadelphia, Pa. She is a member of the First United Methodist Church in Beloit and a 1973 graduate of Beloit Memorial High School. Her parents are Ralph and Ruth Irvin of Beloit.

Donald Jantz, First Church, Hillsboro, Kans., is serving a minimum of one year as a maintenance worker at the Mennonite day nursery and Sheltered Care Workshop in Markham, Ill. His assignment is under the voluntary service program of the General Conference Mennonite Church. Donald is a 1972 graduate of Hillsboro High School. His parents are Arthur and Linda Jantz, Hillsboro.

Richard A. Kauffman of Blooming Glen, Pa., has been appointed editor of *With* magazine, effective March 1. A native of Lancaster County, Pa., Richard is a graduate of Hesston and Goshen colleges and Eastern Baptist Seminary. He has studied and taught in the Religion Department of Temple University. He served for two years as pastor of the Lambertville (N.J.) Mennonite Church and has been youth secretary for the Franconia Mennonite Conference since 1971. In 1972 he was appointed editor of the Franconia Conference *News* and executive secretary of the Conference Nurture Commission. He is a member of the Groveland Mennonite Church, Pipersville, Pa. *With* is a magazine for youth published jointly by Faith and Life Press, Newton, Kans., and Mennonite Publishing House, Scottdale, Pa.

Correction

The author of "Uncle Oskar's Sarah" (pp. 52-53, January 22 issue) is Helen C. Coon of Quakertown, Pennsylvania.

Timothy A. and Sylvia Gunn Mierau have become General Conference voluntary service workers for two years in Seattle, Wash. Both will serve in the Seattle Mental Health Institute. Timothy is a member of the Bethesda Mennonite Church, Henderson, Nebr. He's attended Freeman (S.D) Junior College and graduated in 1973 from Wichita (Kans.) State University with a liberal arts degree in social work. His parents are Ed and Margaret Mierau of Henderson. Sylvia is a member of the United Methodist Church, Syracuse, Kans. She is a 1972 graduate of Wichita State University with a liberal arts degree in social work. She is the daughter of Jessie Gunn of Garden City, Kans.

Neil Von Gunten, Mennonite Pioneer Mission worker in Manigotogan, Man., has accepted a part-time assignment from the Thompson, Man., ice of Northern Affairs to serve as ad so in community development for the irst three months of 1974. He will give ven days per month. The original reques vas for six months. A year ago he recei d a citation from the Manitoba Govern ent for his outstanding achievements in mmunity service.

Deaths

Peter J. Boehr, eighty-seven, a missi ary in China for more than twenty years. ied Dec. 22 in Berne, Ind. A native of enderson, Nebr., he also served at vift Current (Sask.) Bible School and anaged Christian bookstores in Enid, la., and Siloam Springs, Ark. He was a ember of First Church, Berne.

Calendar

Canadian

Feb. 22-23—Conference of M nonites in Manitoba annual sessions, S ngfield Heights Church, Winnipeg

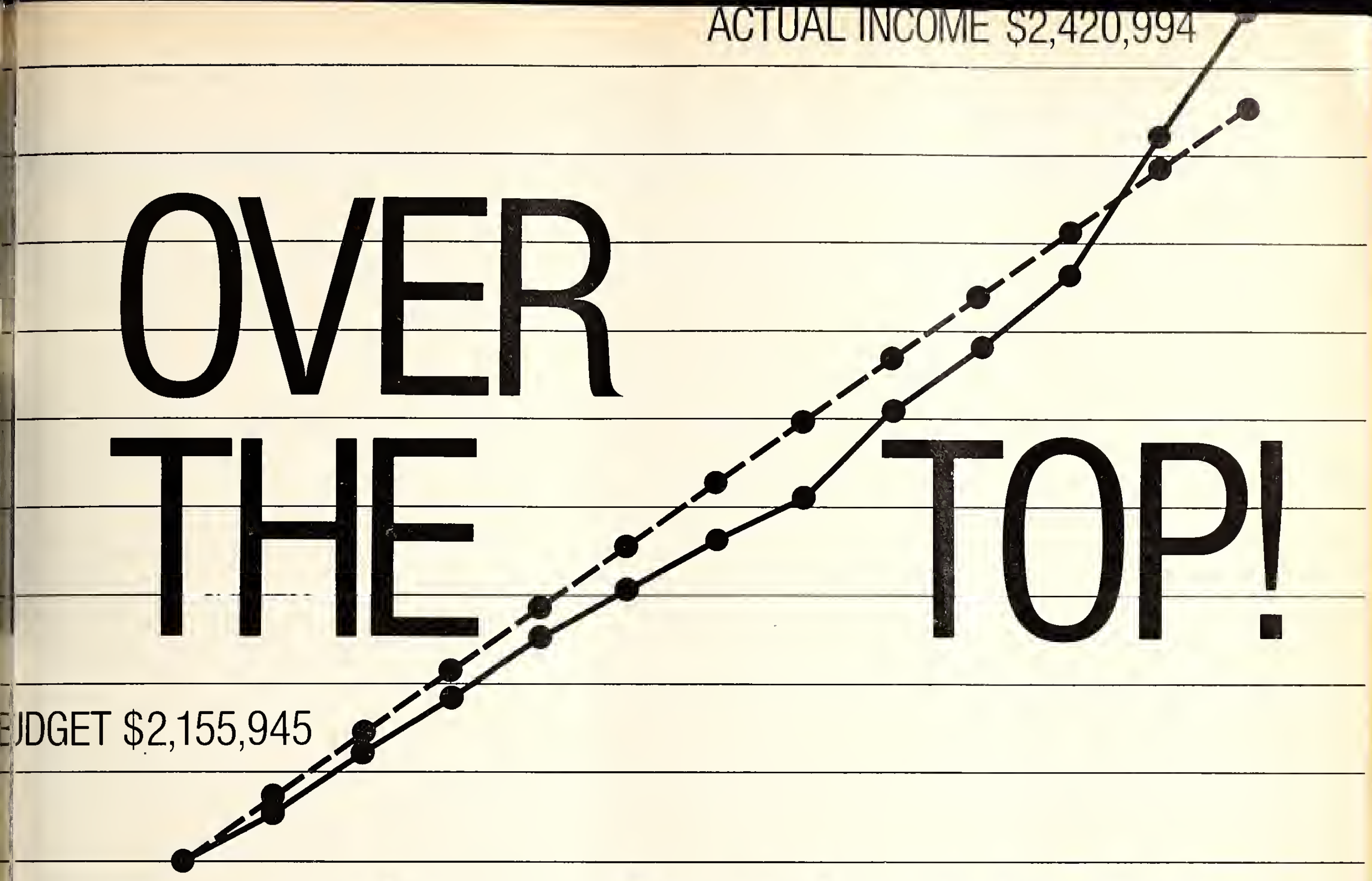
Feb. 22-23—Conference of M nonites in Saskatchewan annual ses ns, Herbert Church

Central

Feb. 8-13 — Mcc internationa exchange trainees' conference, First C rch, Berne, Ind.

Feb. 10-14—Week of meetings, ayland (Iowa) Church; David Hab ger, speaker

OVER THE TOP!



PRAISE THE LORD!

OUR 1973 PROGRAM

Commission on Education	$ 143,000	$ 135,340
Commission on Home Ministries	369,300	419,313
Commission on Overseas Mission	1,470,645	1,669,730
Mennonite Biblical Seminary	173,000	196,611
	$2,155,945	$2,420,994

We went over the top by 12.2 percent. Yes, **we,** because it was the joint effort of over 56,000 members of General Conference.

UR INCREASED GIVING WILL MAKE POSSIBLE:

1 Erasing indebtedness. For example, this is the first time in six years COM as been out of debt.

2 All agencies can begin 1974 with a cash balance. This plus anticipated eceipts will likely eliminate borrowing next summer.

3 Several programs held in abeyance can be implemented, such as plans to rain Indian leaders, explore church planting possibilities in several North American cities, and produce a film proclaiming peace as an integral part of the gospel.

4 Concrete planning can begin to open new mission work overseas and send out additional mission workers during the next triennium.

Thanks for your financial support from...

—160 mission and service workers overseas under COM, along with a growing team of over 500 national workers

—140 mission and service workers in North America under CHM

—Over 200 workers who are members of General Conference under MCC

—Over 120 students at the Associated Mennonite Biblical Seminaries

These workers and the thousands they serve merit your continued help in 1974.

General Conference Mennonite Church
Box 347, Newton, Kans. 67114
600 Shaftesbury Blvd.
Winnipeg, Man. R3P 0M4

LETTERS

Share search

DEAR EDITOR: Although I do not share Ruth Juhnke's enthusiasm in Guru Maharaj Ji (Letters, November 13 issue), I do share her enthusiasm in Jesus Christ and her search for truth wherever it may be found. Thank you for printing her letter. *Edward C. Epp, 1417 Bobolink Place, Brentwood, Mo. 63144* Jan. 1

Responsible citizenship

DEAR MR. KEHLER: I would like to respond categorically to the letter by Walter L. Ortman (January 15 issue), not simply to take issue with him, but to speak to those who feel similarly on the issues, hopefully presenting alternatives consistent with our Christian and Anabaptist heritage and beliefs.

I agree that "we are involved in a crisis of the faithlessness of the people," for an alert and politically responsible Christian citizenry would never have made Richard Nixon president or elected him or anyone using comparable tactics to any office. It has been found possible at times to rise politically by creating and/or exploiting fears and prejudices among the people. Faithful Christians should detect such tactics, expose them, and elect others to office.

I further agree with Mr. Ortman's statement, "The undermining of character by innuendo is reprehensible." In 1946, 1948, 1950, 1952, and 1956, Christians, among others, responded, in part, to lies, innuendo, slander, and fear in electing Mr. Nixon to office. Surely we are now being judged for attitudes and life-styles conducive to the glossing over of such unchristian activities—permissiveness in extreme!

I fail to see a problem in Mr. Cox's hiring lawyers who have been supportive of "liberal democratic" causes, such as seeking justice for the poor, perhaps! Does that question his (former) status as an "independent prosecutor"? Or might his independence have been more seriously challenged by a presidential order restricting the scandal probe? Would Mr. Cox's independence have been better assured with a staff of conservative Republican persuasion? Was the "Watergate" affair directed by liberal Democrats or by conservative Republicans?

Certainly "corruption and decay are a part of every son of Adam." Because of our sinful state, we sin. And we should indeed be thankful for the strong, principled government employees in our land. If indeed we are, revelations of corruption should arouse us to seek restoration of integrity. Is it not those who love their country who see wrong and try to right it?

I object to Mr. Ortman's attempt to associate some often undesirable trends in society with political corruption. Did Messrs. Mitchell, Haldeman, Ehrlichman . . . believe in or support "the new morality," a feeling that God is dead, or "the general softness and faithlessness of the American people"? Some "modernistic" trends could conceivably be involved insofar as the evildoing of the administration may at times be in overreaction against them.

Examination of the records of t ministration does indicate White attempts to "rule," to "undermir rights and powers of the people," i through undermining the Congre maneuvers such as illegal impoun of congressional appropriations, warfare and lies necessarily invol its cover-up, and the wiretapping c zens. Undeniable evidence as to t ing subversion of freedom and der cy occurring through our own House, military organization, anc company monopolies (supported b Nixon) is available.

Peace in Vietnam has also not and much of whatever political st exists in South Vietnam is resultant an American-sponsored dictatorshi that's hard to believe, perhaps it' to "wake up and smell the coffee'

MEDITATION

Discipline

IF WORDS developed complexes, "discipline" would head for the nearest psychi couch. It's a word nobody seems to love. It connotes authority, strictness, n ness to most people. Even the dictionary's definition speaks of rules, correctio punishment.

But "discipline" is a good word and a good commodity to have around. Ori the word meant "instruction," being related to Latin *discipulus,* pupil. It still that connotation in a sentence like, "In what discipline are you studying?"

Discipline in the classroom is not a matter of rules, threats, or punishmen of good teaching. The good teacher is disciplined in habits of study and prepa in organized and orderly instruction.

The best discipline is self-discipline. Every good parent and teacher in (disciplines) to the end that his student may become self-disciplined. Not un can guide his own study is he a mature scholar, and not until one disciplir own habits and emotions is he grown up.

Years don't necessarily imply discipline. Many adults are childish in attitud habits, running from responsibility. But happy is the parent or teacher who spring or pupil has learned to hold the reins of his own life. *Turner N. C*

Improvisation

I WAS VISITING in one of Peoria's hospitals when two high school girls came i wore sneakers. The other was barefooted. The barefooted girl was refused p sion to visit the hospital, so the other girl gave her one of her sneakers. No each had one sneaker, and they wondered what to do next.

Finally each took a handkerchief, one blue and the other white, and around her bare foot. Now they were given permission to visit.

I said to them, "Girls, you are going to get along all right in life. You learned to improvise."

When equipment breaks down and parts are not immediately available, the many times has to improvise. The same is true of the housewife in the k Sometimes in life we have to improvise a bridge of love, a tie that binds, or a for someone to grasp. *Ward W.*

dollars finance suppression and tor- of the most horrendous sort. (See editorial, January 15 issue.) As to emaking with China and Russia, is good. It would be more real if it it a reduction of the arms race. But he purpose of consistency, let us re- hat it may have been Representative, tor, and Vice-President Nixon who, than any other man, guided us into licy of cold war against those na- . We have yet to hear repentance him for that. As to his vetoing "ex- ve spending bills," the record of his ities—if allowed—speaks for itself. fully agree with the assertion in the paragraph that "our Christian obli- ns in these matters are different the self-seeking designs of politi- ." Christians seek justice, mercy, and . I question also the use of Philippi- 4:8 as supportive of an unquestion- naivete toward our government—an nption that all is quite well—which to exercise that "eternal vigilance" h "is the price of liberty." Dwight nhower advised us to "take nothing granted" in such an area. If to seek e and truth from our government "anti-American spirit" (which it is it is certainly consistent with the and teaching of Jesus the Christ. deed we are commanded to pray for leaders. But prayer must never be as a substitute for our responsibility urry out the will of God regarding ractical atheism, denial of a God of and justice by deed rather than , and apostasy—which are so preva- n our time and land.

e powers that be are "ordained of " (Rom. 13:1), under him and re- sible to govern righteously. We too under him and responsible for the ul utilization and maintenance of reat powers and freedoms we have given. Let us build on the prophecy mos: "But let justice roll down like s and righteousness like an ever- ng stream." That is the fruit of re- nce, from which God can heal our *Eldon Epp, student, Box 3, War- n Court, Bethel College, North New- Kans. 67117* Jan. 12

ling runs high

EDITOR: I agree "that corruption lecay is in every son of Adam"; that ny it creeps into high places, too ter Ortman letter, January 15 issue). we are all responsible to a certain t as to who is in office.

is also true that we human beings have a tendency to be too critical. I was impressed with a whole page ad in the *Wichita eagle* the other day by a Korean minister urging the American citizens to forgive. On the other hand, if we have put people into office, it is our responsibility to see that they are removed if there is proof that they have misused their power.

One hopeful thing in our country is that we are still able to speak out and act. Once we are forced to keep our mouths shut, there will no longer be any hope for the country. We can still do things in an orderly way. We do not have to use a military junta to do it. Our constitution makes allowance for impeachment, though this has only been used once. I am not sure that I am ready to have the president impeached. There are a number of things he has done which are good. But impeachment means trial, not putting out of office. Feeling runs high against some of the things he has done, and not only in those who failed to elect him. Even Republicans who have been on his side are getting disturbed. If he's innocent, he will be vindicated. I agree there is too much unfeeling criticism, but, as mentioned above, it shows that our country is still alive.

When Mr. Ortman quotes, "There is no power but of God; the powers that be are ordained of God," would he include Hitler and Stalin in that category, too? For my part, I believe that we can still do something about the powers that be in our country so that they will not go the way of Hitler and Stalin.

To pray for the president that God may give him wisdom in his difficult position I agree is all to the good. *Marie J. Regier Frantz, Box 205, North Newton, Kans. 67117* Jan. 13

For the good

Grace Showalter

The better ones
Of yesterday
Spoke
For temperance
And hated waste.

The enlightened ones
Of now
Say
They were wrong
While they scorn affluence
And praise ecology.

Contents

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Behold the turtle

Frank G. Ward

I HAVE a wall plaque hanging in my office. It shows a comical turtle strolling along with a silly grin on his face. A little card hangs from the plaque with these words: "Behold the turtle. He maketh progress only when he sticketh out his neck."

There's more than a fair amount of truth in that statement. And I suppose my symbolic turtle appeals to me because I feel his message is particularly relevant to the area of Christian education.

Most people really want to make progress in Christian education . . . if by "progress" we mean becoming more effective in the communication of the Christian faith. Few people would say that we don't want better Christian education. In spite of that, however, it's difficult for most of us to make any radical changes in order to bring about better Christion education.

Because that's a risk.

Suppose the changes failed? Suppose instead of Sunday school attendance hanging in there at 121 it suddenly plummeted to 75? That's sticking your neck out. It's risking failure. And failure is one thing we want to stay away from. Maybe it's better to keep on plodding along, doing your thing in the Sunday school, than to risk real failure by taking a chance that carries no guarantee of success.

Sometimes I think the church is based on a theology of success. A theology that insists God doesn't want us to fail. If we fail, it wasn't God's will in the first place. The sign of God's approval is success—and failure, therefore, must be understood as a sure indication that God was against the whole idea from the start.

Somchow I have a hard time squaring that kind of a theology with what I know of the Bible. Judged by a human standard of success, Jesus never really made it.

Sometimes I wonder if God doesn't want us to learn through failure. Educators tell us it's one of the most effective ways of learning.

There's a story about Thomas A. Edison that points up what I mean. Edison, the story goes, was trying to find a filament that would burn properly in the light bulb with which he was experimenting. He tried a number of different elements, none of which satisfied him. Either the filament burned brightly but too quickly or it burned for a longer period of time but with only a dull glow. Finally, after he tried over forty kinds of material, including horsehair, an assistant gave up in disgust.

"I don't know," he said, "we ought to quit. We've tried over forty elements and failed. We haven't learned a thing."

"Wrong!" came Edison's response. "We've learned forty-some elements that won't work."

I wasn't there so I can't vouch for the verbal exchange. But I like the attitude it expresses. It seems to me that Edison *would* have failed if he had given up and refused to learn from his experience. To fail doesn't mean to be a failure. We're failures when we refuse to learn from the things we fail at.

What's this got to do with Christian education? Well, I'm trying to say that if we're looking for better, more effective ways of Christian education, we've got to be ready to stick our necks out. Some of our congregations are getting the message. There are some new ideas being tried: new methods of teaching, alternative structures, nongraded classes, elective studies, self-determination. Not all of the changes have been successful. What succeeds for one congregation may fail for another.

But these congregations are learning. They even learn from their failures. They don't follow the innovations of the Madison Ave. Mennonite Church just because that congregation enjoyed some success. They don't avoid trying what failed at the Last Mennonite Church, because they think they know why it failed there. And they're ready to try some things that haven't been tried at all as far as they know.

Understand, please, I'm not advocating change purely for the sake of change, of doing something in a different way. But on the other hand, I am not about to support those who advocate the status quo simply for the sake of the status quo because it's always been done that way.

The field of Christian education is wide open. We're only scratching the surface of the possibilities for exciting, relevant, enjoyable learning experiences by which people can discover what the Christian way is all about. Can we really be satisfied with what we're doing presently?

Behold the turtle.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:07 FEBRUARY 12, 1974

Partners in parenting

OUR GRETCHEN just transferred from toddlers to two-year-olds at church. With what does her first Sunday school material deal? — going to church. That's fine. But what does the Beacon Press material prepared and illustrated by women show and tell her? (1) Boys are pictured twelve times, girls twice, both together twice. (2) Tommy goes to church where he builds with blocks, pushes cars, draws pictures, helps put away toys. (3) Samuel goes to church where he helps Eli, is doorkeeper, and dusts tables. (4) Julie climbs onto a chair to watch mother work in the kitchen and bows head with older sister giving thanks. (5) Boy Amos sits with and absorbs Jesus' conversation with friends.

What distorted impact is thereby ingrained within a child? What personal identification options are available to boys? girls? Are boys innately active, girls passive? Where is participation expected, of what kind, by whom? Dare we ask whether rigid sex roles are bruising, crippling, destroying the potential for Christian families?

Why must our five-year-old, Lynda, be dubbed "tomboy" when she accomplishes and delights in climbing trees or asks how plastics are shaped? Why should any boy be discouraged from comforting a tired doll?

William Sloane Coffin in a speech at an Oaklawn Psychiatric Center Forum in Elkhart last year described the dichotomy:

"(Man) seeks to destroy the femininity in himself. (Woman) seeks to destroy the masculinity in herself. She is supposed to admire him for the masculinity in him that she fears in herself. He is supposed to desire her for the femininity in her that he despises in himself."

Patriarchal cultures identify man as the authoritative breadwinner and centralize woman's mold in motherhood, with subservience to man implied. Matriarchal forms of government or civilizations giving precedence to women have also existed. Biblical figures such as Sarah and Ruth portray characteristics of this from their background.

The goal is neither to return to a matriarchate nor to perpetuate a patriarchy that fosters male privilege and denigrates female images. A return to ue partnership, where both husband and if bring the full range of parenting c ali-ties to the family, is the alternative w ch we propose.

What results when mothers "fat r, fathers "mother"? Numerous tradit a and contemporary religious writers nd speakers claim that this destroys fa ily structure. Yet the harmful effects of es-ent arrangements are overlooked:

—They deny the equal worth of en *and* women;

—They ignore the discrepancy bet en the husband's mobility and adult la-tionships and the wife's isolation o ab-sorption in menial, routine tasks (pa ic-ularly when preschoolers are prese);

— They foster the absence, no n-volvement of children with father nd excessive encounter with mother;

— They result in departmentaliz on rather than partnership.

In order for wives to be stimul ng people, with expectations to pursue o-cations in addition to mothering, us-bands will need to assume house old responsibilities, too. Arlene Swidle in

The author proposes a true partnership in parenthood, where both wife and husband bring the full range of their parenting qualities to the family.

D othy Yoder Nyce

Why must a girl who is interested in playing baseball and climbing trees be dubbed a "tomboy"? Are boys innately active and girls passive?

he book *Woman in a man's church* rs: "Lots of people who say they are hcked by the idea of the working io er really are more concerned about le iving the male of his primary breadi ing role' or 'reducing the husband housekeeper.'" To the contrary, ic sharing of family and occupational ut provides opportunity for both parat to develop closer relationships with hil en and each other and to contribte o and benefit from broader expeer s. There is every reason to believe ia fathering should be as fulfilling as o ering.

I torically, wives have been told to c t second-class status. This is camfl ged in sentimental glorification of o erhood, the mentality that says a if primary goal is to make her husin happy or that challenges her to c t submission as "Christlike." Ine from Christ's willingness to become ss han his potential (human) to the o he exemplified self-sacrifice, obedic to God alone. Israel had to choose t en Yahweh or other gods. Chrisin women and men, must choose cl ive obedience to Jesus as Lord or b t to other masters—human author- aterialism, and national security.

S iologist Alice S. Rossi says: "For e st time in the history of any known ci y, motherhood has become a fullm occupation for adult women." Adit lly, this is true for only 50-some er t of American women. How dare e limit girls by perpetuating only e arriage-mothering quest?

P sonal experience confirms that this le meaningful, significant, and comen ble. It does not, however, encomss all for which we women are enw l. What is the justification for moths older children devoting thirty years t ir gifts/life primarily to the householc of two adults? The circumstance se bles the hidden talent (money) story.

P Ross, at a 1971 conference of o n theologians, expressed for me a seful perspective:

" e ones I love need most that I be me A d that involves full use of all I am."

T discrepancy in advanced educaon training is one clear illustration equality between parents. If perna development is right for the husn systematic development of capacities with which wives are invested is as essential and will demand personal adjustment for men. Sacrifice for the other is of equal value for both partners.

When privilege at the expense of another is sanctioned at home, it spreads to business deals, academic expectations, church organizations, employment situations, and international relationships.

Diana Trilling recently wrote as follows in *Saturday review*: "It will be an even greater day for women when right in their own living rooms they are given as much serious attention and credence as men now receive when they pass judgment on an idea or a person."

While women, slaves, and children are exhorted to obediently accept subordination to their "superiors," little corresponding insistence is given to husbands, masters, and parents to exhibit the gospel of self-abasement, of servanthood love. If men are to be liberated to follow the pattern of Christ, they must be as challenged as women to sacrifice all forms of human power over other human beings. We were created to have accountable dominion over the rest of creation, not over each other.

Both boys and girls need the same emphasis and training to become self-sacrificing, loving adults — spouses, parents. Such self-giving is dependent on self-love, leaving no room for neglect or privilege. And *both* deserve equal opportunity to develop or prepare for vocations using personal gifts as inherent as parenting.

An older dictionary defines parent as "one who begets or brings forth, that which produces." For some men, that, aside from financial income, is the extent of parenting. A compulsive concentration on striving and achievement can relegate family responsibilities to a secondary concern. Not only is absence sanctioned throughout the work day, too frequently dads are allowed a selfish independence in structuring free or leisure time.

Nonhousehold duties are not all bliss either. Wives need perspective on this. They then discover that the reverse of the nursery tale "The husband who tried to keep house" is also reality.

Rachel Conrad Wahlberg hopes that "as they share earning and home care with women, men will suffer less stress and will live longer; and women, involved outside the home, will not have the frustrated feeling that they have only one option."

Jessie Bernard suggests the following as the basic tenets of shared, not reversed, roles: "(1) children should experience the care of both parents, (2) all who benefit from the services supplied in the household should contribute to them, (3) both partners should share in supporting the household."

An additional consequence of cooperative income, not double income, could be that material things and perpetual "wanting" decrease in importance.

Households will vary in the application of sharing principles. Partnership permits flexibility as to who drives the car, bathes the children, contributes to income and fills out the tax forms, repairs household items, buys groceries, maintains yard and garden, curries meat, and scrambles eggs. Decisions are considered and concluded mutually. All tasks need not be done simultaneously. However, working together provides good occasion for conversation as well as experience in the art of cooperation, a trait most helpful in the retirement years.

The overall impact is to foster in children the concept that true partnership is vital to marriage, that household and other occupational duties are healthy for both parents. For child-rearing functions, both parents need preparation. For being all that we can be, each parent expects to sacrifice for the other and to develop into a whole, unique person. My husband, John, and I welcome all the church's efforts that support rather than counter our efforts.

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From kitchen to civic club

What are women doing with the increased freedom from household duties?

Janice Pauls

DURING THE PAST FEW YEARS, sparks ignited by discontented women have flamed into the full-fledged fire of the women's liberation movement. The fight for equality of women is not new by any means. Susan B. Anthony started it all back in the 1800s when her campaign for women's rights paved the way for the future invasion of women on Washington to influence the passage of the Nineteenth Amendment in 1920 granting universal suffrage to women.

Today the battle for the rights of women has come into its own once again, this time focusing particularly on equal employment opportunities. Although the original fires of enthusiasm have presently subsided somewhat, many women all over the country are still proclaiming their desire to be liberated from the allegedly routine duties of the housewife.

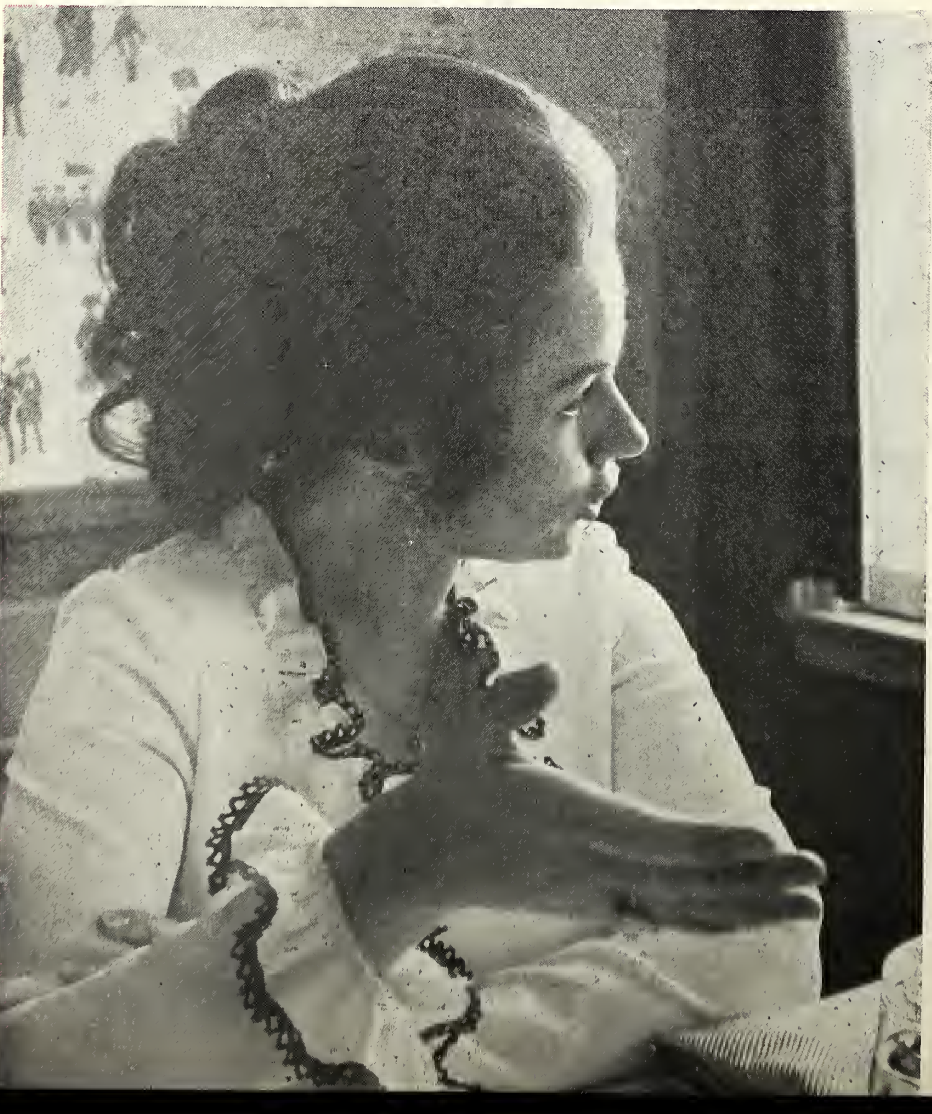
According to a 1968 survey conducted by the Women's Bureau of the U.S. Department of Labor, the average earnings of employed women fell substantially below that of men working at identical occupations. Leaders of the new feminist movement, therefore, were then and are still unhappy with what women have accomplished since the passage of the Nineteenth Amendment.

Women's liberation, even in the realm of church affairs, manifests itself in many degrees, enabling most women to identify with the movement at one point or another. The extreme ends of the spectrum probably attract the fewest followers. A recent worship service held in New York and sponsored by the United Church task force on women rejected "man's traditional interpretation" of the Adam and Eve story as a part of a spreading women's crusade for fuller rights in the church.

"We were told that we were subordinate beings, derived from man, not uniquely created," the leader said. "We hold that Eve performed the first free act."

Time has indeed changed the role of the woman. Today she is striving to establish for herself a new identity, either as a career woman or as a homemaker. Now, however, this question arises: What is the woman doing with her increased freedom from the duties of the home? To what endeavor is she dedicating her time and talent?

Although much criticism has been made in recent years by opposing forces



bout the working mother who spends ight hours a day on the job, is not ome when her children return from chool, and who has little time or energy eft to enjoy them during the evening ours when they are together, little has een said concerning the wives and nothers who seemingly are dedicating hemselves to their families but then ind themselves involved in one civic ffair after another. Those who always ay yes to social organizations and to he increasingly numerous calls for volnteers to help in community drives an easily find that their time at home s as limited as that of the career womn.

America has become a nation of iners, so much so, in fact, that civic lubs, bridge clubs, and yes, even hurch clubs, in some cases, have beome almost an obsession in our soiety. Max Lerner, noted author, newsaperman, and teacher, states in his lassic study, *America as a civilization*, . . . No other civilization can show s many secret fraternal orders, busiessmen's 'service clubs,' trade and ocupational associations, social clubs, arden clubs, women's clubs, church lubs, theater groups, political and rerm associations, veterans' groups, hnic societies, and other clusterings of ivial or substantial importance. . . .

"Americans have learned to take the ubwoman with a kindly bantering acptance," says Mr. Lerner, "much as the Helen Hokinson caricatures. (Arst Hokinson contributed many carons for *New Yorker* magazine.) The kes about the ladies' club lecture cirit cannot conceal a measure of pride the part of a new nation in having ives with leisure enough to spend on neer like garden clubs, reading and scussion clubs, parent-teacher associans, and child-study clubs."

Most women who do not participate the struggle for occupational equality indeed strive for personal identity in her areas. One such outlet for the memaker is the community social club. doesn't sound particularly demanding en someone asks us to join an ornization of this type.

Many such clubs appear to require tle in terms of time or money and casionally baby-sitting is even provided, king the offer to join exceedingly atctive. After all, God never intended for us to isolate ourselves and not mingle with our friends. Isn't it correct that this is where Christian witnessing occurs?

Perhaps, but the question is, How much do we really witness in this type of situation? These time-consuming organizations often trap numerous women (and men) into investing their abilities in something which will yield little or no return in their Christian life.

In the book *A farthing in her hand*, Esther Eby Glass comments, "Our time is divided between living with our families, working for our families, and reaching out to others about us." It's this time spent in reaching out to others that we should measure carefully. If joining a social club means that we won't have time to contribute to the church sewing circle or participate in Bible study, then perhaps the social club is demanding too much of our time.

Since the life of today's North American housewife has been made so much easier by all of our modern conveniences, she is ideally suited to answer the church's call for assistance. In many instances, instead of being given priority, however, this call from the church is shuffled among all the other requests which come daily to a woman. She must sort out, therefore, just as she sorts out the weekly laundry, which is most important and which will make her the best steward of her time and money.

This is not to infer that community participation is not important. However, perhaps we should take time to consider if the organization which we are considering joining is actually performing a task worthy of our time and talent. Each day of our lives is a gift from God, a gift to be cherished and wisely used. A club which demands a regular portion of this divine gift should be examined rather closely. We msut not become so interested in seeing our name in the membership book that we forget to read the bylaws to determine the club's purpose.

Another question we might ask ourselves is why are Americans so intrigued with the idea of joining? Is the housewife, for example, so bored with her life in the home that she is compelled to go out and join some organization? Have all of our modern conveniences made life too easy for her? The role of the homemaker has been underplayed for too long a time. How often are women asked the question "Do you work?" as if housewives who spend their time at home do not perform duties worthy of being called work. It has become almost a cliche that women at home follow a dull routine and that only those who have a profession can be creative.

Quite the contrary. Most housewives and mothers are expert chefs, creative designers, sympathetic counselors, and underpaid taxi drivers, all rolled into one. According to a poem entitled "Occupation housewife," written by Colleen Stanley Bare, the homemaker is: "The keeper of secrets without telling, a Band-aider, a hurt-feelings mender, a peanut-butter - and - jelly vendor, a bed - maker, laundry supervisor, child disciplinarian, a chastiser, a baseball catcher, a Girl Scout leader, a hamster breeder, an animal feeder. . . . "

Sometime ago a nationally circulated magazine published an article entitled "The bored housewife" which painted a drab picture of millions of American women sitting home with nothing more to do than scrubbing dirty pots and pans or washing baby's diapers. Perturbed that the editors of this magazine would print such an article without adequate documentation, the writer sent them an indignant letter and received the following response:

" . . . Although your letter deserves a specific and individual answer, the response to the article was so overwhelming that this is not possible. We were very gratified to see that most of the responses were from happy and fulfilled women. . . . "

In an article quoting from *Editorial research reports*, the following observation was made by leaders of the women's movement:

"The combined drive for women's equality has already brought results. But women know these are only minor victories. The big struggle will be to reform the minds of men. Possibly an even bigger struggle will be to convince the many women who are satisfied to remain the second sex."

Here is where a few women can easily become too zealous in their fight for the freedom of all women. They would do well to remember that there are those who are satisfied to remain the "second sex" because they have no need to fight for their freedom. They are already free, free to obtain their own particular aim in life, that of being a good wife and mother.

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NEWS

COE, colleges dialog on Christian education

Commission on Education staff and representatives from General Conference-related colleges and the seminary met for the first time January 18-19 to discuss cooperation in training of teachers of children.

The one-time meeting was at the initiative of the General Conference's Commission on Education, which first proposed a consultation on the "preparation of our young people for the task of the Christian education of children in the home and church."

Participants included two representatives each from COE, Bethel College, Bluffton College, Canadian Mennonite Bible College, Conrad Grebel College, Freeman Junior College, and Mennonite Biblical Seminary.

The agenda included sharing by each of the schools what they are doing to meet the Christian education needs of children and how they view General Conference homes and Christian education needs.

Leland Harder, professor at the seminary, reported on the Church Member Profile as it relates to children.

The colleges and seminary also gave input on the new Anabaptist Curriculum Project, in its initial stages.

The college representatives, some of whom teach Christian education courses, said the new curriculum should be authentically Anabaptist in spirit, not f cused on the sixteenth century, but i terpreting the Bible for today in the sar spirit. The institutions also offered r sources for planning and evaluating t curriculum.

Cornelia Lehn, COE director of ch dren's work, said the dialog with t colleges and seminary was valuable ju in getting acquainted with each othe

"I feel much more that the colle and seminary undergird what COE trying to do," she said. "The colleg are one of the main sources of grow in education in our churches. The co leges, too, became more aware of wh goes into writing a curriculum."

Persecution of Christians reported in Chad

Conflict between church and state is emerging in the West African republic of Chad, which has launched a "New Cultural Revolution" modeled after Zaire's drive for African authenticity.

This is the report of Peter Batchelor, a British agriculturalist in Togo serving with the Rural Development Consultancy for Christian Churches in Africa, partially funded by Mennonite Central Committee.

Mr. Batchelor was in Newton, Kansas, prior to speaking to an MCC development seminar in Hillsboro, Kansas, January 17.

He said the New Cultural Revolution has become a confrontation of the authority of the government, through the traditional fetish priests, and the authority of Jesus Christ, through the church.

Since last summer, the government in Chad has been trying to consolidate its power in an authentically African way, he said. The government has tried to return to the source of authority before the white man came—the fetish rulers—but has linked this with a centralized government.

Under recent governmental rulings, all young persons must undergo traditional initiation rites, conducted by the fetish priests, in which the young people transfer all their allegiance to the priests, Mr. Batchelor said.

Persecution of Christians who refuse to undergo these rites has begun in southeastern Chad, where a conservative Baptist mission has been located. However, the government plans to expand the program to the whole country by the middle of 1974, he said.

Mr. Batchelor, who visited Chad in early winter, said Christians' houses and crops have been destroyed; children of Christians have been forcibly taken to participate in initiation rites; all but one missionary in the area, a doctor, have been expelled; and Christians have been forbidden to meet. He has heard of fifteen Christians who have been put to death.

As in Zaire, no Christian—that is, European—names are allowed.

Mr. Batchelor's primary work is consulting with Christian agricultural workers in Africa. As a worker for Sudan United Mission in Nigeria for over twenty years, Mr. Batchelor started the Faith and Farm program in 1958.

It was to their advantage that they didn't have very much money, he said. "Too much money means trying to import too many foreign things too quickly."

The program began with a problem which the villagers felt was foremost—getting rid of termites. Now the program is run by four African volunteers, a teacher and three farmer-evangelists. Farmers serve apprenticeships with sev master farmers in the program.

Mr. Batchelor advised agricultural pr grams not to import too much from th outside.

"Insecticides have to come from th outside. In the beginning, metal plo were imported from Britain. Now the is a factory in Nigeria. In Niger Republ a disease of the date palm caused b aphids was eliminated by purchasin ladybugs," he said.

The advantage of a church agricultur program over a similar government pr gram is that the church can have an i tegrated program. Most other aid bodie he said, are tied to a particular gover ment ministry and do not have the sam wholeness.

Mr. Batchelor, now living in Lom Togo, responds to requests from church and missions in sub-Sahara Africa f help in planning and evaluating rural d velopment programs.

Participating agencies include Suda United Mission, Mennonite Central Com mittee, OXFAM, and the Evangelical All ance Relief Fund.

Make friends with the media, and use them

Kenneth J. Weaver

The average adult in your community stens to radio two to three hours a ay. Ninety-five percent of them watch elevision every day. The set is turned n more than six hours in the average ome each day. Add to this the time pent with magazines and newspapers, nd you'll see how little the church has s members' attention compared to the oices of our society through the media. and for the persons in your community who aren't members of a church, the ood news is hardly noticed.

Face the media in your community ead on. To look the other way and ig-ore the media is irresponsible. To and back and criticize is easy, though neffective.

The media can assist you do your job s a congregation. Learn to know the ocal media organizations and the people who head them. They are there to serve he community of which you are a part.

Start with news. Most of your local media are involved in news reporting. Your congregation and its members are ews makers. Feed news from your con-regation to your newspaper and the ews departments of your local radio and levision stations.

Your attitude is important. If you see ews reporting as "blowing your horn" a nuisance, you'll be in trouble be-ore you start.

Your news reporting should be like a indow through which the community can see you as a caring community, a servant to others, a happy people, and whatever you really are as a congregation of persons.

Using the news media is like witnessing—sharing what is happening to you rather than trying to convince the other person what he ought to be.

Several basics for submitting news are:

1. Have only one person from your congregation making contacts with the news media.
2. Establish personal contact with the right persons at each newspaper, radio, and TV station in your area.
3. Submit your material in writing. It must be legible, accurate, and brief.
4. Write your copy in good news style with important facts in order of decreasing importance.
5. Find their deadlines and requirements and meet every one.
6. Be brave. Don't hesitate to make a suggestion or ask a question. Media people welcome new ideas.
7. Express appreciation for everything that is done for you.
8. Avoid criticism of the way your material is handled, and only call attention to major mistakes. (from *Publicity handbook,* Sperry Hutchinson Company, 300 East Kemper Road, Concincinnati Ohio)

What you believe, both about who man is and how life is best lived, is directly related to the concerns and problems of your community. Your radio and television stations and newspapers are concerned about the issues of your community. The politicians, social welfare people, businessmen, and educators will all have their say. Your congregation as a Christian voice ought to be heard.

Speak out on issues. Declare your understanding as a pastor or Christian leader in the community. Let your voice be heard in the marketplace, not only in the sanctuary.

Call the television and radio talk shows and give your point of view. Offer to appear as a guest or a panel member. Submit letters to the editor or articles to your newspaper expressing your point of view.

Invite the local news contact person or public service director out for lunch occasionally. This will provide opportunity to see the community to assist in a program. At least it gives you a chance to share your point of view to a community leader with influence.

In many communities, the radio and TV stations are eager to have the local ministerium or several churches work together with them to produce programs. Too often these factors are not picked up because church leaders "don't have time." Find out if such offers are available in your community and challenge some members of your congregation to get involved.

This type of mass media activity costs only your time. The newspapers and television and radio stations will foot the bill. Production for radio and television programs will be done by the station.

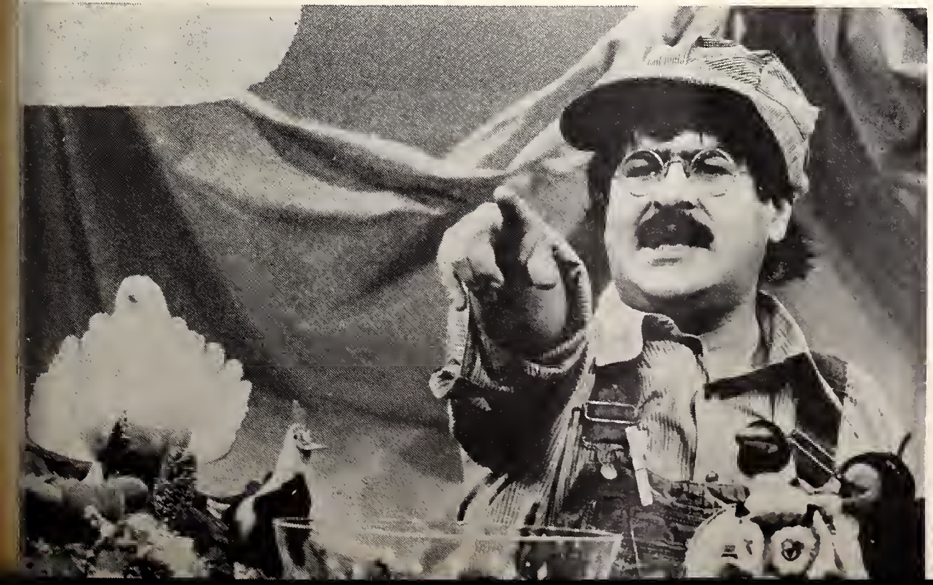
Again, your attitude is important. Offer your services, don't ask them to serve you.

The broadcasting industry is under no obligation to grant time to any specific group. But stations pride themselves on being alert to community needs and interests. There are some basic *do*s and *don't*s to help you get involved with your local media. The basics include:

1. Know your station—its people and program.
2. Find who is the program or public service director. See him personally to discuss his needs and offer your assistance.
3. Be cooperative. Teamwork is the key to success.

Painless TV Sunday school

Be fruitful and multiply," Marshall Efron commands his friends Mr. Owl, Mr. oodpecker, and other creatures during his reenactment of the fifth day in the eation of the world. The scene was shown on a new television series for children lled "Marshall Efron's illustrated, simplified, and painless Sunday school" on BS-TV. Launched on the first Sunday of December, the first five 30-minute segents were shown weekly through January 13. The other two parts will be shown the spring. Written by Mr. Efron, the character actor, and Alfa-Betty Olson, the ries features the telling of Bible stories and various "field trips" designed to underore spiritual and moral values in the modern world.



4. Don't expect the radio or television stations to change their formats or habits to suit you. Be prepared to fit their setup.

5. Be specific about your facts and ideas and be ready to accept their suggestions.

6. Don't drop in unannounced. Telephone for an appointment and leave on time. (from *If you want air time,* National Association of Broadcasters, 1771 N St., N.W., Washington, D.C.)

Place packaged programs. For almost every audience in your community and/ or message, there is program material available for you to release locally.

Begin by analyzing the need or problem to which you wish to speak. Then decide on your specific audience and what response or action you want them to take. Next select the media and the specific programs available.

Your own denominational mass media organization is ready to help you find radio or television programs to do this job.

The local release of packaged p ograms can bc offered to the station or public service (free) release as a serv e to the community. In these cases, ncluding the name of the local congre ation in the tag line or offering lc al follow-up is not possible.

Additional value can be obtained or your congregation's witness by pay g for the cost of the radio time and t taching your congregation's name d possibly address or telephone numb r. Attaching your name tells the comm nity that you have the same conce s as they expressed in the program.

The telephone number or addr s gives you opportunity to get invol d with a few people who may respo d and suggests to the community that y u are ready to be involved.

Ask for help. A pastor or congre tional leader is not expected to be a mass media expert. If persons in yo r congregation work in a media job, c tainly begin with them. Ask their vice and give them opportunity to w k at a project.

The businessmen in your congregat n are probably acquainted with pers s employed by your radio-television s tions and newspapers. Ask a busine man of your congregation to set up a opportunity for you and him to m t with an appropriate person from one f the local media.

Frequently, the local council or m isterium have persons working in e media. They provide an excellent source for congregational leaders.

Your denominational public media fices, Faith and Life Radio and Te vision, Newton, Kansas, and Mennon e Broadcasts, Harrisonburg, Virginia, ha e staff ready to provide you with ma rials and frequently personal assistan e in getting started.

The two booklets, *Publicity han book* and *If you want air time,* are ava able from your church media offic . In the USA, write to David Thomps , Mennonite Broadcasts, Harrisonbu , Virginia 22801, to request the bookle . In Canada, write to Waldo Neufe , Mennonite Radio and TV, 188 Hend son Highway, Winnipeg, Manitoba R 1L6. Tell him where you are and wh t help you need.

The first step is yours. The media e there all around you. Your congreg tion is alive and active in your co munity. Someone with vision and init tive can put the two together. Mi t that be you for your congregation?

Religious talk show does well

In the studios of Miami's radio station WIOD, John Huffman talks with a listener during his Sunday evening open-phone talk show. For four hours each Sunday, the young pastor of a Presbyterian church uses the talk-show format which has proved successful at other radio stations. But his program is unique in that he applies the guidelines of a biblical faith to personal problems faced by listeners who call in. Mr. Huffman handles from twenty to forty calls during his show. The program has proved to be a boon to WIOD. When the show started, surveys showed that the radio station ranked sixth among Miami-area stations during the Sunday evening period. Six months later, WIOD had more than doubled its audience and had climbed into first place in that time period.

Indian leaders recommend increased budget

Funds toward an interdenominational mission outreach coordinator in Montana and support of a voluntary service worker at an Indian school in Oklahoma were approved January 18-21 in Hammon, Oklahoma, by the Mennonite Indian Leaders Council.

The council is composed of one representative from each of the twelve Indian churches of the General Conference Mennonite Church in Oklahoma, Montana, and Arizona. The council's budget recommendations for $101,000 go to the Commission on Home Ministries annual meeting February 6-8 in Winnipeg.

Included in the budget was $3,000 as partial support for a person to coordinate the work of several denominations on the Northern Cheyenne and Crow reservations in Montana. Exact amount of the General Conference contribution and more details on the project depend on support from other church groups.

The council also asked the voluntary service program to find one volunteer for the Institute of the Southern Plains, an Indian-run school started last year during conflict over Indian participation in the public schools of Hammon, Oklahoma. Program director Peggy Dycus from the school requested $4,000 for five-months support of a teacher and teacher aide. The council, instead, suggested $1,000 toward support of a voluntary service worker. Present Mennonite volunteers in Hammon have been released by the local church for some tutoring at the institute.

The Hammon town council sent personal greetings to the Indian Leaders Council, and the Indian leaders later decided to send a letter to the town council and the school board asking for Indian representation on the two bodies. Neither group has any Indian members, although about half the population of Hammon is Indian.

The Mennonite Indian Leaders Council also:

—elected Sam Hart of Weatherford, Oklahoma, chairman, and Patricia Little Wolf of Busby, Montana, secretary. Both will attend the council of commissions in February.

—joined in a study on church growth.

—participated in several evening public meetings, which included Cheyenne and Hopi singing.

—visited an alcoholic rehabilitation center, a youth center run by the Committee of Concern, and the site of the Battle of the Washita, where the peace-loving Chief Black Kettle of the Southern Cheyenne and a number of his people were massacred.

The next meeting of the council will be January 9-13, 1975, in Busby, Montana. January 9 is a holiday in the Busby school, marking the date that Cheyenne prisoners broke out of Fort Robinson, Nebraska.

Participants at the Mennonite Indian Leaders Council visit the site of the Battle of the Washita.

Open circle gets grant

The Mennonite Central Committee's Open Circle program for offenders in Manitoba has received a three-year grant from Canada Manpower's LEAP Outreach Program. The grant will provide Open Circle with approximately $16,000 in 1974, $12,000 in 1975, and $8,000 during the third year.

The monies from Canada Manpower will be supplemented by contributions from MCC (Manitoba) and fees for services.

Open Circle, which is administered by the peace and social concerns committee of MCC (Manitoba), was begun in mid-1973 under the direction of C. N. Friesen. Mr. Friesen moved to this position after two years as director of Grosvenor Place, an MCC hostel for probationers in Winnipeg. Hilda Hildebrand was recently hired as the second full-time staff person. She serves as secretary-receptionist.

Open Circle has an office at 349 Donald St. in downtown Winnipeg. It operates on a person-to-person formula in which a volunteer is matched with a prisoner, parolee, or probationer. Its primary objective is to help offenders to establish themselves in a self-supporting, society-accepted way of life.

Open Circle also aids persons in finding and preparing themselves for employment.

Thirty sponsors needed for Polish agriculturists

Thirty young men and women agriculturists from Poland, arriving in North America in March to spend a year as exchange visitors, need sponsors to provide room, board, and a farm or farm business jobs and to share their church and community life with them for a six-months term.

The visitors come on an agreement between MCC and the national agricultural agency in Poland.

Persons who are willing to consider opening their homes for an international experience for six months should contact the exchange visitor office, MCC, Akron, Pennsylvania 17501.

Preamnesty visiting privileges asked

Proamnesty persons in the United States should direct their first efforts toward obtaining for draft resisters in Canada the privilege of visiting in the U.S. on a temporary basis, said Lowell Monke.

Mr. Monke, former draft counselor in the Newton, Kansas, area recently completed a visit to Ontario and Washington, D.C., for amnesty research at the request of the peace task force of the Tabor Mennonite Church, Newton, Kansas.

Many draft exiles in Canada, Mr. Monke noted, are satisfied to remain in Canada. But even those who would never consider moving back to the U.S. admitted that it would be nice to be able to see old familiar surroundings again.

"Yet I have run across no proposals anywhere in politics that ask for visiting privileges for exiles as a first-step, stopgap measure between no amnesty and general amnesty," he said. "For exiles, the place proamnesty Americans can place their initial efforts is in obtaining the privilege of draft dodgers and deserters to visit in the U.S. on a temporary basis."

Those whom amnesty would help most are in the U.S., said an article in *Amex-Canada,* a periodical published by draft resisters in Canada. These are the 560,000 men who have received less than honorable discharges and the 150,000 men still living underground in the U.S.

Estimates of the number of draft resisters in Canada have dropped from 70,000 to 100,000 down to 30,000 to 50,000. Most exiles have been assimilated into Canadian society except in Montreal, where language is a barrier. And many have gone back to the U.S.

One middle-class deserter told Mr. Monke, "By now they've either made it here or gone back."

When Canada temporarily suspended its new, stricter immigration laws last fall, fewer than 2,000 U.S. draft dodgers and deserters applied for landed immigrant status—10,000 had been expected to come forward. Speculation varies on whether only 2,000 underground draft resisters were left in Canada or whether others were afraid to come forward.

The *Amex-Canada* people in Ontario told Mr. Monke they expected a series of amnesties, the first of which would be a very limited one—such as alternative service for draft dodgers—coming in two to three years, then more amnesties, leading to a general amnesty in ten to fifteen years.

"Sad to say, this is the most realistic prediction I encountered that had any optimism to it," Mr. Monke said.

In Washington, D.C., he found a climate of surprise that someone was actively working on the issue.

"I was unable to obtain audience h any of the Kansas delegation person y, and even aides seemed to be at a s on the issue. Constituency corresp ndence is at an all-time low on amne v. Even in Senator (Mark) Hatfield's o ce (R. - Oregon), military counseling d shrunk to almost nothing," he said.

"I do hope Watergate is not substitu d for Vietnam as the focus of amn y efforts," Mr. Monke said. "Watergat is a misdemeanor compared to the cap al offense of Vietnam. I fear that w n the citizens of the U.S. have finally e-covered from Watergate and can ve their attention to repatriation, they ll be so removed from the war that n-nesty may be granted out of apa y, numbness, or collective self-hatred, v h nothing really gained morally or po i-cally . . . . Psychologically the Vietn m issue was not at all settled in the pub 's mind when we abruptly dropped it r Watergate. As long as new crises k p grabbing our attention, we will conti e to be able to ignore the old, nonen r-gency, but very painful issues."

Bethel announces peace lectures

Three peace lectures have been arranged for the spring term at Bethel College under the sponsorship of the Schowalter Peace Lectureship.

Philip Berrigan, a Jesuit priest, will speak February 17. On Sunday, April 7, Hanna Newcombe, who is working with the Canadian Peace Research Institute in Ontario, will talk about the kind of peace research that has been going on in the last twenty years.

On Sunday, April 28, Dorothy Day, who is working in the lower east side of New York City in the Catholic worker movement, will speak.

All lectures are open to the public.

IPF to look at nationalism

The annual Intercollegiate Peace Fellowship (IPF) conference, March 8-10, will examine nationalism, particularly its expressions in the United States and Canada. The group will meet at Conrad Grebel College in Waterloo, Ontario. Past conferences have always been held in the United States.

IPF is an organization of peace groups on Mennonite and Brethren in Christ campuses. Students at other colleges and universities are invited to participate.

Following registration at 1 P.M., Friday, March 8, a symposium will grapple with the problems of defining nationalism and pinpointing some of its manifestations in Canada and the United States. Other major blocks of time will be devoted to relationships between Canada and the United States, to biblical and Anabaptist perspectives on the relation of the Christian to the state, to contemporary problems in the relation of religion to the state, and to the issue of proper loyalty to the state and involvement in its functions for one who professes primary loyalty to God's kingdom.

IPF offers travel subsidies to students from IPF member schools.

The Student Services Committee f the Mennonite Church and the Gene l Conference are making travel schol ships available to students on non-M nonite campuses to encourage their p ticipation in the conference. Stude s coming from outside Ontario can rece e up to $40 while the money lasts. C s at the conference will be around $ including meals and lodging. Bring y r own sleeping bag and air mattress. C tact MCC Peace Section, Akron, Per sylvania 17501, for more informatio

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Wishing to continue its relationship to the church and Anabaptist heritage, Bluffton College is seeking an academically qualified person committed to Christian faith and understanding of Anabaptist doctrine to assume the responsibilities of Dean of Academic Affairs.

Interested individuals are invited to apply, and all are invited to make nominations. Address application, nominations, and inquiries to:

Dr. Richard Weaver, Chairman
Search Committee
Bluffton College
Bluffton, Ohio 45817

RECORD

Workers

Peter H. Peters, principal of the Mennonite Brethren Collegiate Institute, Winnipeg, has been named chairman of MCC (Manitoba) to succeed *Jake Harms,* who asked not to be renominated because of the pressures of his pastoral and other church-related responsibilities.

Kris Elaine Schroeder, Eaton, Colo., has joined the General Conference voluntary service unit in Hutchinson, Kans., for one year. She will serve in one of two day-care centers sponsored by First Church. Kris has attended Aims Community College, Greeley, Colo., and is a member of the Mennonite Church of Greeley.

Marie Trunzo, Indiana, Pa., has begun a one-year term of voluntary service with the General Conference in Arvada, Colo. She will serve either in day care or at the Wheat Ridge State Home and Training School. Marie is a member of the Zion Lutheran Church, Indiana, Pa., and is a 1972 graduate of Indiana Area High School. She has attended Thiel College, Greenville, Pa.

Schroeder

Trunzo

Menno Wiebe, Winnipeg, has been appointed by MCC (Canada) to head its new native ministries office. He will establish programs and serve as a consultant to other church-related agencies working with Canada's native peoples. Mr. Wiebe, who will be resigning as executive secretary of the Mennonite Pioneer Mission this summer, plans to begin his work with MCC (Canada) in September.

Calendar

Northern

March 28-30—Schmeckfest, Freeman, S.D.

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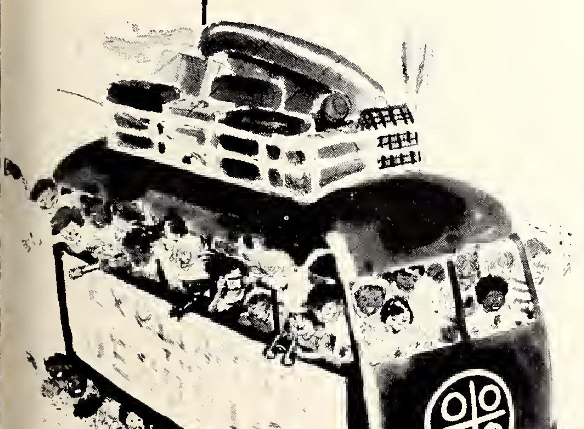

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The growth and development of mothers

The growth and development of mothers, *by Angela Barron McBride (Harper and Row, New York, 1973, 158 pp., $6.95) is reviewed by Marjorie Ropp, 526 Bruce St., Conway, Arkansas 72032.*

IT'S EVENING. The kids are finally asleep. My foremost feelings are exhaustion, resentment, anger, and guilt. I think, "If I'm so angry, then I'm a rotten mother. If I'm depressed, then I'm an unsuccessful wife. If I feel guilty, then I've done something bad." I'm full of contradictions: I want my children to be generous but not give away any of their new toys. I want them to learn to be friendly and hospitable, but I can't stand to have the neighbor kids in the house for more than five minutes. I'm angry at my three-year-old's clumsiness, but I spill things myself.

These are what Angela Barron McBride, a teacher of psychiatric nursing and mother of two, calls "normal crazy emotions," present in all mothers, but contrary to what child-rearing literature and popular opinion hold up as ideal or good behavior. This book is a call for more understanding of oneself and one's feelings. It is a call for a re-evaluation of the social mythology surrounding motherhood. Once mothers begin to develop emotional self-awareness and face their ambivalence toward their children, they can attempt to make changes in their thinking and develop in their role as mothers. Negative feelings cannot be entirely eliminated but we can learn how to handle them better.

While most books for young parents center on the needs of the child, McBride's book deals with the conflicts and problems of the parent. She analyzes the common attitudes toward mothers which she calls "the motherhood mystique" and the effects these have on mothers and their children. For example, the idea that motherhood is woman's ultimate fulfillment is common in professional and popular literature. (A man, by contrast, is not fulfilled in fatherhood, but in accomplishments in the outside world.) "Baby as ultimate fulfillment comes to mean that you have very limited possibilities for satisfaction once past childbearing." Women come to expect much more from being a mother than they can ever get. This false expectation leads to frustration, the "normal crazy" feelings, and doubt as to one's normality as a woman.

McBride examines the reasons why couples have babies. She contends the reasons stem from their desire for their own pleasure rather than because "they love children." A woman has a baby because she's tired of working, it makes her an adult in the world's eyes, she is fighting loneliness, or it's just the "thing to do." Motherhood, without much training or preparation, follows directly on engagement, wedding, and honeymoon —one of the most self-centered periods in a woman's life. A new mother's first job is to learn to live with ambivalence.

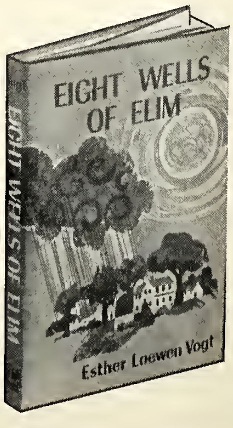
In the American family, the sex roles have developed so that the mother is almost completely responsible for raising the children. The father's role is to support the family economically, and the mother's responsibility is to provide food, clothing, and "keep everyone happy." As McBride says, "Talk about impossible jobs!"

She calls for parents to free themselves from stereotyped thinking. One parent should not be solely responsible for the kind of person the child becomes. Children can learn good human values from both sexes. "What is 'proper' to girls and boys should be de-emphasized." What is essential to full human development is important.

The expectations and frustrations of the mother are related to the values of the society she lives in. If McBride's book were taken seriously by American parents, it would be nothing short of revolutionary for our society. She contends we must demand social change to encourage the maximum development of human potential. She suggests alternatives to the nuclear family and experimenting with different life-styles.

A communal living situation, for example, with part-time jobs outside the community for both fathers and mothers would allow for several innovations in family living. Fathers would share equally in the responsibility of child care and the monotony of housework. Women's contacts with the outside world would provide for developing other parts of her personality and a rise in self-esteem. The children would benefit from contact with more than one or two adults. The emphasis would be on enjoying and cooperating with others rather than seeking to surpass them as has been the rule in our society.

Although this book is not a child-rearing manual, it contains page after page of practical advice. Rarely will you find such lively wit, entertaining humor, and common sense combined in a book as readable as this one. Time and again, I found myself laughing with release as McBride described with such humor the very feelings I have felt so guilty about. Reading *The growth and development of mothers* is one of the most liberating experiences I have had.



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DOES GREATNESS BELONG ONLY TO OFFICIALDOM?

To the many unknown "greats" of the past centuries, women and men, who have been pushed out of memory, let us this year of remembering say, "Come higher, friends. . . ."

Katie Funk Wi

THE YEAR 1974 marks the centennial for thousands of Mennonites of the arrival of their forefathers in America. Both in the United States and Canada, much machinery has been set in motion to make new contact with the past and to learn from it. The search for the past naturally also includes a search for the great among our forebears—those who moved to the front by courageous word and act.

And so our history includes men like Menno Simons and Conrad Grebel, but also people like David Toews, C. F. Klassen, B. B. Janz, P. C. Hiebert, H. S. Bender, and John F. Funk. These men should rightfully be honored for their contribution to God and man.

However, as I read Mennonite history books, it has always concerned me how few lay people, particularly women, are mentioned as having performed any distinctive service to either church or community outside the Anabaptist period. Some men are occasionally singled out, but women become part of the general mass of humanity which has no defining characteristics.

I realize, however, that this is not the true situation, nor is this omission from history always intentional. Our cultural heritage has reinforced the idea that greatness belongs to officialdom. An official church position seems to be needed to get recognition, which is not entirely scriptural nor a true picture. Both laymen and laywomen have always moved out of their routine to serve God in specific ways.

I think back to the Apostle Paul, who, in writing to the Roman church, greeted nearly thirty people by name, not all preachers. About seven of these are women. I doubt that he carried Mennonite blood in his veins, for no Mennonite minister I know would have learned to know so many women on a first-name basis so soon.

During Anabaptist times lay people, including women, were numerous among the martyrs for their faith. Their names appear frequently in history: Anna Roggens was drowned, as was Anna Buckhorst. Anna Cantiana was burned at the stake. Ursula Helriglin was imprisoned in St. Petersburg at the age of seventeen and not released for five years.

The list goes on—this one was drowned, the next one burned. Anneken Hendriks was severely tortured to force her to give the names of other Mennonites. When she would not, she was tied to a ladder, her mouth filled with gunpowder, and thrown into the flames.

Yet as one studies Mennonite history of the period closer to our own, the names of women are missing almost entirely from the rosters of the great. Yet greatness is not measured by prominence, by ability, by position, by superior talents in preaching, art, music, politics, but by character. Jesus said, "Whosoever will be great among you, let him be your servant."

And there have been hundreds of thousands of unknown servants of God among the Mennonites in past history, both men and women, whose names will never be indexed in a history book. This centennial year, let us think of them also and pause to give thanks for their unknown contribution. God works through individuals, all kinds. The history of the church is the story of how individuals have let their influence be used for God.

For example, I think that women who were involved in some unofficial type of people-caring ministry in pioneer days should be added to the historical record. I think of Aganetha Barkman Reimer of the former Kleine Gemein who was of great service to the co munity of Steinbach, Manitoba, dur her lifetime as a midwife.

Because the village had no medi help, the minister encouraged Mrs. R mer, a young mother with more th half a dozen children, to take a m wife course in a distant city. In mo than forty years of practice, she livered about 700 babies. In a diffic case, she knelt before the patient's b and prayed. When someone died, s was the undertaker. Her services we always free, and she always found ti for others in her devotion to God. H story can doubtless be duplicated many communities. But these stories a unrecorded.

We need to remember also tho who spent their lives teaching in t early schools, helping the poor, worki in orphanages, taking in strangers, b fore this type of work was taken ov by institutions and motels. The nam of hundreds of people will never known who have encouraged and wi nessed through a word or a lette prayed silently, donated time a money, loved the unlovely, worked f justice. Yet they are also great.

Jesus told a parable about a feast which the guests rushed to find the be seats. Sometimes the guest of honor w pushed to the bottom of the table the scramble. Then the host had restore the proper order and say to th one who should be sitting in the sea of honor, "Come higher, my frien You belong here beside me."

To the many unknown "greats" the past centuries who may have bee pushed out of history books, out memory, out of sight, let us say thi year of remembering, "Come highe friends. You belong up here."

LETTERS

Too busy to be old

Dear Editor: I have never in all my life read more condescending articles regarding "older people" than the two by John Neufeld and H. A. Fast (January 8 issue).

I might qualify as an "older person" by having passed my sixty-seventh birthday and answering to the call of great-grandfather.

So I would appreciate the opportunity to express my views on the matter as somewhat of an expert.

I say *no* to the calendar. I never, and I mean never, think of myself as sixty-seven years *old*. I just don't think age. I eat what I want (I do have to watch my weight), when I want, or at least what I can afford. I drive a car every day, work in the garden, take care of a three-acre lawn and trees, visit neighbors, and do minor repairs to the house. I built a home workshop. I am very active in church work, in the council, and I even take a turn now and then in the pulpit. I do a lot of tape recording among my friends — blind, sickly, and also those in perfect health.

To the phrase "outer nature is wasting away" (page 19), I say plain baloney.

Up to the age sixty-five I ran a U.S. post office as postmaster in spite of the fact I had a severe stroke a year and a half before that.

I am therefore limited to desk work a total of four hours a day. Too bad, because I have been offered three jobs of eight hours per day, which I had to turn down—at my age.

Loneliness, you say? True, many are lonely. I am trying to do something about other people's attitudes toward loneliness.

I invite every person (you don't have to be old) who feels lonely and who has a cassette machine of his own first to drop me a line—*no tapes please*—and I'll do the rest. I only request that whoever does write me will *answer* or *initiate* a tape as to suggestions I offer in writing on how to overcome their fear of talking into a microphone. It's all free. So, if you think you're lonely or need a friend to help you or if you would like to help someone else who may be lonely, drop me a line.

I am so busy now that I don't see how I had time to work before. I have been taping with up to thirty people at a time.

So please don't feel so sorry for us "older folk." There's a world of usefulness left in us. Our only problem is time is getting short. Everybody seems to be either writing or telling us what to do. Join a club, visit hospitals, organize a group, play bridge, go fishing, take a vacation. I wish I could, but I don't have the time. I'm too busy working. *Robert C. Kleppinger, Drawer 621, Blue Ridge Summit, Pa. 17214* Jan. 12

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How are you going to keep them down at Prairie City?

THE SKY finally fell last month at the Mennonite Church of the Last Days in Prairie City, a pretty but somewhat arthritic little town surrounded by fields of corn and wheat in summer and endless miles of snow in winter. The beginning of the end came when the church's nominating committee announced to the council of elders that the congregation's membership had diminished to the level where it no longer had enough men to fill—or to man, as one wag put it—all the committee positions.

The council, recognizing the gravity of the situation, devoted the entire evening to a search for a solution. They talked at first about doubling up some of the committees. One member moved that the service and evangelism committees be combined, but that idea was described as "irreverent" by some of the senior members. They pointed out that the church had always had eight committees. The motion died without a second.

Another proposal was to reduce the membership of at least four of the committees by one member each. "Impossible!" responded several voices at once. "That would leave those committees with only two members each. How would they ever be able to agree on anything? You need an odd number to break voting ties."

After almost all the council members had their say, Menno P. Reimer asked for the floor. Menno, although he is already in his early fifties, is known as the community's "radical." It was Menno who persuaded the church's former pastor to allow some of the congregation's young people to take charge of a Sunday morning worship service in 1968. The heavy fallout from that experience lasted through several winters, and there is some talk about the "wild music" even to this day.

All the council members knew that Menno was likely to explode a new bombshell again anytime, but they were hoping that it wouldn't be now. But it was. "Brothers," he said, "the time has come for us to elect women to our committees."

The council members looked at each other in stunned disbelief. After many moments of painful retrospection, one of the elders, with trembling voice, whispered: "Has it finally come to this?" Another sighed, "If we must . . . we must."

H. Tom Loewen, who is usually content to let other members of the council make all the decisions, was suddenly heard to exclaim, "Aha!" Chairs creaked and eyebrows arched as the men, unaccustomed to looking at the far corner of the table, waited for an explanation.

"What is it, Tom?" the chairman asked, a trace of impatience showing around the edge of his voice.

"Simple," said Tom. "We can let the women serve on the committees. All we have to do is pass a bylaw limiting them to a maximum of one-third of the seats on any of our standing committees. That way we can retain control of all the committees. The men will outnumber the women two-to-one on each one."

An uproar followed. Old Sam U. Goertzen cautioned something about, "Give them an inch, and they'll take. . . ," but most of the council members were too busy applauding beaming Tom's solution to hear the warning.

That's how it came about the following week that the Last Days Church elected eight women to committee positions at its annual meeting. Six of the women received the highest number of votes, automatically making them chairmen — "chairpersons," corrected Menno Reimer—of their committees. . . . Then came bedlam!

It dawned on almost everyone at once. "The council. . . . The head of each committee serves on the council." The six women now controlled the eleven-member council of elders. This new turn of events had not been anticipated, and it was not covered by the bylaw which Tom Loewen had drafted with such care and pride.

Tom, dazed by the abrupt change in his fortunes, muttered something about impeachment, but no one was listening.

"Serves them right," chortled Sam Goertzen, "I warned them." LK

The Mennonite

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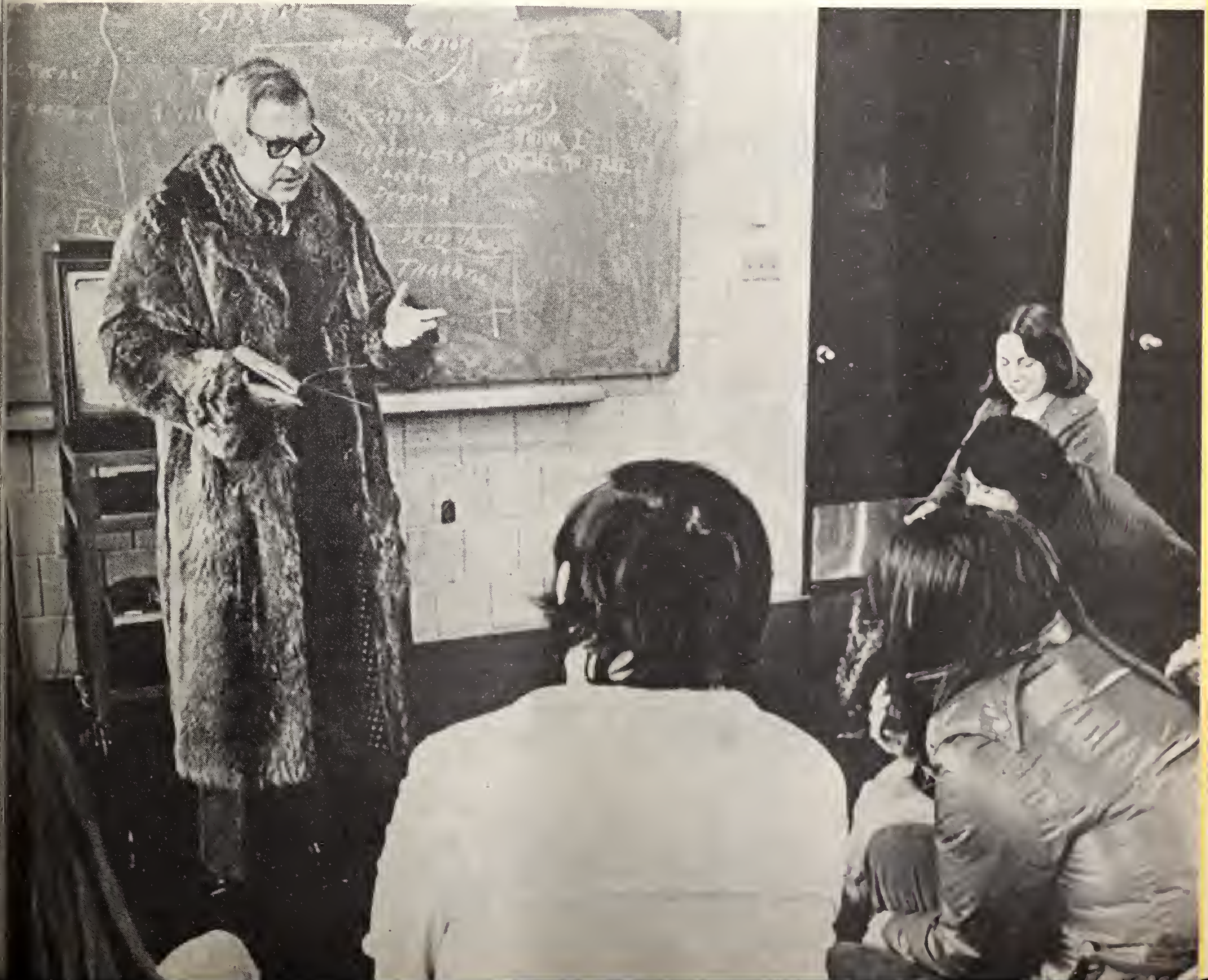


CHRISTIANS AND THE ENERGY CRISIS

We don't know if the energy shortage is real or manufactured, but regardless of how it came to e, it poses some crucial questions for Christians, and it also provide a good opportunity to change the direction of our lives. On the following pages a numbe of persons respond to thi issue.

The day of the locust

Hugo W. Jantz

Of course it is the *spirit* of western man that is caught in the deepest crisis.

He suffers from spiritual malnutrition and is tipsy from imbibing too much GNP. He aches for the ultimate orgasm that would make pleasure effortless and self-perpetuating.

We see that in the magnification of sex in the media and in the lives of individuals. But the phallic binge is just as real and just as devastating in other excesses.

We saturate the ground with fertilizer to produce corn, tall and erect, and apples, large, juicy, and tasteless.

We tool sleek chargers that are too big and move too fast, that wantonly guzzle earth's precious resources and, in North America, carry six human beings to their death every hour of every day.

We fashion metal birds that span the time zones and rockets that catapult us beyond the earth's gravity in a headlong dash to get—where?

We build large houses with many rooms and fill them with the latest in French or Spanish, with modern fittings and fixtures and appliances, so that our energy and our means are so spent in the getting that there is none left for the giving—in love.

We produce brightly packaged foodstuffs, spiced to tease the appetite nd dyed to catch the eye, and, eating th n, repose in flabby sloth in Lazy-Boy r kers or sunny Hawaiian beaches.

We tailor garments according to t nsient fashion, creating the "look" at is either expensive or mod or sexy.

We are the master planners of o olescence; we have become expert wa emakers.

It is the day of the locust.

The day of the locust comes in he wake of man's, western man's, gr ss, unbridled exploitation of the earth its resources, its animal life, its human e. So now we have a frightening imbala e, and nature has lost that marvelous e uilibrium which it achieves and maint ns when it is left to itself or treated th respect and cooperative understandi .

The earth today suffers not only f m our mountainous waste making; the umulative effect of that waste making, he wanton depletion of earth's natural e sources, the reckless use of fertiliz s, herbicides, insecticides, and defoli ts have sparked earth's spontaneous nd progressive destruction.

The locusts are here and it is a ay of unprecedented Christian opportu y.

The day is graphically described y the biblical prophet Joel:

he vintage is desperate, and the fig
tree has failed; pomegranate, palm,
and apple,
and all the trees of the countryside
are parched, and none make merry
over harvest.
riests, put on sackcloth and beat your
breasts; lament, you ministers of the
altar;
ome, lie in sackcloth all night long, you
ministers of God; for grain-offering
and drink-offering are withheld from
the house of your God.
roclaim a solemn fast, appoint a day
of abstinence.
You elders, summon all that live in
the land to come together in the
house of your God, and cry to the
Lord.
Alas! the day is near,
e day of the Lord: it comes,
mighty destruction from the Almighty.
ook! it stares us in the face;
e house of our God has lost its food,
lost all its joy and gladness
(Joel 1:12-16 NEB).

It is clear from Joel's call to repent-nce and renewal that he had grasped n absolutely basic fact of life that is f utmost significance now if Christians ould buy up the opportunities. That asic fact of life is this: "The earth is e Lord's and all that is in it, the world nd those who dwell therein" (Psalm 4:1).

Wherever I touch this earth, I am in ntact with gift of God to me and my llowmen. The earth is not mine for getting, but for sharing. It is mine to use while I am here and then to leave in the best condition possible for those coming after me to use.

That is the idea of the Old Testament and the spirit of the New. It is beautifully expressed in the life of the people of God as they serve and as they worship. What, under the Old Covenant, they ate of grain and meat, what they clothed their bodies with, was identical in substance to what was offered to God in sacrifice, in worship. The gracious gift of God was first gratefully offered back to God and then conscientiously used to provide food, covering for the body, and shelter. When God's people turned from him to idols and the perverse sacrifices such worship demanded, the inevitable result was excess and exploitation in relation to the earth and its inhabitants.

Cain killed his brother Abel.

The apostate Israelites sent their children through the fire of Molech, a form of human sacrifice officially introduced by King Solomon.

Ahab and Jezebel, idolators both, cleverly expropriated Naboth's coveted vineyard—in the name of the true God. The trick is old.

The time has come for Christians to demonstrate a way of living that is diametrically opposed to the search for the ultimate orgasm in a long history of whoring.

Priests and elders, ministers of the gospel and spiritual leaders, will have to find the way first. Far too long we have bobbed along up front on the crest of the status quo. Our protests have been privately pious but socially and publicly without effect.

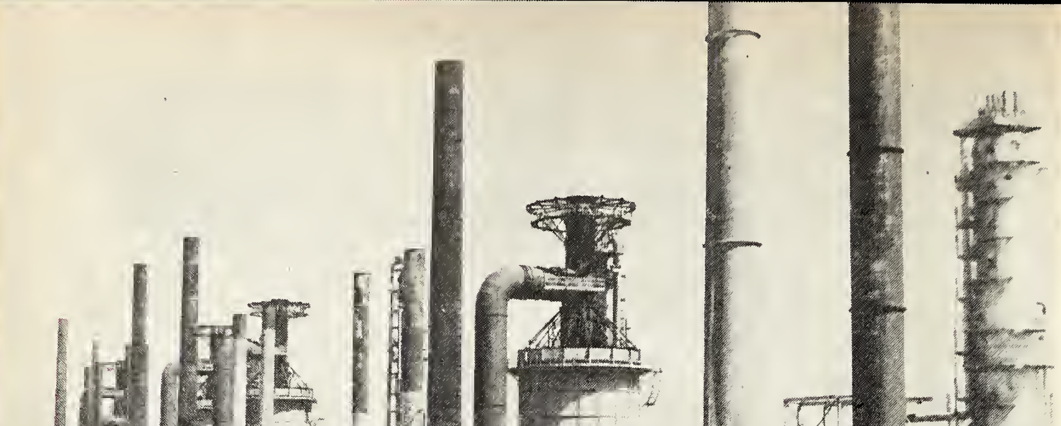
To start on the new way will require a complete repentance. We shall have to start believing to the point of preaching and admonishing that "if we have food and covering we may rest content" (1 Tim. 6:8).

"Tell them (those rich in this world's goods) to do good and to grow rich in noble actions, to be ready to give away and to share, and so acquire a treasure which will form a good foundation for the future. Thus they will grasp the life which is life indeed" (1 Tim. 6:18-19).

It is probably necessary to say that because of what it takes to get rich in our society, it is sin to be rich, unless we are already engaged in the deliberate process of giving away and intelligently sharing those riches. Perhaps that is the "abstinence" about which Joel speaks.

After that we will be free again to focus our eyes and our efforts on the kingdom of God and his justice. The world around us may continue to make waste, but it will be confronted by the fragrant aroma of men who are rich in God, who respect and live in harmony with nature, who live in such a way that the next generation can live also.

But we will not be spared the agony of repentance. Our understanding will have to be transformed, our wills redirected. We will have to spend many days and many nights lying in the presence of God. He will show us the new way in this day of the locust. And it will be very unpopular.



GETTING BEYOND THE RAT RACE

Ingrid Janzen

"THERE IS an energy crisis, maybe even gasoline rationing," says a voice over the radio, reading a new commercial from a local car dealer who specializes in Japanese cars.

Whoever, with exception of a few, thought even half a year ago of an energy crisis or even an energy shortage in North America? Now hardly a day goes by without a reminder of the vital subject of energy supplies.

But is there a real shortage of fuel? Perhaps oil companies and politicians have artificially created a crisis atmosphere in order to further their own ends. The news media might partly be responsible for the situation, too, merely by reporting so extensively on the subject.

I find it hard to believe that there is in fact a fuel shortage in North America, in contrast to Europe, which depends heavily on oil imports from the Arab countries. Otherwise surely the sales of big North American cars would radically decline, and car manufacturers would do their utmost to make cars smaller and less fuel-consuming. And surely gasoline rationing would have started by now; the governments of the United States and Canada would not wait till they were forced by necessity to do so, or would they?

The oil-producing Arab countries and Venezuela have raised their prices for crude oil exports considerably. Who can really blame them for that? Oil is very much in demand. Some of the Arab countries are curtailing their oil production so that their resources will last longer. That makes sense. And why should they not try to buy "friends" and influence people, when other countries are doing the same, only perhaps with a bit more subtlety.

Canada and the United States seem to have enough oil resources to keep them going for a while. But for how long? All of our nonrenewable resources will be exhausted some day.

Is continuing economic growth our ultimate goal, regardless of other nations and future generations?

For years we have been told that North America (United States and Canada) with less than 10 percent of the world population is using more than 50 percent of all the natural resources in the world. How could we go on like that? How can this be justified, even from a humanitarian point of view, let alone from a Christian point of view?

We have worked for what we have, we might say. God has blessed us. People in underdeveloped countries are just lazy. If they worked as hard as we do they would have more, too. It is not my fault that things are not more equally distributed. Anyway, what can just one person do about it?

What about our stewardship? When God entrusted man with the earth and all it contains, it was meant for use, for enjoyment and recreation, for all mankind.

Stewardship means responsible use and conserving of resources and sharin

What can we do? What are we willing to do? How responsibly do I live? How can I live a simpler life?

The car which I am driving might be smaller than the previous one. Maybe it should be smaller yet, or maybe the question is whether I should have a car at all.

What about our homes, the food we eat, the clothes we wear? Sometime ago I read the book *Beyond the rat race* by Arthur Gish (Herald Press, $1.45). The author deals in detail with a simpler life-style and makes many helpful suggestions as to how we might get "beyond the rat race."

I don't think it will be easy for any of us. Sometimes I have thought that those of us who have either firsthand experience of losing everything or most of our material things, or know about that from our parents or grandparents, should not be so tied to our material possessions. On the other hand, maybe this is precisely the reason we are so materialistic.

Rather than blaming politicians and oil companies or the Arab countries for threatening our comfortable life, we should be thankful that we have been reminded more drastically than ever before that we have been wasting the natural resources of the earth. Is there anyone of us not guilty in that respect?

There is still time to change, but time is running out rapidly.

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Thrift without joyless compulsion

Donovan E. Smucker

As A HUMAN BEING quite apart from he Christian dimension I am involved in he energy crisis. The lights overhead, he car which took me to church yeserday, the heat from natural gas, the electricity for our cooking, the energy-ntensive agriculture which produced food or three meals today, and the transportation by which this article will go o Winnipeg—all these and more rumble o a stop when energy lessens or ceases ltogether.

Suddenly it appears that energy, not money, is the universal currency of exhange. Wall St. and Bay St. have been displaced by the Arab streets of Saudi Arabia. Premier Lougheed of Alberta eems more crucial than Prime Minister Trudeau.

Here in Ontario I cast a nervous glance toward the Old Order Mennonites with heir horse-and-buggy answer to my overinvolvement. Then I think that even the Old Orders are vulnerable. They come to the supper table at night with light rom kerosene. (Wouldn't it be ironic if that particular lamp in the Old Order ome near Martins Church in St. Jacobs were lit by Arab oil?) They are less ulnerable but still involved, and they re a part of the problem, however mall.

The energy crisis is the end of innoence for all of us. The world has woven common garment around everyone. Formerly I stood at the gasoline station while my car was filled, assuming that, in some aloof way, I purchased but was ot a part of the energy game. Now I rive up to the station like a sinner oming up front at a revival meeting. don't buy gas anymore. I *experience* my ten gallons of Shell! And the exerience hurts as I realize my involvement.

Conflict. A crisis escalates conflict.

Canada now finds itself in what may be the biggest national crisis since the FLQ battles of 1970 in Quebec. Premiers Lougheed and Blakeney insist that natural resources are the primary properties of the provinces in which they are located. Mr. Trudeau, always the federalist, declares that oil is a national question.

Then there are angry charges against the big oil companies, mainly American, claiming obsession with profits. The companies, in turn, note that off-shore wells cost $500,000 with the average in Alaska at $2 million. Canada cuts back its American exports by 4 percent while raising the price of crude rapidly and regularly. Finally, the Arab states use their boycott to change the foreign policies of pro-Israel nations.

This total context is big, complex, and tough for the Christian witness to enter. The bewildering array of facts now blocks the guilt I feel as one involved at simpler levels of consumption.

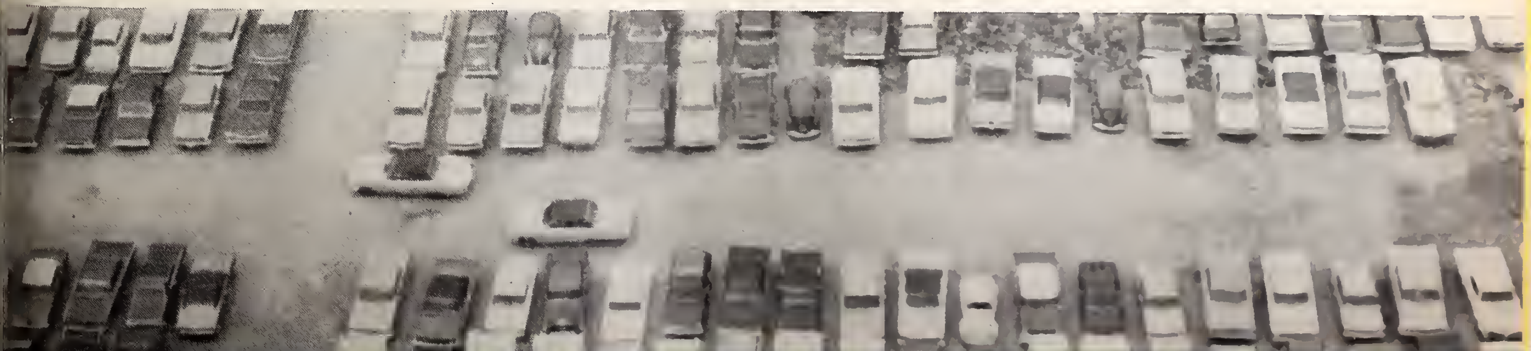
I want an ethical perspective bigger than my car at the Shell station, bigger than my province, indeed, bigger than my nation. But first, it takes expertise to sift through the issues. I would like to see the peace and social concerns committee of the MCC call together Carl Kreider, Lee Lehman, Lloyd Spaulding, and John Redekop, to name only a few economists and political scientists in the church, to offer some guidance.

New priorities. In the previous two points I said I felt guilty and, on big issues of conflict, ignorant. But I do have a clear grasp of what the energy crisis should mean for all of us under Christian commitment. Senator Nelson of Wisconsin has spoken eloquently to this new insight. "We are witnessing nothing less than the end of a national era. The age of easy resource answers and reckless waste is finished. This is the fundamental lesson in the current energy crisis that must be understood. . . . Twenty years ago experts were warning that, with its spiraling consumption and waste, America was careening towards a resource crisis, and were urging national policies of stewardship and management. Yet, under this administration and the previous three presidents we have stumbled and bungled our way along, while the signs of trouble have been showing up everywhere . . . Nearly four years ago, Earth Day speakers were pointing out the dangerous contradictions in *progress*, American style, and urging a reshaping of our national values and the adoption of a new ethic where *bigger* is not necessarily *better* and where *more* may not always be *best*. . . ."

While this statement was directed primarily to Americans, it is relevant for Canadians, Europeans, and Japanese. The first need is to exchange the attitude of plunderer for one of a steward. The environmentalists have made their case: infinite consumption exhausts finite resources.

The U.S.A. can scrap the marine slogan that the difficult is easy to accomplish while the impossible only takes a little more time. With reordered priorities stressing a new ethic of the environment, with an awareness of our involvement in the oily world of energy and conflict, we *cannot* do the impossible with fossil fuels: they are limited and someday will be exhausted. The much-maligned Protestant ethic can come back in a new form, stressing thrift without being joyless compulsive workers.

Meanwhile, every visit to the Shell station will hurt.



NUCLEAR ENERGY AS AN ALTERNATIVE

Patricia Albrecht Se er

THE FIRST signs of my addiction appeared last summer in Denver. I was leading a backpacking trip for the General Conference at the time and was driving their large Chevy Travel-all. The car nicely accommodated the high school kids and their backpacks on the trip, but it also consumed enormous amounts of gasoline.

Denver at this time was experiencing a gas shortage, and I found myself constantly having to worry about where I would be able to get the next tankful. The constant worry began to wear on my nerves, and after a while I found myself looking forward to the time when I could return to Kansas, where there was still plenty of gas. I was hooked.

Since that time, shortages in energy resources have become commonplace throughout the Northern Hemisphere. We are beginning to realize that we are addicted to having large quantities of energy at our immediate disposal.

In an effort to forestall giving up our current patterns of living, we have begun looking towards nonpetroleum - based sources of energy. At first glance the most appealing of these sources is nuclear power.

Nuclear power has the advantage of requiring relatively small amounts of fuel. One pound of uranium-235 contains the energy equivalent to burning three million pounds of coal, and nuclear plants do not produce air pollution like fossil fuel plants. If one takes into account uranium which could be made available in the $30- to $500-per-pound range, in the U.S. alone there are enough reserves to supply all the country's electrical needs at the 1970 consumption level for 10,000 years.

Nuclear power plants, like oil-, gas-, and coal-burning plants, use steam to turn their generators. The steam in this case is produced by the energy released when atoms of uranium-235 split, a process called fission.

The fuel, or uranium, is encased in thin metal rods which are arranged in such a way as to promote the fission process. The moderator and control rods are devices which control the efficiency and speed of the nuclear reaction. The control rods are of particular importance, since they are neutron absorbers and can stop the nuclear reaction at any time. The coolant carries the heat produced by the fissioning process from the reactor core to the water which is to be turned to steam.

There is no danger that a nuclear reactor will blow up like a bomb, but there are other accidents which might occur that are potentially as dangerous. People concerned with nuclear safety worry most about potential failures in the cooling system. If the reactor core is left uncooled for as long as a minute, the heat generated by the nuclearly-active material inside would be enough to melt the core. If the steel casing surrounding the core and the concrete casing surrounding the steel casing also melt, radioactive gases and particles may be released into the environment. An nuclear reactor may build up enough radioactivity to equal several thousand times what was released over Hiroshima, Japan.

The Atomic Energy Commission (AEC) has calculated the consequences of such a major accident in a large nuclear reactor. For a 200 MWe plant an accident could result in 3,400 deaths, 43,000 injuries, and $7 billion in damage, to say nothing of potential genetic damages to generations unborn. Other scientists have concluded further that land 500 miles downwind from such an accident might be so contaminated that land-use restrictions would last for many years.

Figures vary considerably as to the probability of such a major accident occurring. The AEC says the chances of losing the coolant are one in a billion operation-years (one operation-year equals one plant in operation for one year), but others have said that the chances are probably closer to one in a thousand operation-years.

By the year 1990, over 1,000 plants are projected to be functional in the U.S. alone. According to the later estimate of probability, we might expect one accident of the type described earlier every year. The whole question of accident probability is a complicated numbers game. Edward Teller refers to it as "the zero infinity dilemma": the probability is near zero, but the consequences are nearly infinite.

Other major hazards related to nuclear power involve the handling of the wastes produced during the fission ro-cess. When an atom of uranium 234 s ts, many kinds of fission fragments are o-duced; some of the fragments are ra io-active. One of the most toxic of t se fragments is plutonium-239. Plutor um has a half-life of 24,000 years, and is so deadly that one pound of this mate al, if properly distributed, could give n-cer to every man, woman, and chil in the world.

Wastes like plutonium must be pt out of the biosphere for many thous ds of years. The current method of sto ng radioactive wastes is to put them in l ge tanks or concrete ditches in the gro d. This method is totally inadequate. he Hanford, Washington, storage facil es have been in existence a mere th y-five years and have already devel ed fifteen leaks spilling 115,000 gallon of nuclear wastes. If we can't safely s re wastes for thirty-five years, how can ve expect to store them for 24,000 y rs and beyond? (Someone has said that he lengths of time we must store t se wastes make it more a theological p b-lem than a technological one.)

Besides being inherently poison s, plutonium-239 is the material used in making nuclear weapons. Several sc n-tists have warned that if a terrorist, c n-inal, or other fringe group got hold of a small amount of plutonium, they c ld make a crude atomic bomb. Terro ts are not likely to respond to cont ls such as the international balance of p v-er. Given the turmoil of the world, v at is to stop them from using a crude u-clear device for blackmail or other e-structive purposes?

The problems mentioned above are ll things which should be dealt with d solved before we move headlong into e nuclear age. We as Christians should t e a long look at the moral issues invol d in taking such a step, for our decisi s will influence generations to come. re we going to be like the drug addict v o, cut off from his regular sources, ill desperately turn to anything, even d or poisoned dope? Or will we have e courage to take an honest look at r energy consumption and perhaps su er a little ourselves so that future generati s will not inherit the deadly by-product of our addiction?

NEWS

COM staff member visits Mexico

No one word describes the work of the General Conference Mennonite mission n Mexico. The work involves schools, linics, and congregations—Spanish-peaking Mexicans and Low German-peaking Mennonites, some with Mexian citizenship and some with Canadian passports.

The northern state of Chihuahua, Mexco, where this work is located, was the estination recently for Tina Block, director of mission services for the Commission on Overseas Mission. It was her rst visit, although Mexico is the closest f the countries in which COM works nd Ms. Block is a legal member of the oard of the Mexico mission.

Four of the missionaries are teachers. Ms. Block reported that 218 children re enrolled in the three grade schools nd one high school in spite of pressure om nearby Old Colony Mennonite leadership not to attend. Two other mission orkers serve as houseparents for forty-ne children at the Steinreich school, ho spend Monday through Friday at e dormitory and travel home for the eekends.

The grade schools are conducted primarily in German, but most high school asses are in Spanish.

Except for the salaries of the missiony teachers, the schools are supported y the two Mennonite churches in Cuauhtemoc and Steinreich. Every hurch member pays a monthly school e into the church treasury. In addition, milies with children in the schools pay ition.

Several people from the local churches so teach in the schools. Most have en educated in the churches' high hool. One teacher, David Friesen, has tended the Mennonite seminary in Monvideo, Uruguay.

In addition, four missionaries serve as urses. Three run a small clinic in the exican village of Nueva Namiquipa. nother is the only registered nurse at government clinic in Cuauhtemoc. Both anish-speaking and German-speaking tients come to the clinics. The Nueva amiquipa clinic saw 3,101 patients in 73, and 147 babies were delivered ere by the nurses.

Nurse Janet Soldner also conducts Bible classes on Saturday afternoons. The government school in the village has one teacher and serves only grades two and three.

In one family which Ms. Block met at the clinic, only one of seven school-age children was in school.

Missionaries also serve in the local churches. Dan Peters is full-time pastor of the Steinreich Church. Jake Heinrichs, a teacher, is chairmain of the Cuauhtemoc Church, which has been searching for a pastor since 1971.

While in Mexico, Ms. Block attended the joint annual meeting of the two churches, conducted in Low German.

She said the two churches are beginning outreach into the Mexican communities around them. Missionaries Helen Ens and Tina Fehr, together with young people from the Cuauhtemoc Church have started a Sunday school in the Mexican village of Anahuac.

Both mission and churches are planning to start a bookstore in the city of Cuauhtemoc, and several young people who are graduating from high school soon are hoping to go into other areas of service. One young man wants to go to medical school.

Ms. Block visited in the home of an Old Colony family, whom she found open, friendly, and interested in world affairs.

Old Colony Mennonites first migrated to Mexico from Canada in the 1920s, and General Conference work with former members of the Old Colony began in 1950.

Students at the Steinreich school hurry back to the dormitory for lunch. Forty-one children, ages six to sixteen, take room and board at the school Monday through Friday.

Members of the Cuauhtemoc Mennonite Church visit after Sunday services. The building is also used for the school.

Cheyennes ask cancellation of coal leases

Northern Cheyennes, asking for cancellation of coal leases on their Montana reservation, now claim thirty-eight violations of law in the way leases were negotiated.

Their petition was presented to U.S. Secretary of the Interior Rogers Morton on January 7, and a special delegation from the tribe was to go to Washington, D.C., in late January to argue its case. Mr. Morton was expected to reach a decision in about a month.

If the secretary supports the tribe in the cancellation of the strip-mining lease of the Peabody Coal Company, Peabody and other coal companies with prospecting leases would probably take legal action. If the secretary does not support the tribe, the tribe would need to take the matter to court. Litigation, the tribe says, might take twenty years and at least $300,000.

According to Allen Rowland, tribal chairman, estimates of the amount of coal beneath the reservation have risen from two billion tons to fourteen billion tons. Much of this is easily accessible by strip mining.

Peabody Coal Company (owned by Kennecott Copper) has leases that permit it to dig on more than 16,000 acres. Peabody plus five other companies—including Consolidated Coal of Pittsburgh (owned by Continental Oil), American Metal Climax, Burlington Northern Railroad, and Chevron Oil—have prospecting permits on more than half the reservation.

The tribe is charging that the Interior Department, through the Bureau of Indian Affairs, did not adequately protect the Northern Cheyennes' rights when the leases were negotiated.

The Mohawk publication, *Akwesasne notes,* said the contracts issued by the Interior Department do not protect land and natural resources; the contact provisions covering reclamation of the stripped land are inadequate; there is no definition of water and mineral rights reserved to the Cheyennes.

In addition, the influx of as many as 30,000 non-Indian workers could destroy the Cheyenne way of life, some say.

The paper quotes traditional leaders as saying it is not their fault that the United States had such lack of planning and foresight that they now lack energy. The Cheyennes have already contributed enough to the American way of life and should not be asked to give up their last resources.

Interior Department Solicitor Kent Frizzell was quoted: "America needs the Indians' coal."

The beginning of strip mining on the reservation may not be too far into the future. Last March Peabody announced that it had contracts to sell coal to a firm in Omaha and to another in Oklahoma City.

The coal companies are expected to work for a compromise with the Northern Cheyennes on the premise that all the tribe wants is more money.

"But the issue is not more money," said Ted Rising Sun, a member of the tribe.

The tribe realizes the need for some kind of coal development, Mr. Rowland said. Money is important, but the tribe wants this development on its own terms, not on the terms of the coal companies.

Malcolm Wenger, secretary for Indian ministries for the General Conference's Commission on Home Ministries, visited the Northern Cheyenne Mennonite congregations in January and said a Northern Cheyenne research group is studying the possible impact of coal development on the tribe.

Some strip mining has already been started just north of the reservatio by Peabody and by Western Energy C mpany, a subsidiary of Montana Po er

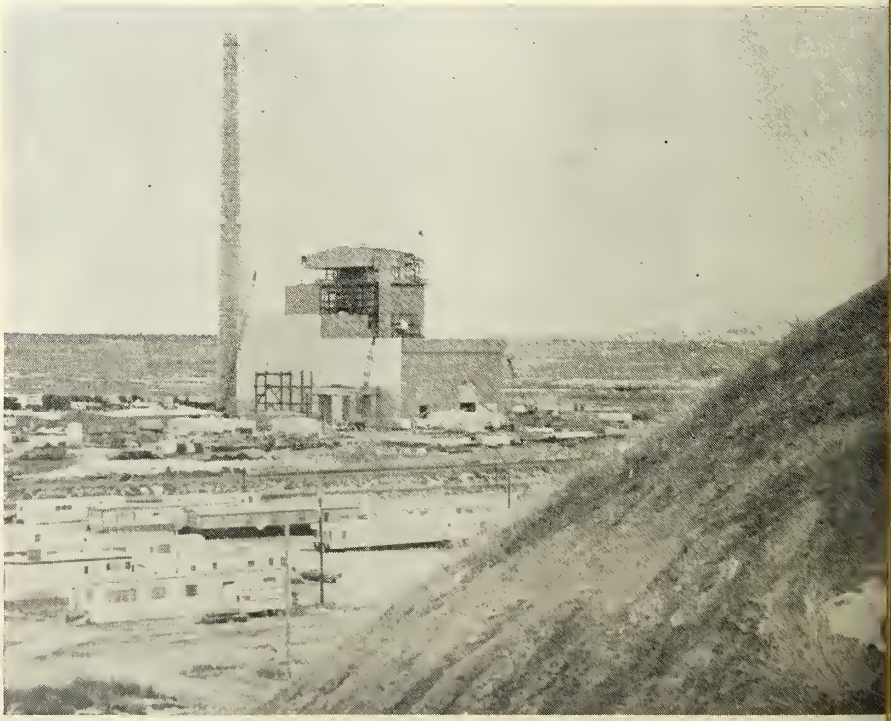
The latter company is building a l ge generating plant near Colstrip, a ear ghost town only a few years ago, ow bulging with a work force of 1,500. onstruction and mining began last sum er, and some coal is already being shi ed to a plant at Billings, Montana. he generating plant is the first of four its to be built at that location.

Mr. Wenger said the town has tra ers "all over the place" and still has no local grocery store. Medical attentic is also difficult to get.

Ranchers near another large ne twenty miles south of the reserva on, the Decker Coal Mine, are already experiencing problems with bad well w ter since the mining started and have resorted to hauling water, he said.

In the meantime, until the mi ng issue is settled, the tribe is conside ng small-scale mining and starting an e vironmentally controlled greenhouse p oject to bolster tribal income.

If the case does go to court, the be will probably go to the public for ontributions to a defense fund. *Lois arrett Janzen*



The new generating plant at Colstrip, just north of the reservation, is one of ur units to be built there. At right front are the remains of previous strip-mining o ations.

CENTRAL DISTRICT REPORTER

February 19, 1974

CENTRAL DISTRICT EDITION

Members respond to conference goals

Goal 5: Realization that people are more important than things

Values should be taught in the home

To build on this kind of goal we need to start at home with our own children. This ealization will not work by only talking about it, but by the shaping of our own values in the way we conscientiously live day by day. We all agree our children come first and things second, so by guiding them toward goals and constructive ways of serving others, we can demonstrate the true meaning of living people-centered lives over that of materialistic living. Our children should see and be able o feel they live in a people-centered home, where happiness is "being accepted and wanted." This feeling can spread to our people-centered churches as over against ull program, heavy organization, or modern church facilities—things. Here under-tanding, Christian love, and concern for all mankind can become truly relevant in our materialistic society, and may Christ receive all the honor, praise, and glory. *Ruth Ramseyer, missions committee*

The church must take risks for people

That people are more important than things can be seen throughout the life and ministry of Jesus. His emphasis was constantly upon persons. He saw a shepherd ooking for a lost sheep, a merchant buying pearls, a tenant farmer plowing in the ield. It was on a personal basis that he dealt with a religious leader concerning a matter of life over death. With an outcast of society obsessed by lust, compassion ompelled not condemnation but acceptance in "Go and sin no more." When deal-ng with one unclean and despised, his word was "Rise and go . . . your faith has made you well." He met people at the point of hurt and need, and out of frag-mentation brought wholeness.

To place emphasis upon people rather than things will mean measuring church programs, not via dollars and cents, but by the worth of souls. It will encourage ersons to cross bearing rather than cross wearing. Christian discipleship means ommitment! It will also mean crosscutting established norms to give priority to eople in such matters as the use of the church building, willingness to take risks, eadiness to assume failure, and preparedness to face the criticism of the status quo.

When a congregation fulfills mission, the gathered church will become a time of ue worship: glorifying God for who he is and celebrating what he is doing in the earts and lives of people. *Alvin D. Kleinsasser, ministerial committee*

Stories teach values

When a sea captain comes to visit the Proud Lady, a rich and powerful shipowner, he is appointed captain of her new ship, *The golden treasure.* The Proud Lady's condition is that he must find and bring back the most precious thing in the world. After several years he returns with golden wheat. The Proud Lady is angry because there are no furs, no silk or gold or silver, so orders the ugly sacks of grain thrown overboard. The wheat grows in her harbor and destroys her shipping business. Hungry and penniless, the Proud Lady realizes the value of wheat to one who is hungry.

This story from the third-grade reader points up the fifth goal of our district, "People are more important than things," and we should appreciate the influence it will have on children as they read and study this lesson. *Frances Gundy, vice-president, WMA*

People come first

This certainly is a major goal for all congregations, for without people there would be no church and without churches there would be no conference. In other words, the church and conference are people.

I think we all agree that people are most important but don't always realize this when we become so involved in making decisions in our meetings. It has become much easier to make decisions about buildings, etc., which are more visual than to consider personalities. It also looks better on our records when we have something concrete to show for our work. This shows our smallness because we have only thought of ourselves. If we are sincere Christians and seeking the Lord's will, he will help us to realize the importance of our fellow workers. He will help us to be sensitive and concerned about others.

May I challenge all of you to be sincere and seek the Lord's will and to become involved in church work both on the conference level and local congregational level. *Marlyn Fast, treasurer*

Take time to talk with people

I had a conversation recently with an area farmer in connection with some advertising to appear in the newspaper for which I work. We briefly discussed the ad contents, then spent a longer time talking about his future business plans. During our conversation he commented that he appreciated people who showed an interest in his work, people who were willing to take some time to talk about his occupation rather than showing up merely to get advertising copy.

There are other times, too, when people want to visit—both on the job and in everyday life. Sometimes I would be better advised to hurry on to make other calls, but there is satisfaction, enjoyment, and the need to visit with people instead of treating them as impersonal sources for ads. I think we all know that people are more important than things, but we do not want to take the time and effort to treat them as people. Perhaps when we, all of us, are willing to take this step, then we will discover peace, both in ourselves and in our world. *Arman J. Habegger, historical committee*

Position of Peace Section in Europe questioned

There are many peace organizations active in Europe with many different approaches and philosophies. The peace movement is going through a struggle to determine its strategy. The MCC Peace Section has had representation in Europe since shortly after World War II. Some have wondered whether it might be time for it to withdraw.

Europeans respond generally that they want the Peace Section to stay and contribute in its unique way. This can be a distinctly Christian approach with witness to the belief that the followers of Jesus refuse all war and come to peacemaking from a Christian commitment.

Almost universally, European leaders express appreciation for what MCC has done and for services provided by the Peace Section. They hope it will continue to maintain a presence in their midst, sharing concerns, working at common problems, and searching for the leading of the Holy Spirit and for supportive fellowship. Our continued contacts could be particularly crucial now when European Christians show more receptivity for peace witness and for the believers' church than ever before. *Gleaned from a report by William Keeney*

We speak out on amnesty

(The question of amnesty was raised in our December issue "For consideration." Responses were open to anyone interested. However, only the three whose ideas were requested were heard from. If you do not find your ideas on amnesty represented you may still respond in not more than 150 words.)

Forgive or forget?

It will probably be some time before universal amnesty is granted because of general apathy and lack of leadership. The issue is important because of the many families involved, and it will cause us to examine our own thinking on the military and the war. Our own MCC Peace Section has come out with a statement for general amnesty as have the Fellowship of Reconciliation and Clergy and Laity Concerned.

We must remember that not everyone could secure a 1-W classification, though it was easier as a member of one of the peace churches. Draft boards doubted the sincerity of many; others lacked counseling and were not convincing. Others, in good conscience, could not register at all. And finally there were those who unwillingly became a part of the military.

To have case-by-case adjudication would impose severe burdens on both the men and the courts. Who can judge a man's conscience at the time of induction, many years later?

Alternative service after all these years is a form of punishment for those who have suffered prison terms, the underground, exile, and, for some, the horrors of war.

Many presidents in the past have used general amnesty as a form of reconciliation after a war. I believe we must have universal amnesty, which is a general pardon. It implies a forgetting on the part of the government, rather than a forgiving, for many men do not feel they need to be forgiven for obeying their consciences. Universal amnesty could heal and reconcile. I would hope Christians would be the first to welcome back into society those men who have had moral vigor, insight, and sensitivity. *Gwen B. Geiger, First Church, Bluffton*

Service required

In reply to the question of amnesty brought up by the December *Reporter*, I should like to make a few comments. Because I believe that, according to the teachings of Jesus, war is evil and that those who are his followers ought not to participate in war, it should be easy for me to say that amnesty should be granted to all who refused to cooperate with the selective service system. However it is not that simple.

My position during the war was that COs should be willing to give alternate service. For me, this is the way that Jesus would take. I would like to see our young men who left the country to evade the draft, willingly give some kind of worthwhile service upon their return home. However, those who are serving prison terms or those COs who were denied 1-W classification or those who could no longer remain in the Armed Forces for conscience' sake ought to be given amnesty with no strings attached.

It is not amnesty if offenders are forced to give service. But the willingness of our Mennonite sons to do so would be a tremendous witness to the Anabaptist doctrine of nonresistance. That's the way I see it. *Naomi (Mrs. L. B.) Lehman, First Church, Berne, Indiana*

All deserve amnesty

Because a part of our government tricked our country into using military force to gain their own political and economic ends in an undeclared war where no question of national security was involved and in which far more civilian, both "friend" and "foe," than enemy soldiers were killed, I therefore have great sympathy for any young man who could not and would not become a part of the dirty business. I vote for blanket amnesty. *Leonard C. Kreider, First Church, Wadsworth, Ohio*

evangelism-that-cares

Make disciples in all nations

Philadelphia VSer completes service term

Joyce Ackerman, Chenoa, Illinois, returned to her home after completing a year of service with a General Conference VS unit in Philadelphia. The unit is sponsored by the board of Crossroads Community Center, supported by the Eastern District Conference with assistance from CHM. Joyce is a member of the Meadows congregation.

This VS unit is self-supporting, which means that about half of the volunteers must have an earning job while the others are then free to work at the cen- er without income. The Crossroads Community Center is located in an underprivileged area in Philadelphia.

Joyce drew upon her third grade teach- ng experience in Illinois to serve as child tutoring supervisor. Early in 1973 while public schools were closed by the eachers' strike, she helped organize a “mini school” at Crossroads and El Cen- ro down the street. Afterwards she gave her help in the two local elementary chools with both classroom instruction and individual tutoring. She was also active in leadership of the Philly VS unit, serving as representative of the Crossroads Community Center board and its VS unit for the last six months of her term. She also had many other commitments at the center, at the Second Mennonite Church, and within the unit.

Dunns serve MCC Haiti

William Dunn, superintendent of the Mennonite Hospital, Bloomington, Illinois, and his wife and daughter are in Haiti on an MCC assignment. Their address is Hospital Albert Schweitzer, Pi- rre Allen, P. O. Box 665, Port-au-Prince, Haiti, The West Indies. The Dunns are members of the First Church, Normal, Illinois.

Biblical basis is important

Richard Tschetter, pastor of the St. John Church, Pandora, Ohio, and a member of the CD evangelism committee, was invited to write the following editorial.

Three things are demanding the attention of the church. One is the task of evangelism. Another is the place and ministry of the Holy Spirit. The other is the proclamation of the Word. We have gone through Key 73. We have had festivals of the Holy Spirit. We are having seminars on the preaching of the Word. Can these three be separated? Can we have evangelism without the Holy Spirit and the Word? Can we have the proclamation of the Word, if it does not end in evangelistic effort in the power of the Spirit? Can we know the guidance of the Spirit, if there is no effort to reach others with the message of Jesus Christ as revealed to us in the Word?

The accounts of Nicodemus (John 3) and that of the rich young ruler (Mark 10 and parallels) ought to remind us that it is possible for religious activity and the lack of assurance to exist in the same person. This may be as true in our day as it was in the days when Jesus was here on earth. Hence we need to face the real need for constant evangelism—both in season and out of season (2 Tim. 4:2).

We often hear the criticism that some in their zeal for Christ make the gospel too simple and thus pervert the grace of God. On the other hand, is it not also possible to make the gospel so complicated that we end up with a salvation-by-works gospel? Both perversions of the grace of God need to be avoided. Can it be that our real problem is our lack of knowledge of the content of the gospel? It is at this point that our pulpits need to set the example and give the necessary teaching. "If the pulpit gives an uncertain sound as to the gospel, who shall prepare himself for the task of evangelism?" (1 Cor. 14:8, paraphrased).

Cynthia Neufeld reacts to Urbana 73

Cynthia is a member of the First Mennonite Church, Lima, Ohio, and a sophomore at Bluffton College. Urbana 73 was a triennial missions conference on the University of Illinois campus, intended primarily for college students. More than 14,000 were in attendance.

I was really impressed by the amount of prayerful planning that had obviously been put into Urbana 73, in big things and small details. The wide range of speakers was generally excellent and included men from Asia, Africa, and South America, blacks and whites, one woman, and several college students. The special music groups were all fantastic, but each in an entirely different style. The plenary sessions in the huge assembly hall were counterbalanced by small-group Bible study and prayer times.

The overall emphasis was missions, but that was broadened to include life here in the present. The general atmosphere, although warm and exciting, was not emotion-packed, pressurized evangelism. The messages were straightforward and instructive—more like lectures than sermons.

Occasionally things rubbed against my grain as a Mennonite. But I feel that we can learn a great deal from Urbana. We need to be more free in expressing that Jesus is Lord and in letting people know that this lordship is the reason for any service that we do.

Living, active congregations

HAPPENINGS

The high school Sunday school class at the First Mennonite Church, Normal, Illinois, has begun a six-months study on "How mankind worships," led by the pastor, James Waltner. The study includes a brief survey of the world's religions. Major focus will be on the Christian faith. The history of the church and the development of different denominations will be studied as a way of understanding our own faith.

The self-help project in Bluffton, sponsored by the First Mennonite Church, is now in operation in a store building at 111 South Main St. It has been named the Et Cetera Shop. It is being operated entirely with volunteer help. All proceeds above rental and electricity expense will go to MCC. The Mennonite Central Commitee program has changed over the years, and it is thought preferable to sell some things which used to be sent overseas and use the money for projects in the areas being assisted. Anyone is invited to donate new or used clothing that is of good quality, clean, and in good repair. Household articles, children's toys, antiques, etc. may also be donated. In addition to the used clothing and household articles, MCC self-help international needlework and crafts are stocked and for sale. A number of stores of this kind are in operation in Canada, but this is the first in the United States.

The Mennonite Brotherhood Aid Association, formed in 1949 as a way of helping those who needed financial assistance, held its annual meeting in January. The announcement said, "Your association was able to help several with loans this past year. Since its founding in July 1949, now nearly twenty-five years ago, many have been helped. Currently we have no delinquent loans. During all these years the association has sustained no loss from any loan it has made."

The Grace Mennonite Church, Pandora, Ohio, engaged in goal setting last March, using the Evangelism-in-Depth survey technique. Surveys since that time have indicated that real progress has been made toward achieving the goals which had been set. The general council of the church has now approved a "recycling" program to begin in February. This is essentially a repetition of the survey, followed by an analysis retreat, and the setting of new goals for the next year. Jacob Friesen, conference minister, will assist them in the analysis retreat and the setting of goals. The *Reporter* would be interested in knowing whether other churches engaged in goal setting in 1973 are planning this type of recycling.

We are approaching the season when many churches have special pre-Easter services with an outside speaker. We have information on a few which we want to share with you.

Lloyd L. Ramseyer will be at the Silver St. Church, east of Goshen, Indiana, March 3-6.

John Esau, Jr., copastor of the Bethel College Church, North Newton, Kansas, will speak at Passion Week services, April 7-11, at the Grace Church, Pandora, Ohio.

Walter Gering, assistant pastor of the First Mennonite Church, Bluffton, Ohio, is the speaker for special services at the Salem Church, Kidron, Ohio, March 17-20.

Charles Warren, on furlough from the mission field in India, is interim pastor of the Ebenezer Church, Bluffton, Ohio, during the leave of absence of the pastor, Dan Dalke, who will be in South America for six months.

Send news from your church to Lloyd L. Ramseyer, 488 West Elm, Bluffton, Ohio, by the tenth of the month before publication is expected.

Forty acres of land purchased by Camp Friedenswald

In the history of Camp Friedenswald, 1973 will undoubtedly go down as a year of significant change. The Kauffmans have retired and will be missed by a great many people. However, the camp board is confident that the Russell Weltys will competently fill this vacancy and continue to provide the service and atmosphere we have grown accustomed to at camp.

The board also has had to deal with several options to purchase additional lands adjacent to the main camp. Af
many special meetings and long ho
of deliberation, we are pleased to
nounce the following: Camp Friede
wald has purchased an additional fo
acres of wooded land from Kate E
for $20,000. This property lies adjac
to the thirty-one acres which was acqui
in 1971. This gives the camp a total
110 acres in one piece of very desira
property. The board feels these rec
acquisitions have a great deal of pot
tial in terms of future expansion—nat
trails, family camping, primitive campi
etc. The new purchases will also help p
tect the main camp from possible dev
opments that might be of an undesira
nature.

The purchase of other adjacent pro
erty was also seriously considered and
of course, not completely out of the qu
tion.

The camp board does, however, f
that adding seventy acres to the origi
forty and having it in one piece, w
definitely be an asset to the camp's p
gram.

Deciding what to do with the Rou
Lake property will be one of the boar
major concerns in 1974. Twenty ac
has been sold off the south side f
$13,000. This included the buildin
known as the Allen property. The ca
still owns approximately 115 acres alo
Union Road, some of which borde
Round Lake. It is the board's intenti
to dispose of more Round Lake acres
and when substantial buyers beco
available. Some choice areas will be
tained next to the road and near t
lodge. *Fred Amstutz, chairman, Ca
Friedenswald board*

Former St. John pastor dies

Peter J. Boehr, pastor of the St. Jo
Church, Pandora, Ohio, from Decemb
1940 to June 1946, died December
in Berne, Indiana, where he had be
making his home. He was eighty-sev
at the time of his death.

Mr. Boehr and his first wife, the f
mer Jennie Gottschall, served as missio
aries in China from 1915 to 1933. F
lowing her death in 1936, he marri
Frieda Sprunger of Berne, who had be
a missionary nurse in China. After ser
ing the church near Pandora, they
turned to China, serving until 195

His wife, three sons, and two daug
ters survive.

Bluffton College begins 75th celebrations

Bluffton College honored its first three presidents during the month of January as the beginning of several months' observance of its seventy-fifth anniversary. On January 4 Robert Kreider discussed the life and presidency of N. C. Hirschy, first president of the college, 1900-1908, in a morning convocation service in Founders Hall. He had access to a diary which Dr. Hirschy had kept for many years in which he recorded not only events but also his reactions to these events. These personal anecdotes added interest to the lecture.

Tuesday evening, January 15, Lloyd L. Ramseyer gave an address in Mosiman Hall on the life and presidency of S. K. Mosiman, president from 1910 to 1935. His personal experiences as a student during Dr. Mosiman's presidency, as well as one of his successors in the presidency, gave a personal flavor to the presentation.

On January 23, in a morning convocation service in Founders Hall, Burton Yost spoke of the presidency of Arthur Rosenberger, 1935-38. The fact that he married the daughter of Mr. Rosenberger gave him personal insight into his life.

Although the college did not actually open until November 5, 1900, minutes of the Middle District Conference for several years previous to that date had repeated references to activities leading up to the establishment of the school. The conference had a membership of only about 3,000 in twelve congregations, but in spite of the failure of the Wadsworth School sponsored by the entire General Conference, which closed in 1879 after only thirteen years of service, many felt that the district should establish a school for the education of its young people. Kansas Mennonites had opened their own school in Halstead in 1883, later replaced by Bethel College in Newton in 1893, and Middle District Mennonites had given it some support. However, it was felt that the distance was too great for Middle District students.

The following record of the events leading up to the establishment of Central Mennonite College was taken direct from the minutes of the Middle District, filed in the archives of the Bluffton College library. The records are in German, some in print and some in German script. It is interesting that the conference had both a German and an English secretary, and some of the English minutes were published in *The Mennonite.*

On October 12-13, 1896, the conference met at Noble, Iowa. On the second day of the conference a speaker pointed out that the conference had two outstanding needs, for an orphanage and for a school. It was felt that, of the two, the school was the more urgent need, but that its time had not yet come. A committee of three was appointed to look further into the matter. This committee met in August 1897 and recommended that the conference proceed with plans to open a school, and at its next session a committee of seven should be appointed to draw up more specific plans.

The next session of conference was October 7-8, 1897, at Trenton, Ohio. After hearing the report of the special committee, the conference approved its report and added four more men to the committee, making a committee of seven to proceed with plans. This committee was to select a location, present the matter to the congregations, and begin a fund for this project. It is interesting that at this same conference the ordination of S. K. Mosiman as an evangelist was authorized, preliminary to his service as the superintendent of the Cheyenne-Arapahoe Indian Mission School in Cantonment, Oklahoma, where he served from 1897 to 1902.

The committee of seven met to determine the location of the school. However, they failed to agree and decided to defer the decision until the next session of conference.

The Mennonite church north of Danvers, Illinois, served as host to the next conference, Sept. 27-28, 1898, although it was not a member of the conference. It was one of several unaffiliated Mennonite churches in central Illinois which later formed the Central Conference, which in turn became a part of the Bluffton College constituency in 1913. The sessions were held at the Rock Creek fairgrounds about two miles north of the church. Decisions were first reached concerning the aims and objectives of the proposed school. It was decided that there should be a board of trustees of nine members, serving three-year staggered terms. The conference then proceeded to elect the board. This board was to have full charge of establishing the school, including the planning and erection of a suitable building. The next day there was balloting to decide the location. It had been decided that any place chosen must secure a two-thirds vote. On the first ballot the vote was Bluffton 49, Berne 31, Goshen 16, and Wadsworth 9. The second ballot gave Bluffton 53, Berne 43, and Goshen 5. On the third ballot Bluffton received 71 votes, Berne 33, and Goshen 1.

ictured above is the first Bluffton College building, dedicated October 1900, as it s today. It is now the Administration Building. It was the only existing building ntil 1914.

The new board of trustees reported at the next conference session held in Berne October 4-6, 1899, that they had asked Bluffton to give them its offer for the proposed new school if located there. The board had met in Bluffton January 10, 1899. Bluffton offered $10,000 in cash, half to be paid when the building was started and the other half when it was under roof, and ten acres of land. The offer was accepted and plans made to erect the building.

It is interesting that by June 19, 1900, the cornerstone was laid, with a very large crowd in attendance. On that occasion it was decided to use pressed brick for the exterior instead of the ordinary brick in the original plan, and the $550 for the extra cost was raised the same day. In October the conference was held at the St. John Church, and the dedication of the building was a part of the program. The formal opening of the school and the enrollment of students were November 5, 1900.

The picture shown here is of this original building as it is today. The exterior has undergone practically no change since its construction, with the exception of the erection of fire escapes. The interior has undergone rather extensive changes. The excellent condition of the building after nearly seventy-five years testifies to the excellence of workmanship.

Financial matters to consider

The committee in charge has announced the following scale of charges for those attending the Central District conference at East Bay Camp. Fees are to be $14 per day for food and lodging for those attending the entire conference ($42); for children ages three to twelve, $7.00 per day ($21); and children under three, free. Separate overnight lodging is $7.00 per night, and the meal breakdown is breakfast, $1.50; noon meal, $2.50; and evening meal, $3.00.

In adidtion, there will be a $3.00 registration fee for advance registration, $5.00 if not paid in advance.

Registration blanks will be sent to the churches. For any who might not be able to secure them from that source, write to Mrs. Roger Risser, Danvers, Illinois 61732. Registrations should reach her by March 15.

Churches should give serious consideration to sharing the costs for delegates. Church representation should not be limited to those who can afford the financial outlay, but to those who can best serve the churches and the conferences.

CD conference to discuss family, March 28-31

We return this year to East Bay Camp located on Lake Bloomington, Hudson, Illinois. This was the site of our 1970 conference.

In a departure from recent years our conference officially opens Friday morning, March 29, with the keynote address by Bernard Wiebe, president of Freeman Junior College. This adjustment in scheduling is being made so that persons who cannot take two work days (Thursday and Friday) will be able to begin the conference with us. Thursday evening, March 28, will be used as a time of registration and informal fellowship. Those who can come for Thursday evening are urged to do so.

Before discussing the program itself, one other complicating scheduling problem needs to be mentioned. We are all aware of the energy crisis. Because of it, question has been raised as to whether the conference should close Sunday noon which will necessitate Sunday travel to our homes. With service stations closed on Sundays, travel to the edges of our conference district could be a problem.

But to close the conference Saturday afternoon also presents a problem. It would be possible, but require considerable rushing, to conclude the conference in just 1½ days. The opportunity for fellowship and strengthening of conference bonds would suffer.

Therefore, the decision has been made to continue the conference through Sunday morning with a concluding service of Holy Communion. Those who would not be able to return home on one tank of gasoline are asked to do the following: check service stations en route to determine which stations will be open or drive to an intermediate point Sunday afternoon or request hospitality in local homes in the host area until Monday morning.

If we plan our driving carefully for the month of March, our use of gasoline for this conference trip can be kept within the spirit of national energy priorities.

The program

It may be helpful to explain how the program committee arrives at decisions on programming. We try to assess concerns expressed to us at conference and from the executive and committees in order to plan for the next conference. The following concerns were rather clearly expressed to us at Goshen and in executive sessions since then:

(1) concern for the quality of
common life,

(2) concern for the strengthening a
communicating of the work of the co-
mittees and institutions, and

(3) concern over the erosion of
responsibilities of the delegates.

In order to respond to these conce
we have organized the program secti
of our conference around the the
"The family as a Christian resourc"
We hope to consider how we can dr
on the strengths of our Christian famil
to maintain and improve the quality
our common life.

Our keynote speaker, Bernard Wie
will consider this subject from its biblic
historical, and psychological settin
Then our committees and institutions w
be dealing with various aspects of t
subject which pertain to their particu
field of interest. Groups will be develop
to share together what is being con-
dered. Our hope is that each of us will
able to take home certain counsel to o
churches on aspects of family life.

Subjects to be considered are not fu
developed as of this date (mid-Januar
but some of the following will be inclu-
ed: how not to be a dull family, divor
and remarriage, church-planting famili
Christian marriage ceremonies, valu
and devotional life.

The program will cover the grea
part of Friday, with the Women's M-
sionary Association meeting open to t
entire conference in the evening. Bu-
ness, including committee reports a
consideration of concerns brought to t
floor by delegates, will be handled Satu-
day.

Present plans include a revue, ***F***
heaven's sake!, Saturday evening
Bluffton College students, scheduled o
portunities of fellowship for our yout
and sufficient time to visit with one a
other—one of the things to which we
ways look forward at conference.

Sunday morning the conference w
conclude with sharing and worship. O
portunity will be given for delegates
share with each other what God has be
doing for them and in their church
Then the conference will close with t
celebration of Holy Communion.

We urge the churches and their del
gates to plan now for this weekend
Illinois, and to pray for it that it may
helpful in the life of our churches
to us all. *The program committee*

WOMEN AT WORK

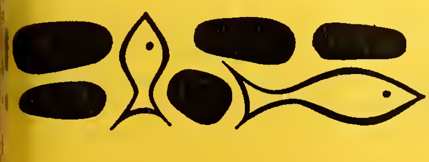
WMA

Theme . . . “*For everything its season, and for every activity under heaven its time . . .*” (Eccles. 3:1).

Missionary experiences delayed reward at Mukedi

Missionaries sometimes are left with a ollow feeling, but occasionally there are vents to erase even the trace of it. Dorothy Schwartz called our attention o an incident we would like to share.

“An attractive woman and child aproached me in the path one day and he asked if I knew her. In spite of a lightly familiar look in the face, I had o idea who she was. She then explained hat in 1969 at the end of the rebellion when soldiers were hunting the rebels ut of the forest she was one of the njured and was brought to our hospital. he reminded me that she had come with both legs broken, dirty, and in a tarved condition. Her child was just a ttle baby then and we had taken her nd, as the woman described it, soaked ff the dirt, dressed and cared for the aby when she, the mother, was helpless nd alone. Now, she added, they go to hurch regularly and she has accepted he Lord as her Savior. Then she presentd me with two eggs which she had tied n a cloth. This experience gave me a eal lift with no sense of hollowness at ll. When one sees some fruit of service we can only thank the Lord and give im praise.” *Used by permission from Contact—an AIMM publication*



Meadows celebrates Christmas

There have been many interesting happenings at the home recently, with the Christmas season activities standing out. Four of the six auxiliary board members braced some nasty winter weather to decorate the home for Christmas on December 13. The festive atmosphere created by all the lovely decorations was cause for a good deal of conversation among residents and seemed to be greatly appreciated. An “undecorating day” was held January 3 to help take down and put away the many decorations. A thank-you is extended to all those who gave new Christmas decorations or who helped in any way to make the Christmas season a joyous one for the home residents.

Four residents of the home, Ruth Glenn, Nettie Sharp, Edna Stalter, and Wilbert Stalter, made an important contribution to the Illinois Mennonite Youth Institute which was held at the Meadows Church on December 28-30. They participated in a panel discussion at the Saturday evening session and demonstrated that there is no communication gap between the generations when it comes to sharing the Christan faith.

Ruth Gramm began her duties as the new activity director on January 2. We look forward to cooperating with her in some of the activities at the home.

The home's annual meeting will be held at the Meadows Church on February 28 at 10 A.M. Following a basket lunch, the auxiliary meeting will be in the afternoon. This is a good opportunity to find out what is happening at the home and to fellowship with friends who have a common interest in and concern for the Meadows Mennonite Home. Donations of cookies are welcomed. We hope that each church will be represented. Won't you plan to attend? *Mrs. Gerald Nofsinger, auxiliary secretary*

Conference WMA meeting convenes March 29

The Central District Women's Missionary Association will be meeting on Friday, March 29, during our conference sessions to be held at East Bay Camp-Conference Center, Lake Bloomington, Hudson, Illinois.

Plans are for a 5:30 dinner, a time of fellowship combined with business, and the evening service for which we take responsibility.

Featured this year will be some of our Commission on Home Ministries programs supported by our WMA budgets. Following the conference theme of “The family as a Christian resource,” we hope to share some of the Mennonite Media Services' new radio and TV series on family relationships, considering ways in which we can more effectively use this resource in our local communities.

We look forward to meeting delegates from each society at this meeting. *Lois Kreider, Central District WMA president*

Role of BC women's advisory to be reexamined

The women's advisory to the Bluffton College board met in November in conjunction with the biannual board meeting. There has been some evaluation of the function of the women's advisory council.

In the past the women's advisory had helped to raise funds for various projects such as drapes, furnishings, or silverware for the college. These material needs are still evident. The advisory would like to encourage the continued support of the churches. A new task force is working with Ellie Lowen, who is in charge of the residence programming, to update our project planning.

Encourage your area advisory member to attend the April 26-27 meeting and bring your WMA society into a new perspective of our opportunities to help Bluffton College. *Harvella Stutzman, BC Advisory Council*

CDWMA ballot

Vice-president—term, two years, Elfrieda Ramseyer, Bluffton, Ohio; Leontina (“Tina”) Raid, Denmark, Iowa.

Secretary — term, two years, Mary Troyer, Elkhart, Indiana; Kay Larimer, Fort Wayne, Indiana.

Bluffton College advisory council — term, three years, Evaleen Bertsche, Chenoa, Illinois; Ruth Ramseyer, Smithville, Ohio; Barbara Bowen, Berne, Indiana; Marjory Beery, Seville, Ohio.

Submitted by the nominating committee—Marjorie Hilty, chairperson, Columbus Grove, Ohio; Mildred Freyenburger, Crawfordsville, Iowa; Violet Streid, Chenoa, Illinois; Frances Gundy, Woodburn, Indiana.

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ind. 61701.

Nominations for conference offices and committees

Conference officers
Secretary (two-year term)
Marlene Mocker
Wilma Roth
Treasurer (two-year term)
Marlyn Fast
Robert Kaufman
Trustee (two-year term)
Chester Roth
Harold Baughman
Conference committees
Ministerial committee
James H. Waltner
Kenneth Bauman
Missions committee (Elect two)
Ruth Moser
Franzie Loepp
S. Roy Kaufman
Elmer Wall
Education and publication (Elect two)
Sara Hartzler
Barbara Wilson
Kathleen Kindle
Burton Yost
Peace and service committee (Elect three)
Lois Rensberger
Nick Kassebaum
Ray Hammon
Ronald Baumgartner
Arden Ramseyer
Robert Gerber
Camp Friedenswald committee (Elect three)
Carol Sprunger
Greg Hartzler
Warren Habegger
Arlo Raid
Wendell Badertscher
Program committee
Lowell Nofziger
Gordon Sprunger
Historical committee
Hilda Troyer
Howard Raid
District member on General Conference commission
CHM
Lois Kreider
Don Steelberg
COM
Evelyn Bertsche
Betty Stuckey
College board
Louis Delegrange
Theodore Bauman

Princess has bazaar for MCC self-help progran

The Arab needlework program on Jordan's east bank, a small but significant part of the total MCC self-help program, held a two-day bazaar in Amman in late November sponsored by Princess Tharwat, wife of Crown Prince Hassan of Jordan. A wide variety of cross-stitch needlework patterns sewn by women in the villages and refugee camps around Amman was displayed. The needlework provides employment for women and girls who might otherwise find it difficult to provide for their families. The traditional patterns stitched into the cloth are marketed by MCC on a nonprofit basis. The proceeds are used to reimburse the craftswomen.

This is representative of a wide variety of self-help programs sponsored by MCC in various parts of the world, including not only needlework but also many other crafts. It is materials such as these that Mennonite church women are offering for sale at various places, such as the new Et Cetera shop at Bluffton. To help people to help themselves is much bet than continued charity.

Kreider has MCC assignmen in Africa, Asia

Robert S. Kreider, past president Bluffton College, and a member of t First Church, Bluffton, has been appoi ed by MCC to visit Africa and Southe Asia to evaluate and assist in progra development. The 3½-months trip gan in early February. Mrs. Kreider accompanying her husband on the tr

Twelve years after launching t Teachers Abroad Program, Mr. Kreic has been asked specifically to assess t continuing role of MCC in African se ondary education, giving particular tention to possible further involveme in nonformal education. Included in t Kreiders' schedule is a meeting of M African country directors in Zambia late February and a retreat for Sou Asia personnel in Nepal in April.

VITAL STATISTICS

DEATHS

Bethel, Fortuna, Mo.: Clara Bucher, Dec. 4, 1973.

First, Berne, Ind.: Rev. P. J. Boehr, Dec. 22, 1973.

First, Lima, Ohio: Emerson Slotterback, Dec. 25, 1973.

Grace, Pandora, Ohio: Albert Amstutz, Dec. 4, 1973.

Oak Grove, Smithville, Ohio: Mary Ramseyer, Dec. 10, 1973.

First, Bluffton, Ohio: Lee Wingate, Jan. 3.

BIRTHS

Ebenezer, Bluffton, Ohio: to Mr. and Mrs. Paul Wingate, Bryan Paul, Nov. 6, 1973.

Eighth St., Goshen, Ind.: to Steve and Barbara (Holdread) Jensen, Joshua Steven, Dec. 10, 1973; to Steven and Janet Plank, Jody Charles, Dec. 14, 1973.

First, Berne, Ind.: to Mr. and Mrs. Jay Smitley, Shannon William, Dec. 29, 1973.

First, Bluffton, Ohio: to Brice and Karen Balmer, Brian Kenneth (by adoption) Jan. 6.

Grace, Pandora, Ohio: to Mr. and Mrs. Tom Schumacher, Jennifer Lynn, Dec. 1, 1973.

Oak Grove, Smithville, Ohio: to A and Nancy Smucker, James Lee Smuc er, Dec. 14, 1973.

Silver St., Goshen, Ind.: to Mr. a Mrs. Charles Yoder, Micah Joy, De 14, 1973.

Topeka, Topeka, Ind.: to Pat and C ol Frain, Timothy Michael, Dec. 1, 197

MARRIAGES

Congerville, Ill.: Faith Miller and Ro ert Hart, Dec. 22, 1973.

First, Bluffton, Ohio: Mary Lehm and Mike Edmiston, Dec. 22, 1973.

Grace, Pandora, Ohio: Jayne Hil and Marty Benroth, Dec. 1, 1973.

ANNIVERSARIES

Ebenezer, Bluffton, Ohio: Mr. and M Harley Diller, 50th, Nov. 18, 1973.

First, Berne, Ind.: Mr. and M Victor Sprunger, 50th, Dec. 30, 1973

Topeka, Topeka, Ind.: Mr. and M Mendall Moseman, 50th, Dec. 16, 197

Material for Vital Statistics should be sent Jacob T. Friesen, 2625 Pleasant Plain, Elkha Ind. 46514. Other material for the Centr District Reporter should be sent to Lloyd Ramseyer, 488 West Elm St., Bluffton, Oh 45817.

The conference that couldn't stand still

Some felt that the Conference of Mennonites in Canada might be treading water this year to absorb the large budgetary and program increases of the past several years and to give two of its three boards a chance to change over to new executive secretaries this summer. But a flood of optimism, based largely on record high contributions in 1973, made it almost impossible for the conference to stand still.

The conference's council of boards, which met in Winnipeg January 24-26, proposed a budget of $582,450 for 1975 and agreed to add several additional staff members to several areas of its activity, including Canadian Mennonite Bible College and Mennonite Foundation. The 1975 budget is $91,000 higher than this year's.

The Bible college, which received approval for a $265,000 building program at the conference's sessions in Edmonton last summer, reported that the structure will now cost $325,000. The council was unanimous in telling CMBC to proceed with construction this spring.

The Congregational Resources Board agreed to work cooperatively with the Alberta Conference in establishing a new church in Edmonton. It also approved a plan to make short-term get-acquainted subscriptions to *Der Bote* and *Mennonite reporter* available to Mennonites living in northern British Columbia and Alberta.

The board's peace and social concerns committee, it was reported, is developing plans for peace camps in several provinces.

The board will also assist in the scheduling of provincial Sunday school workshops at which plans for the new Anabaptist curriculum will be introduced.

The board is still in the process of hunting for a person to succeed Henry H. Epp as executive secretary this summer. It is also considering the possibility of appointing a part-time editor to look after some of its publishing and news writing needs.

The Mennonite Pioneer Mission board announced the appointment of Ike Froese of Winnipeg to succeed Menno Wiebe as its executive secretary, starting in mid-1974.

The board was unanimous in reiterating to the constitution committee that it wished its name to be changed to Native Ministries. The conference's new constitution will be given first reading at this summer's annual sessions in Steinbach, Manitoba. The board had asked for this name change last summer already, but the delegates voted to refer the matter to the constitution committee.

MPM will devote a major block of its time at the annual conference this summer to a portrayal of part of the Indian people's history, particularly points where the story intersected with that of the Mennonites. The board decided to do this to help provide a neglected perspective to the Mennonites' year-long centennial celebrations.

The native ministries board will also be testing interest in "a gathering of the tribes" among its northern congregations. The plan is to bring persons together for a "conference" from all the communities in which Mennonite Pioneer Mission is working.

Finances came up for discussion repeatedly during the council. Some said they feared that the proposed expansion of the various programs was getting out of hand.

"It is good to do some dreaming," said one board member, "but we must also look at the financial realities." The present sweetness and beauty has its other side, he said. "Remember a few years ago when we had a financial crisis and had to cut our budget by $100,000?"

But the dominant feeling was to move ahead aggressively.

The Mennonite Foundation of Canada board met in Winnipeg at the same time as the council of boards. It agreed to extend an invitation to J. K. Klassen of Vineland, Ontario, to become its national director, starting this summer. The director, who will have his office in Winnipeg, will team up with the recently appointed Ontario director, Rufus Jutzi.
Larry Kehler

Inter-Mennonite council formed in Ontario

An historic meeting in Kitchener, Ontario, on January 22 witnessed the formation of the Inter-Mennonite Executive Council, a coordinating body for inter-Mennonite activity created by the Mennonite Conference of Ontario, Western Ontario Mennonite Conference, and the Conference of United Mennonite Churches of Ontario.

Delegates to the 1973 annual sessions of the three groups had approved the council's formation last June and November.

First chairman of the new nine-member council will be Emerson McDowell, Unionville, moderator of the Mennonite Conference of Ontario. Other positions will be held by Edward Enns, St. Catharines, United Mennonite moderator, vice-chairman; and Wilmer Martin, Tavistock, secretary of the Western Ontario Mennonite Conference, secretary-treasurer.

John N. Harder, past chairman of the United Mennonite Conference and one of the prime movers in the council's formation, was asked to convene the meeting.

In opening the meeting, Mr. Harder said, "Our inter-Mennonite venture will have its ups and downs but we must encourage one another."

The council is the culmination of some years of cooperation in Mennonite Missions and Service Board, student services, and Christian education. Moderators had been meeting informally for several years.

It is intended that the new council be the coordinating body for all inter-Mennonite activity in the province. Major existing projects that will come under its jurisdiction are Conrad Grebel College, Mennonite Missions and Service Board (MMSB), and the conjoint Christian education committee.

At its first session the council received a report on a possible major expansion at Conrad Grebel College and on an interconference youth retreat Easter weekend.

The first delegate meeting of the council will be held May 11 in Kitchener. Although an exact delegate formula has not been arrived at, it is hoped every congregation will have at least one representative, and larger congregations one for every 100 members. *Dave Kroeker*

sow
seeds
of
love

MCC provides the wagon and parents provide the horses for Bolivian children from three small villages to get to school.

Bolivians bus with horses

Bolivians and Mennonite volunteers solved a problem of getting village children to school by organizing a unique "busing" system involving horses, a harness, a wagon, and lots of cooperation.

In the three villages of El Espino, Don Lorenzo, and San Julian, MCC and Bolivian teachers had built and begun schools over the past several years. But these years have been hard ones for the people. Drought conditions have driven many families out of the area, reducing the number of elementary students in each village below the number necessary for efficient operation of the school.

When the citizens in the three villages situated about one mile apart considered what to do, they decided to loan their own horses on a rotating basis to pull a wagon bought with MCC funds, to carry all the children from El Espino to San Julian. Here first and second graders would get off and swell the numbers in the school for the first two grades. Then third, fourth, and fifth graders from San Julian would get on and the wagon would go on to Don Lorenzo where classes were held for first through fifth grades.

Older children drove the horses. For many children, riding the school bus was a joyride all year. The local committee set up to organize the school wagon system is providing longer-term village leadership and the people are tackling problems and making decisions to solve them with a new sense of independence.

"Fighting like heaven" meets the pick-up test

Hundreds of young people at the Urbana IVCF conference in December picked up copies of *Fighting like heaven*, a new Mennonite pamphlet illustrating the biblical basis of pacifism.

William Keeney, the author of the piece, is serving a one-year assignment as MCC Peace Section secretary of studies.

Fighting like heaven, written especially for youth, depicts Jesus as a different kind of a commander-in-chief and Paul as an unusual five-star general.

"He took as his pattern the suffering servant, the low man on the totem pole instead of top dog," Mr. Keeney writes.

The author clearly footnotes numerous references and suggests material for further reading.

Fighting like heaven is available free from MCC, Akron, Pennsylvania 17501, and MCC (Canada), 201-1483 Pembina Highway, Winnipeg R3T 2C8.

Words & deeds

A new eye surgery procedure for remo
ing cataracts has recently been introdu
ed at Mennonite Hospital in Bloomin
ton, Illinois. This new procedure, term
"phaco-emulsification" (phaco meani
lens, and emulsification meaning dissol
ing), is available at the Bloomingto
hospital because of months of cooper
tive planning and preparation by op
thalmologists on the hospital's staff, b
the hospital's executive vice-presiden
William E. Dunn, and by the instit
tion's board of trustees. The greate
advantage of the new technique is
the patient, who benefits by spendi
less time in the hospital and less tin
recuperating at home.

Mennonite and Amish volunteers a
at work repairing and rebuilding hom
at Little Mountain Road, South Carolin
following a tornado in December. T
tornado destroyed 183 homes, most
them belonging to low-income and m
nority families.

The Swiss community of Freema
South Dakota, is sponsoring a Swi
centennial writing project for young pe
ple, according to Mrs. Paul Schwart
correspondent for the Salem Mennoni
Church. The essays or stories must b
based on historical facts. The contest
open to ages ten to twenty-four. A Marc
1 deadline has been set.

First Mennonite Church, Berne, Ind
ana, has begun a class on "Inducti
study of Mark's Gospel" with 192 pe
sons attending. The first such class, fo
six weeks last October and Novembe
was on "Our Christ-centered faith," taug
by J. C. Wenger of Elkhart, Indian
Estimates of the number who would tak
the class ranged from fifteen to thirt
Instead, 116 registered and many oth
guests attended. The class which starte
in January is taught by Kenneth Bauma
pastor. The second meeting of the clas
had to be moved from the chapel t
the sanctuary because of the large num
ber. *Pauline Storm, correspondent*

Four radio spot announcements produce
by the General Conference Mennonite
Mennonite Brethren, and Mennonit
churches were aired ninety-four time
during 1973 on the 250 radio station
affiliated with the Columbia Broadcastin
System. The radio spots were produce
from the Family Life TV spots.

New help legislated for the aged

The United States Government will launch a program in January that will put a billion dollars a year more into the pockets of several million needy people. The program is designed to provide a national minimum income. Under this Supplemental Security Income (SSI), people in financial need who are either 65 and over, or blind, or disabled of any age will be eligible for a basic cash income of at least $130 a month for a single person, $195 a month for a couple.

Churches have responded to the needs of the aged by operating and financing nursing homes and retirement centers, supporting Meals on Wheels programs, organizing car pools, and planning community activities. However, for every one of the aged who receives benefits from the church's programs, many others live lonely existences, shivering in cold apartments, waiting for Social Security checks that won't cover their rising medical and food expenses.

The new law may represent a quiet revolution, for it marks the first time the country has established a nationally financed and administered assistance program. Beyond its immediate effects, SSI is being examined closely as a model for a guaranteed income for all of the nation's poor.

Passed by Congress October 17, 1972, SSI is designed to replace current federal-state programs covering 3.4 million aged, blind, or disabled, thus eliminating wide variations in eligibility standards. Sixty percent of those currently receiving state old age assistance should receive an increase in their income through SSI.

Because of the more liberal eligibility standards under SSI, nearly three million persons who were once considered ineligible for public assistance will now be eligible. These individuals are unknown to public agencies and must apply for benefits at their local Social Security Administration. While most elderly Mennonites and Brethren in Christ probably have resources in excess of the minimum level, the church can serve as an advocate of the poor by informing those who might be eligible of their rights.

To qualify for the program, an individual cannot have resources above $1,500 ($2,250 for a couple), excluding a car, house, household goods, personal effects, and an insurance policy, all of "reasonable value." The first $20 of monthly income won't reduce the federal payment at all. The first $65 earned monthly by those working part time, plus half the remainder, will not be charged against the recipient's SSI benefits.

In half of the states, the present minimum assistance benefit does not reach as low as the new federal minimum. By law, states are required to pay the difference between the federal minimum and the state level to all those receiving old age assistance as of December 1973. The states are expected, but not required, to supplement SSI benefits to new recipients.

The way the law first read, SSI benefits would eliminate food stamps eligibility. However, before adjourning for the Christmas recess, Congress made last-minute changes to insure that recipients do not lose eligibility for food stamps or for Medicare. *Luann Habegger*

RECORD

Workers

Walter S. Friesen, currently dean of University College at Wichita State University, has accepted an appointment as vice-president for academic and student affairs at Bethel College beginning July 1. This year Dr. Friesen has spent several months at Bethel, in a released time arrangement, as a coordinator for campus life and director of the Freshman Year Program.

Friesen

Dean of Academic Affairs
Bluffton College

Wishing to cantinue its relationship ta the church and Anabaptist heritage, Blufftan College is seeking an academically qualified person committed ta Christian faith and understanding af Anabaptist doctrine to assume the respansibilities of Dean of Academic Affairs.

Interested individuals are invited ta apply, and all are invited to make nominations. Address application, nominatians, and inquiries to:

Dr. Richard Weaver, Chairman
Search Committee
Bluffton College
Blufftan, Ohio 45817

Audiovisuals

Eyes to see; A parable for today is an eighteen-minute color film recently acquired by the audiovisual library. The movie, produced by Family Films, concerns David Clayton, a business executive who has carefully insulated himself from reality and relationships. He suddenly finds himself "lost," wandering through strange neighborhoods, desolate slums, and back alleys. Finally, stranded in a desert, he meets an old woman who reminds him of his need for people. The film may be rented for $17 from Audiovisual Library, Box 347, Newton, Kans. 67114.

Calendar

March 8-10 — Intercollegiate Peace Fellowship, Conrad Grebel College, Waterloo, Ont.

March 17-20—Mennonite Health Assembly, San Francisco, Calif.

March 28-30—Peace Section Assembly, Winnipeg; theme, "Canadian-U.S. relations"

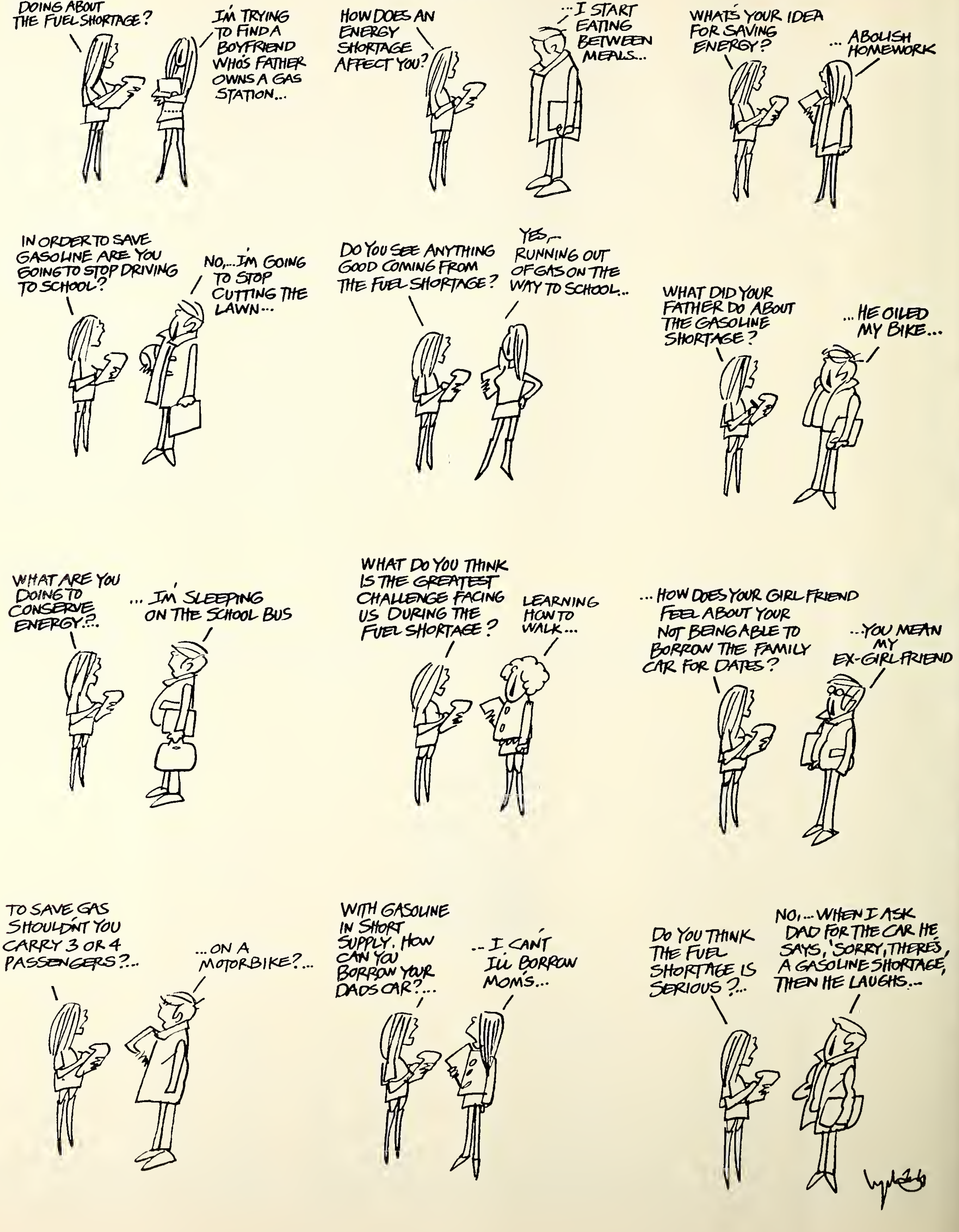
Aug. 1-7—General Conference triennial sessions, Brock University, St. Catharines, Ont.

Western

Feb. 17, 24, March 3, 10 — School for peace, Lorraine Ave. Church, Wichita, Kans.

March 9—Seminar on civil religion, Eden Church, Moundridge, Kans.

...NO FUELING...


WHAT ARE YOU DOING ABOUT THE FUEL SHORTAGE?
I'M TRYING TO FIND A BOYFRIEND WHO'S FATHER OWNS A GAS STATION...
HOW DOES AN ENERGY SHORTAGE AFFECT YOU?
...I START EATING BETWEEN MEALS...
WHAT'S YOUR IDEA FOR SAVING ENERGY?
... ABOLISH HOMEWORK
IN ORDER TO SAVE GASOLINE ARE YOU GOING TO STOP DRIVING TO SCHOOL?
NO,...I'M GOING TO STOP CUTTING THE LAWN...
DO YOU SEE ANYTHING GOOD COMING FROM THE FUEL SHORTAGE?
YES,... RUNNING OUT OF GAS ON THE WAY TO SCHOOL...
WHAT DID YOUR FATHER DO ABOUT THE GASOLINE SHORTAGE?
... HE OILED MY BIKE...
WHAT ARE YOU DOING TO CONSERVE ENERGY?...
... I'M SLEEPING ON THE SCHOOL BUS
WHAT DO YOU THINK IS THE GREATEST CHALLENGE FACING US DURING THE FUEL SHORTAGE?
LEARNING HOW TO WALK...
... HOW DOES YOUR GIRL FRIEND FEEL ABOUT YOUR NOT BEING ABLE TO BORROW THE FAMILY CAR FOR DATES?
...YOU MEAN MY EX-GIRL FRIEND
TO SAVE GAS SHOULDN'T YOU CARRY 3 OR 4 PASSENGERS?...
...ON A MOTORBIKE?...
WITH GASOLINE IN SHORT SUPPLY, HOW CAN YOU BORROW YOUR DAD'S CAR?...
...I CAN'T I'LL BORROW MOM'S...
DO YOU THINK THE FUEL SHORTAGE IS SERIOUS?...
NO,...WHEN I ASK DAD FOR THE CAR HE SAYS, 'SORRY, THERE'S A GASOLINE SHORTAGE, THEN HE LAUGHS...

REVIEW

The mountain people: Surrender to apathy

The mountain people, *by Colin M. Turnbull (Simon and Schuster, New York, 972, 295 pp., $7.95) is reviewed by Menno Wiebe, an anthropologist who erves as executive secretary of the naive ministries program of the Confernce of Mennonites in Canada.*

COLIN TURNBULL is one of those few ompetent scholars whose writings are eadable. Trained in anthropology at the Oxford University, he has specialized in nthropological field work, chiefly in Afica. His earlier publications are *The orest people, The lonely African,* and *Tibet.*

When not engaged in field work, Mr. Turnbull is "back home," which means he American Museum of Natural Hisory in New York where he occupies he post of assistant curator of African thnology.

In the flowing style of a novelist, Colin Turnbull has allowed the reader to experience two years of field work with im.

The setting is a remote mountain egion in east central Africa, the home f the Ik. This society, described by Mr. Turnbull as "the mountain people," is a small African tribe of 2,000 whose unting territory was confiscated by the Ugandan Government to make room for national park. In response to this preicament the Ik people, now without a asis for survival, have surrendered to pathy.

There is no optimism in this book. It escribes with vivid, earthy reality the ctual destiny of the Ik who ponder the ne question: Who ordains that the surival of animals in the newly created ational park should have priority over uman survival?

Not only have the Ik people given up their traditional hunting territory, they re also held powerless by the encomassing Ugandan Government, whose militia is always on the alert to confiscate their spears and other weapons. The indequate and highly misused program of elief is the mild attempt at retribution by the government. But even at its best, the relief food in no way restores or reates new values for the already deayed patterns of social interaction.

Each Ik lives in fear of his neighbor and is indifferent to anything except his own individual welfare. Frailty and death are occasions for laughter. The Ik have become immune to sorrow. In fact, they have developed an ideology that laughs in the face of life's severest test: hunger.

The author, as a participant-observer within the Ik society, regrets his own acts of kindness, such as the feeding of a starving little girl. In the face of starvation, even love seems maladaptive and idiotic (page 134). Only able-bodied persons have any value. The old and the ill are left to their fate. The young at the early age of three are thrown out of the house to fend for themselves.

Whatever is left of the family, otherwise so strong within African peoples, is evident only in the most basic biological relationships between mates. Sexual promiscuity is now the accepted rather than the exceptional thing. Prostitution has become part of the bargaining process with the wealthier neighboring tribesmen for Ik girls who have no other access to food.

The Ik as a society, Mr. Turnbull demonstrates, have no future. Their traditional hunting patterns have been destroyed. As a result, the Ik have had to take up semipermanent residence, and it was assumed that they would become agriculturists. But typical of hunting peoples anywhere in the world, there is great reluctance for the Ik to tamper with the soil and especially to store the produce. Surplus, typically a deterrent to mobility, is not a feature of hunting societies. Therefore the granaries of the Ik are perpetually empty. Neither is the Ik society organized to the point where it can protect any accumulated goods. The unhappy cross of residence patterns between traditional and sedentary is, for the Ik, part of their cultural clash contributing to its collapse.

Especially disheartening is the chapter on self and survival. Mr. Turnbull's observations come close to shattering all the faith in even the most basic notions of human benevolence.

What constitutes human allegiances among the Ik? Nothing. They are hyperindividualists. Helping one another appears to be disadvantageous for survival. Any assistance is usually rejected by the Ik because it is regarded as a debt to be repaid, therefore obligating fellow tribesmen to reciprocate, especially during times of crisis.

"Cooperation is merely a device for furthering interest that is consciously selfish" (page 157), Mr. Turnbull reports, but then quickly makes the sobering observation that so-called altruism in western society is only a theoretical notion for the advantage of those whose ultimate pursuit is self-interest. If there is any mutuality at all among the Ik, it lies in the comfort they take in a shared misery. All approaches to human relationships are completely utilitarian.

The author himself is at the point of getting lost in the shuffle of the Ik's societal collapse. The detached observer's stance vanishes amidst the morose predicament of the Ik. Observing them defecating on each other's doorsteps, children clubbing the status-holding aged on the head and rolling the bodies of the dead over the mountain cliff, severely tempted the author to develop hatred toward these people, but in staying with them he fought his own judgmental biases which resulted in a new understanding of the people. The much-needed lesson for the world was gained by this author, namely that the longer the exposure to another culture, the less wrong some of its apparent sins seem.

The Ik were forced to live within a double system. Two societal networks, one the traditional and the other imposed, encompassed them.

An interesting point about the Ik was their relationships with neighboring tribes. They manufactured spear shafts for the neighboring Dodos and Turkanas. The Ik were craftsmen in metallurgy. In exchange they received some dairy products. The Dodos also used the Ik's water hole. In turn the Dodos offered milk and food to the sacred tree next to the water hole. The Ik, of course, readily consumed those offerings.

The Turkanas who were also herders moved up the mountain during the droughts and attached themselves to "their" Ik families. In exchange they received sexual services from young Ik girls or, as the author writes, "milk and food was coming up from the herders; young Ik girls going down" (page 110). Occasionally the Iks would incite trouble between contending Dodo and Turkana herders which resulted in food for the Iks.

In the face of continuous starvation, all the Iks' values center around food. There is no love, no morality, no relationship of any kind that does not have its basis in food. If Dodo children play cattle games, then Ik children play food games. A good man is a man with a full stomach, no matter where or how he obtained that food.

The author's concept of religion is disappointing. Religious belief and practice, he says, belong to the nonessentials of a society. Since the Ik were subjected to unusual stress, he suggests, religion is but a trimming of Ik society which does not really contribute to survival. Thus the Ik, Mr. Turnbull says, but with error, abandon any notion of religion. On the one hand, traditional religion is regarded as being without any consequence, yet on the other he credits the native belief system for the Ik's coming to terms with death.

If religious influence is weak at best, it becomes necessary to account for the larger, technologically more advanced, and politically more powerful culture as it moves in on the Ik. Religion, as an ideological innovation, has not been accounted for, but undoubtedly is present even among the Ik. The author does make reference to missionary efforts, but these unfortunately were not very impressive even to this reviewer.

Mr. Turnbull tends to measure religious effectiveness only in terms of its solidarity-creating powers. There was no such common ideology remaining among the Ik. The author makes an astounding observation that it's "in the absence of belief, that law takes over and morality has little role to play except at a purely individual level, solving individual consciences, acting as a guideline to individual behavior" (page 210). It is with this conclusion about the Ik that Mr. Turnbull forecasts the doom of western society where the religious diversity c
tributes nothing to our society's solidar
and where individual faith is incon
quental for societal behavior.

For Christian missionaries and admi
strators of Christian relief programs, t
book does not contain hard and fast
swers to the perplexing question of
man benevolence. In fact it contains
answers. But Colin Turnbull does h
us by exposing the facts of social reali
which tend to be ignored by theo
gains, evangelists, and other churchm

The ugly, almost unwanted, survi
of the Ik is for Mr. Turnbull a forec
of what is to come for other cultur
including particularly western societi
where basic survival resources are depl
ing. The book is really a demonstrati
of a duel between ideologists and
vironmentalists. For theologians, Co
Turnbull's book provides a genuine ch
lenge for putting forward some new ide
logical thinking that will take into
count not only pockets of environmen
crisis such as the Ik experience, but t
worldwide dimensions of disintegratic

LETTERS

News for those abroad

Dear Larry: Thank you for your editorial, "Keeping our overseas workers posted" (October 16 issue). The fact that I am only now writing about this simply serves to emphasize what the editorial pointed out: those of us overseas are definitely behind the times as far as our church publications are concerned. I concur with your suggestion that families or congregations (or Women's Missionary Societies?) provide airmail subscriptions.

A related concern of many overseas workers (not only the Mennonites) is that not only do we not receive conference news, but we also do not know what is happening in our home congregations. Many churches do send out their weekly bulletins or occasional newsletters—generally by surface mail. This is fine as far as it goes; however, it leaves us quite out of touch. This lack of communication is difficult to understand, especially when one stops to think that many congregations consider their missionaries, VSers, etc. as "special people" —in effect, an extension of their church staff.

Instead of merely pointing out the problem, allow me to make a few suggestions regarding possible solutions. First of all, airmail should always be used for overseas mailings. Additionally, congregations should make a point of sending out anything that they publish—bulletins, newsletters, yearbooks, etc. They should also consider special (or perhaps expanded, amplified, or explained) publications for their workers—for example, copies of the actual minutes of congregational business meetings, reports from auxiliary organizations in which the particular worker has shown interest, etc. Ballots for church elections should also be sent out. This would unquestionably be more work, but it might be a likely project for whatever mission organization the church has. Perhaps my most practical and most easily implemented suggestion would be that families and friends, when they write, should try to include specific information regarding church happenings. (I am tempted to say church "gossip"—those letters might be the most interesting!)

In short, we want to know what is going on in our churches. And finally, I suggest that home congregations taking an increased interest in keeping their workers informed might well be surprised and pleased at the increase
feedback which they will receive fr
them. *Lewis W. Sprunger, Aparta
Aero 53-024, Bogota 2, Colombia* Jan

To be truly pro-American

Dear Mr. Kehler: If I analyze myse
correctly I would say it is righteo
wrath that provokes this letter to t
editor. Yesterday, when *The Mennoni*
(January 15 issue) came, I read the ba
page article, "After getting out of Vie
nam." Coming so fresh and firsthan
from one of our young men, and near
a year after "peace with honor," wav
of remorse and shame for my count
washed over me, as they often have b
fore, but not so intensely.

What etched the account of this d
monic Vietnam condition even mo
deeply into my thinking was the letter
the editor, "Crisis of faithlessness." Wa
ter Ortman, the writer, is a minist
leading a congregation. If I interpr
him correctly, anti-Americanism is sy
onymous with refusing to condone co
ruption and criminal behavior in hig
places. Our present crisis in governme
is explained away with "corruption an
decay are a part of every son of Adam

'rosecutor Cox is made the culprit, and he criminal deeds now lying exposed nd increasing by the day Mr. Ortman educes to microscopic size.

All is then clothed in Scripture verses nd prayer and you have a neat, even ttractive, package. Since such convulsions generally mirror the moral fiber of he nation, I must point out that we all hare in a measure in the guilt of our resent condition. To deny that guilt ncreases it and enlarges the problem. To holy and righteous God this must be dious and grievous.

If the Christian church in America educes itself to such a position, it has lready succumbed to state religion. And istory is replete with its outcome. Instead of being a prophetic voice and the onscience of society, the church immerses itself in the prevailing culture. The 'hrist of the dusty road and the cross ecomes whatever that culture dictates—acism, militarism, imperialism.

Frank Epp in *A strategy for peace* escribes nation-worship this way: "It roduces self-righteousness at the very moment when repentance is called for. It labels prophetic witness and action as treason. It turns unnecessary military adventures into holy crusades whose costs are measured not in terms of humanity but American dollars and American lives. Nation - worship hardens hearts, closes minds, blocks ears, and blinds eyes to humanity and to the one and only living God."

To be truly pro-American is to be a world citizen, feeling agony for all nations' suffering and repentance for our national sins. It is being a voice calling for redirection and knocking at the door of government where power and responsibility lie.

I am glad that the peace and social concerns section of the Western District Conference has planned a civil religion seminar where we will examine our religious beliefs honestly and frankly in the light of Christ's living and teaching. It could require clearing away some underbrush. *Mrs. D. P. Ewert, 309 South Cedar, Hillsboro, Kans. 67063*
Jan. 21

MEDITATION

Hope for the flowers

'ou don't have to remain a caterpillar forever,
bound to the earth,
limited to just crawling all your life,
spending all your time just eating and consuming,
or spending all your energy crawling over other caterpillars
to get to the top of the pile,
in the process being pushed and kicked and stepped on from every direction,
and then finding *nothing* at the top.
lo, you don't have to remain a caterpillar.

ou can be a butterfly,
no longer bound to the earth,
free to fly,
free to rise above the limitations of your former existence,
free to rise to the heights of meaningful and useful living,
helping to make the world a more beautiful place,
and carrying seeds of love from flower to flower.

es, you can be a butterfly,
what you were meant to become.

ut to become a butterfly,
you must want to fly so much
that you are willing to give up being a caterpillar,
willing to risk being wrapped up in a cocoon for a while,
in faith.
You must die to yourself, in a sense;
die a death that leads to life,
new life, meaningful life, purposeful life,
and freedom to be what you were intended to be.

adapted by Verner Friesen from "Hope for the flowers," a book by Trina Paulus

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The cost of high living

John Zercher

For quite some time we have been decrying the high cost of living, while all the time the problem has really been the cost of high living. It's this cost of high living that has finally caught up with us in our current crisis.

Although it is easy to be cynical in these days when credibility is at low ebb, I happen to believe that the crisis is a real one. I further believe that, until adequate sources of nonfossil energy are found, our life-style and the life-style of most industrialized nations will be radically affected.

This is a twofold concern of Christians. It is a concern to us because of the immediate crisis and the adjustments we need to make to see that essential services continue and suffering and hardship are shared and minimized. The other is longer range and calls us to examine our life-style in light of Christ's teaching and the biblical understanding of creation and stewardship of it.

Regulations have been imposed upon us which alter our life-style. Christians can and should be above the law (not beyond the law) and impose upon themselves the sacrifices and changes which need to be made. This can be done out of a sense of ought rather than legalism.

Here is also an opportunity for the church to make a witness to the community. The local congregation may need to look at its program and the use of facilities in light of the present situation. Perhaps the midweek services could meet in homes during the winter months with a savings in heat. If families living in proximity to each other met together, there could be a savings in travel.

For the corporate worship and Sunday school hour we could ask the members to dress warmly as we turn the thermostat down. We would not be the first generation to worship in unheated or inadequately heated churches. It may be hard to prove that discomfort to the physical increases the experience of the spiritual, but ease and comfort have their own peril, and we have become soft and accustomed to comfort.

Most of us have had too much of everything—too much food, too many clothes, too big cars, too fine homes, and too high thermostats. Purchases have not for most of us been a question of *should* but primarily of *when.* We eat too much, go too fast, discard too soon.

Here is an opportunity to discover a new life-style that may well be more meaningful, more supportive of those values we know are important, and more biblical. Let visiting, playing games, family projects, and reading replace TV or driving to amusement and recreational locations. Rediscover the pleasure of walking or biking (you will learn to know neighbors whom you have never met). Try gardening instead of more expensive types of recreation. Take a vacation nearer home or even at home. Purchase only what you must have and then only after you have thought about it seriously.

There come events in the life of the church and the experience of Christians that are opportunities to examine our lives in light of our faith and professed Christian commitment. This is just such a time.

It is a good time to examine the warning by Paul of conformity to this world. It is all very well to see in Paul's command a spiritual dimension. It is spiritual in a profound sense. It is to work from the inside out. But if it is not expressed on the outside—in the living patterns and practices—there is real question if anything very significant has happened on the inside.

This becomes an opportune time to examine our understanding of man's stewardship of God's creation, our concern for our neighbor's welfare, and our tendency toward covetousness. Jesus warned us that life is not made up of the accumulation of things.

The time is opportune for the pulpit to speak God's word in light of this critical situation. The setting is appropriate for our Bible study groups to examine what God wishes to say to us.

This is not a call to return to caves and candles. It is not a call to homespun clothes and deficient diets. It is not to suggest that we return to horse-drawn vehicles or deny the modern facilities which are an extension of God's creativity.

It is a call to examination, a call to let God's word and Christ's teaching stand in judgment of our life-style. It is a call to nonconformity, sacrifice, stewardship, and Christian concern. It is presented in the conviction that for the Christian the present situation is not a temporary inconvenience but is an opportunity to be light and salt in a society that measures life in terms of possessions and success in terms of their accumulation.

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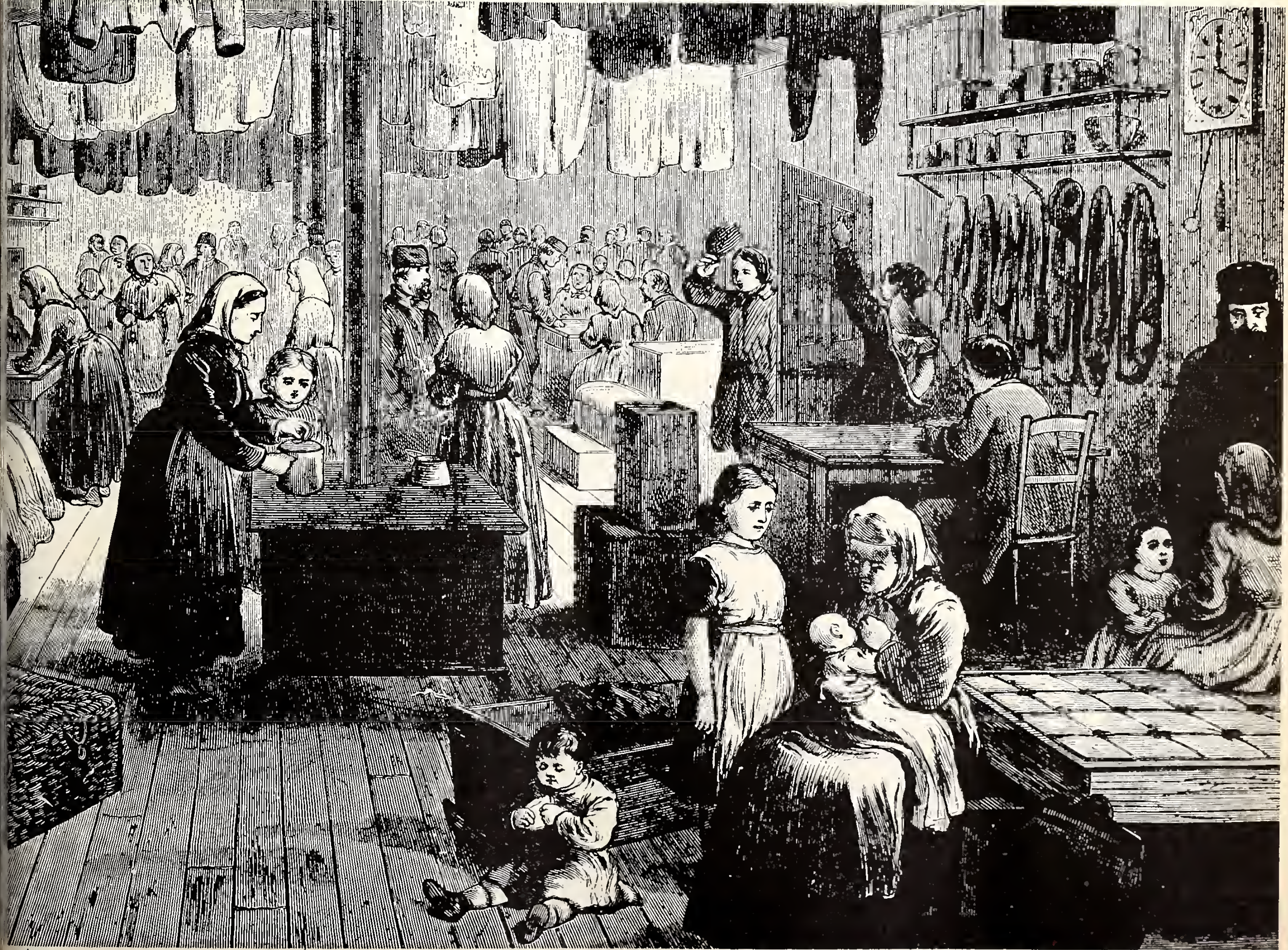
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:09 FEBRUARY 26, 1974

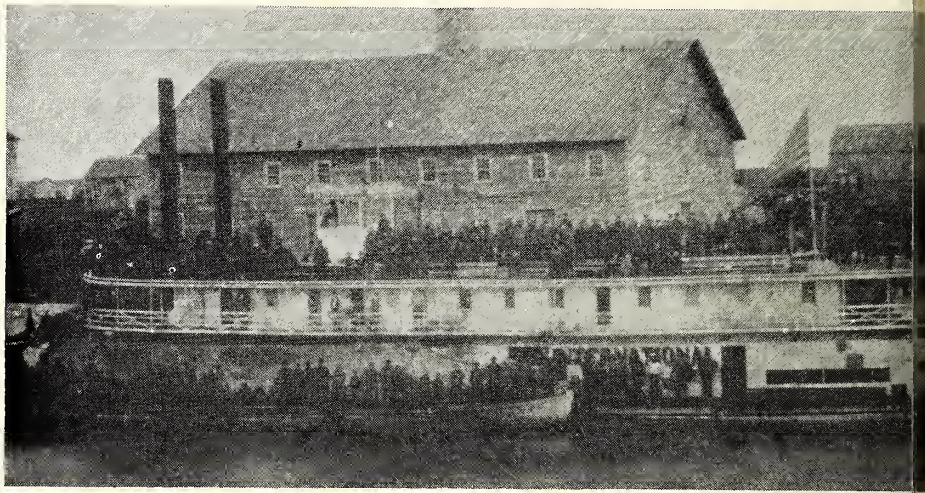
1874-1974/The Russian Mennonites in North America



MEETINGHOUSE

A joint issue with Gospel Herald

The migrations of 100 years and their meanings



The migration of Mennonites from Russia which began one hundred years ago has still not come to an end, and it is timely for that reason alone to reflect on the deeper meaning of the movements set in motion in the 1870s.

At least 75,000 immigrants have come out of Russia in three major migrations one hundred, fifty, and twenty-five years ago—in the 1870s, the 1920s, and the 1940s, respectively. In setting the numbers that high it's important to note that at least 20,000 were repatriated by the Soviet Government before the population shifts of World War II had fully run their course.

These movements have not come to an end, partly because so many were forced against their will to go where they did not want to be. Sometimes it appears that a fresh major immigration from the east is about to burst upon Germany and/or Canada. Whether to pray for and encourage a massive Russian emigration at this time is one of the issues confronting the Mennonite brotherhood.

Apart from the Russian situation, however, we must not overlook the fact that some of the descendants of the first immigrants are themselves on the move. If they are not right now returning to Canada from Mexico to where they went in 1922 or from Paraguay to where they went in 1926 or 1948, and if they are not right now moving to Bolivia from both Mexico and Canada, they might well be moving about within Canada.

Mennonites as a group have not been spared the general North American restlessness, which sees thousands from the farms moving to towns and cities and those in the cities, like typical Canadians and Americans, wandering at least once every five years from one city to another or within their urban environments from one apartment or suburb to another.

In my own search for meaning in these many migrations, the words of William Rempel, a revered Mennonite patriarch in southern Saskatchewan, come to mind. His was one of those families separated in the movements earlier in the century. One brother stayed in Manitoba, one in Saskatchewan, while other brothers and sisters went to Mexico and still later to British Honduras and Bolivia, even while his sons and daughters, nieces and nephews were scattering throughout Canada and the Americas.

"Who was right in 1922?" I asked him one day. "You who decided to stay or those who decided to leave?" His answer: "Maybe we were both right!"

The Rempel perspective is reinforced for me by similar words of Peter Derksen, *Obershulze* of Neuland in Paraguay during its first twenty-five years. Just before his retirement a year ago, I asked him, in the light of hardships faced by the many widows in 1947 and of an almost continuous emigration from the colony to North America and Europe, "Was the founding of Neuland a mistake?"

And he said, "No, it was not a mistake, because God has a task for us here, a continuing task for those who feel called to remain."

With the Rempel and Derksen wor in the background, let us proceed to lo at our one hundred years of migrati and note several important points.

To begin with, in the migrations the past there was rarely a single completely right way of doing it. Sin larly there was rarely a single or co pletely wrong way of doing it. In t 1870s at least, three Mennonite grou ings, each choosing a different destin believed themselves to be doing the rig thing, sometimes to the extent of belie ing that everybody else was wrong.

The reference is to the 7,000 movir to Canada, the 10,000 moving to th United States, and the 40,000 stayir in Russia. All groups, or their leader made very deliberate choices, and a did what they believed God was callin them to do.

The decisions of all were based o a mixture of reasons. Mennonite migrations have historically been connecte to reasons of conscience, but that ca be true only if conscience describes total internal consciousness, which embraces not only the issue of religion, i religion is narrowly defined, but also o politics, culture, and economics.

Those leaving Russia were accused o opportunism with respect to free or chea lands available in North America, bu the economic angel also smiled kindly o those staying behind, as subsequent developments clearly showed.

There were many paradoxes in ever direction. While still in Russia, Bisho

Leonhard Sudermann wanted the clearest assurances possible regarding exemption from military services, yet he and the migrating majority selected the U.S. where no such federal assurances could be given.

Those choosing Canada did so precisely because of such assurances, but their own advance delegation enjoyed the protection of knife and gun from attacking Metis protesters.

And the land question, presumably subservient to religious-cultural principles for the Canadian group, easily crept to the fore when the inferiority of east reserve lands and the superiority of west reserve lands were discovered.

Frank H. Epp

Thousands of Mennonites from the Russian steppes arrived in Manitoba in 1874. At left, a boatload disembarks from the International *in Winnipeg.*

To open such a Pandora's box of mixed motivations is not to discredit any of the groups. On the contrary, the purpose is simply to explain how it is with divine guidance in the human situation.

Thus it was also with Abraham. His calling, too, was related to economics (land stretching as far as the eye could see), to culture (a chosen people bringing blessings to others), and to religion (a new altar built for the Lord).

Unquestionably, a composite of factors influenced those who stayed and those who moved, and those who, in the moving, chose either Canada or the U.S. But for all, the decisions made were serious ones, arising from a deep inner conviction that this is what God wanted them to do.

Whatever rightness or wrongness may have accompanied their decision, one thing should be clear: decisions were not made lightly. Decisions of such great consequences could only happen in the context of a deep sense of calling.

A further look at our migration history reveals that decisions were at a later time seen in a different light. What was right at one point in history, later seemed to be wrong.

Those who stayed in Russia in the 1870s, for instance, lived to regret it less than fifty years later. Some who moved to Canada decided in the same space of time that Canada did not for them provide a preferred destiny. And so it was with those in the United States who moved to Canada to escape American militarism during the Great War, which was also in that same period of time.

We can conclude, therefore, that no decision was so right that it was omniscient and immutable for all time. Similarly, no decision was so wrong that it completely shut out God's opportunity with man.

To move to Paraguay in the 1920s, for instance, in some ways seemed insane. Yet the Menno colony people provided a refuge for those who in 1929 marched on Moscow in a desperate attempt to escape the Soviet Union. They also pioneered a new way for the Chaco Indians and last, but not least, themselves became a people of unusual character and quality.

There are other ways in which foolish Mennonite movements, or the lack of them, in the course of time became wisdom in God's sight. And none of us have yet seen the end of the story, not in Siberia, the Paraguayan Chaco, the plateaus of Mexico, the jungles of Bolivia, or the plains and cities of Canada and the U.S. Sometimes where Mennonite bones have seemed driest and deadest they came to life surprisingly with new flesh and new spirit.

The voluntary and involuntary scattering of our people represents a unique diffusion of salt and light, potentially so, that could not have been better planned and executed by all the Mennonite mission boards and MCC, in the unlikely event of their working together.

There has, of course, also been much unfaithfulness, of which no country of Mennonite destiny and no denominational grouping of Mennonites has been exempt. Everywhere there have been indulgences in materialism, the forgetting of first principles, and the loss of the first love.

More important, therefore, much more important, than our speculations about right motives in migration is the question of what happened to us, with us, and about us after that moving, wherever our landing may have been.

After all, decisions to move, though of great consequence, were of short duration. Only after we have asked the more serious questions about the time between migrations may we be entitled to further dissect in judgment the movements themselves.

Yet, some important conclusions about our past migrations, useful for our present and future, may be recorded:

—Rare are the migrations that are all right or all wrong in all their aspects. We can, therefore, relax in our zeal about migrations and accept more readily the coming and going as well as the staying. God has a way for all his people wherever they may be.

—Time has a way of reversing how we perceive and experience our historical existence. We must, therefore, be more modest about what we perceive to be right (meaning our presence in Canada and the U.S.) and more cautious about what we believe to be wrong (namely, staying in Russia and moving to Bolivia).

—Migrations should happen only when all things work together to create in the migrating people a deep inner sense of calling. That deeper sense, more than anything else, can make a movement right, as the lack of it can most surely make it wrong.

Any outside agitations or propaganda should, therefore, be carefully disciplined. It was right that the movements of the 1870s and the 1920s should be preceded by delegations and study commissions. Thus, the immediate representatives of the people could assess the circumstances and the total situation in the light of presently felt needs.

One would wish that any further movements from Russia could be informed not only by advice of those of us already long here, but by the evaluations of those more immediate to the situation. Only a deep sense of calling can survive the disillusionments that accompany the disappointments and reversals of entries into any new land, however filled with promise.

But again, more important than remembering old migrations or planning new ones is reflection on the meaning of our existence between migrations. For this reason one could hope that the next Mennonite World Conference to be held in the United States in 1978 or a continental congress which might conceivably precede it, would provide for a deeper reflection on the providential meaning of all our scatterings in these last 450 years.

A happy chapter in Mennonite relations

Paul Erb

"You know of course that Father [Cornelius Jansen of Berdyansk, Russia, a chief promoter of Mennonite migration to America] was always a friend of the 'Old Mennonites' in this country, and the first church we visited was that of dear old Bishop Amos Herr of Lancaster County, Pennsylvania" *Letter of Peter Jansen to John F. Funk.*

Warm feelings of brotherhood and mutual love marked relations between North American Mennonites and the Russian Mennonites in the 1870s, when many Mennonites of eastern Europe were looking for new homes. Military pressures in Prussia and Russia had instigated one of the most memorable migration movements.

In April 1870 the *Herald of truth* quoted a Mennonite paper published in Danzig as saying that some Mennonites there were considering a move to the United States. Similar news from Russia soon followed.

The *Herald of truth* was published in Elkhart, Indiana, by John F. Funk in both German and English. It served to inform and influence the thinking of a growing number of (Old) Mennonites in America. Editor Funk stood ready to promote any good move among his brethren.

On the news from Danzig he wrote, "We cannot forbear to express our sympathy for our brethren on the other side of the ocean under the trying circumstances in which they are placed, and should they finally determine to come to this country, our people should not be slow to extend the welcoming hand, and if need be, also material aid."

The phrases in this editorial—"sympathy for our brethren," "extend the welcoming hand"—became the theme of much brotherhood action through the next decade.

Mr. Funk's correspondence with Cornelius Jansen was the first step toward the Russian Mennonite migration to the United States and Canada. In March 1872 his paper said, "Our brethren in Russia are also now looking toward America as an asylum of liberty of conscience in the matter of their nonresistant principles. We have just received a letter from there [saying] there is a probability that a deputation from there will be sent to this country for the purpose of looking out a place in which to settle. Now would it not be a good way for the church here in America to show forth their sympathy for those who must leave their native land on account of their religious principles, to find a tract where they might settle? Would it not be a good idea to try and get them in the Kansas colony?"

This was a prophetic question, for the beginning Kansas colony from eastern states was in Marion, McPherson, and Harvey counties, exactly where the largest concentration of Russian Mennonites settled two years later.

Almost every issue of the *Herald of truth* for the next six years described the stages of the migration. In the early summer of 1872 Mr. Funk was delighted to entertain in his home four young men who had come unofficially to look over the country.

One of them, Bernhard Warkentin, did not return to Russia with the others, but that fall he accompanied Mr. Funk on a trip west from Duluth as far as the James River in Dakota. John Funk wrote a report and described this area as "in every way adapted to the wants of our Russian people." He printed 20,000 extra copies of the German edition to be d tributed in Russia.

Mr. Funk had a complex task: to p suade the Russian Mennonites that Nor America, particularly the United Stat was the country they were looking f to urge the American Mennonites welcome and help them; and to ha available lands to recommend to the He did this unofficially, as an individu devoted to a cause. Some prelimina planning was done by Mr. Funk a Amos Herr, Lancaster (Old) Menn nite, together with Christian Krehbiel a David Goerz, General Conference Me nonites of Summerfield, Illinois.

Finally the Indiana Conference a pointed an official committee: John Funk, Issac Kilmer, and Bernhard Wa kentin. This appointment by an Americ conference of Mr. Warkentin, a Russi Mennonite, shows how fully the Russi brethren were accepted. Mr. Funk wrot "As believers in the same doctrines, brethren of a common faith, we are na urally bound together by the most sacre ties of our common religion; we a brethren."

Eastern Pennsylvania appointed to Mennonite Executive Aid Committee H K. Gottwals of the Franconia area an Gabriel Baer and John Shenk of Lancaster County. They wrote: "In outwar forms they are somewhat different fro us, but their confession of faith harmonizes with ours."

The Ontario Mennonites appointed th Aid Committee of Ontario, with Jaco Y. Shantz as executive officer. Mr. Shant was the Canadian counterpart of John F Funk. The Canadian Government wa eager to settle its share of these Mennonite migrants on its western prairies. Mr Shantz was asked to contact a large investigating group who were in the State in the summer of 1873. He joined th group at Elkhart, and he and John F Funk accompanied them through severa western states and up the Red River int Manitoba. Mr. Shantz wrote a report "The narrative of a journey to Manitoba," which guided several thousand Mennonite settlers to homes in Manitoba

J. Y. Shantz, a successful Mennonite businessman of Kitchener (then Berlin) gave himself with great ability and devotion to the Mennonite migration. He helped to explore unsurveyed prairies and prophesied that "Manitoba and the Northwest will some day be the greatest grain country in the world." He used his

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wn bank credit to get money for emerency needs. He bought machinery and upplies for the new settlers. He secured ood transportation rates, met the people t the ports, and provided for their care, ometimes for weeks. He put the credit of)ntario Mennonites behind a government loan of $100,000, applied the money where it was most needed, and lived o see the loan completely repaid. He rged the churches to provide financial id: "It is very important that when we ell them to come, we also help them to hat they must have."

Ernst Correll once wrote about Mr. hantz, "Without his energetic devotion, he Manitoba settlement could not have rogressed as it did."

In the United States, Elkhart was a sual stopping place for new arrivals. ohn F. Funk handled the hospitality. he largest group at one time was 700 eople.

During the night of July 19, 1874, the unks' little daughter died. The next morning the grieving and exhausted father was informed that twenty-four families had arrived. He secured the key of a acant house near the church and asked grocer to sell these people the food hey needed. They remained in Elkhart bout a month.

In that year Mr. Funk was constantly ctive in behalf of the migration: entertaining at Elkhart, transmitting messages, contacting railroad, steamship, and government officials, publishing information in the *Herald of truth*, receiving and disbursing donations, and serving as liaison between committees. Of course, he had the help of many who opened their homes and purses and donated their services.

The whole migration was a complex drama in which many had a part. No lines were drawn as between "branches" of Mennonites. All were brothers and sisters. John Funk appealed for the help of "old or new Mennonites, Reformed Mennonites, Evangelical Mennonites, Swiss Mennonites, Amish Mennonites." The response was a forecast of the Mennonite Central Committee to be organized fifty years later.

There was one case of special need. The Tobias Unruh party reached Kansas destitute in the dead of winter. The Board of Guardians, a merger of the Western District (GC) and Indiana committees, raised money and administered support in a railroad immigrant house in Florence. Carloads of food were sent from the East. In March each family was placed on forty acres of a tract near Canton and provided with the necessary implements, seeds, and cattle. Money loaned by American Mennonites provided building materials. Most of this group later became members of the Church of God in Christ, Mennonite. D. F. Holdeman, the treasurer of the Kansas Relief Committee, who administered much of this relief, once felt he could not continue to loan money to people whose poverty was so great that what they received should be a gift.

John F. Funk of Elkhart and Jacob Y. Shantz of Ontario accompanied the Russian Mennonite delegation through several western states in the U.S. and up the Red River into Canada in 1873. Below they visit the Federal-Dominion Land Office in Winnipeg in July 1873.

Those who received this brotherly aid often expressed their deep gratitude. In 1877 Benjamin Buller wrote from McPherson County, Kansas: "Here I have bought forty acres of railroad on time; on this I have broken sixteen acres, thirteen of which is sown to wheat; I have a cow, a horse, and a yoke of oxen. To these I have been helped by the American brethren, a large portion of which was a free gift. I desire to tender my sincere thanks to the beloved brethren for these favors, and may the Lord bless and reward you, and may you once hear the words, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' "

Already in 1872 John F. Funk saw that the benefits of this whole brotherhood experience should go both ways. He wrote in an editorial, "Our church ought to think seriously over this matter, the new relations into which it will bring us, the new duties into which it will bring us, the new responsibilities it will cast upon us." Many firm friendships were established between the new families and their hosts with whom they stayed for a while. The newly arrived ministers preached in the American churches, and the (Old) Mennonite preachers spoke in theirs. Henry Yother, pioneer frontier bishop of Blue Springs, Nebraska, visited as early as 1875 in the Russian Mennonite settlements in Hamilton County and Beatrice. And in 1878, when Isaac Peters of York County, Nebraska, spent several days in Elkhart on his way to New York to meet new immigrants, he preached at Shaum's Yellow Creek, Holdeman's, Blosser's, and Elkhart.

It was one of the finest episodes of Mennonite history when 18,000 Russian Mennonites, to maintain their nonresistant faith and way of life, were willing to give up comfortable homes on the steppes of Russia and begin anew on the raw prairies of the new world. And those who welcomed them and helped them to a new start need never be ashamed of their expression of Christian brotherhood.

Author's note: Some major sources for information on this subject are as follows: (1) Articles by Kempes, Schnell, and Melvin Gingerich in *Mennonite quarterly review*, October 1950; (2) *From the steppes to the prairies* by Cornelius Krahn; (3) *The coming of the Russian Mennonites* by C. Henry Smith.

THE FIRST MENNONITES to purchase land in North American Indian country came from the Swiss Palatine in 1710. About ten families cleared land along the Pequea Creek in what is now Lancaster County, Pennsylvania, founding the first white settlement in this region.

Initially, the Mennonites and Indians "lived together on friendly terms, and their children often played together," says C. Henry Smith in *The story of the Mennonites.*

The settlement expanded as the frontier surged west and the group began to suffer from frequent Indian raids. In 1758, Mr. Smith says, several Mennonite ministers wrote to Dutch congregations to tell of Indian raids on 200 Pennsylvania families and the slaying of fifty persons, among them some Amish and Mennonites.

In Ohio, pioneer Amish and Mennonites in the early nineteenth century halted settlement temporarily because of Indian raids during the War of 1812.

The story in Kansas illustrates how many Mennonite homesteaders quite naively bought land with little idea how this land was coerced from the Indians only a few years earlier.

Once the Osage Indians controlled more than 100 million acres of land in Missouri, Arkansas, Kansas, and Oklahoma. They hunted deer, wapiti, and buffalo on the hills and limestone prairie drained by the tributaries of the Mississippi River.

White men lusted after these lands. By the 1860s, they were trying to farm Osage territory and wantonly killing the buffalo. Indian attacks did not deter them.

The Osage finally ceded almost 100 million acres of land to the United States in three treaties. They got about a penny for every six acres.

The government used Osage funds to buy land for a new reservation, only a miniscule part of their original land. reacquire their land, the Osages had pay about seventy cents an acre.

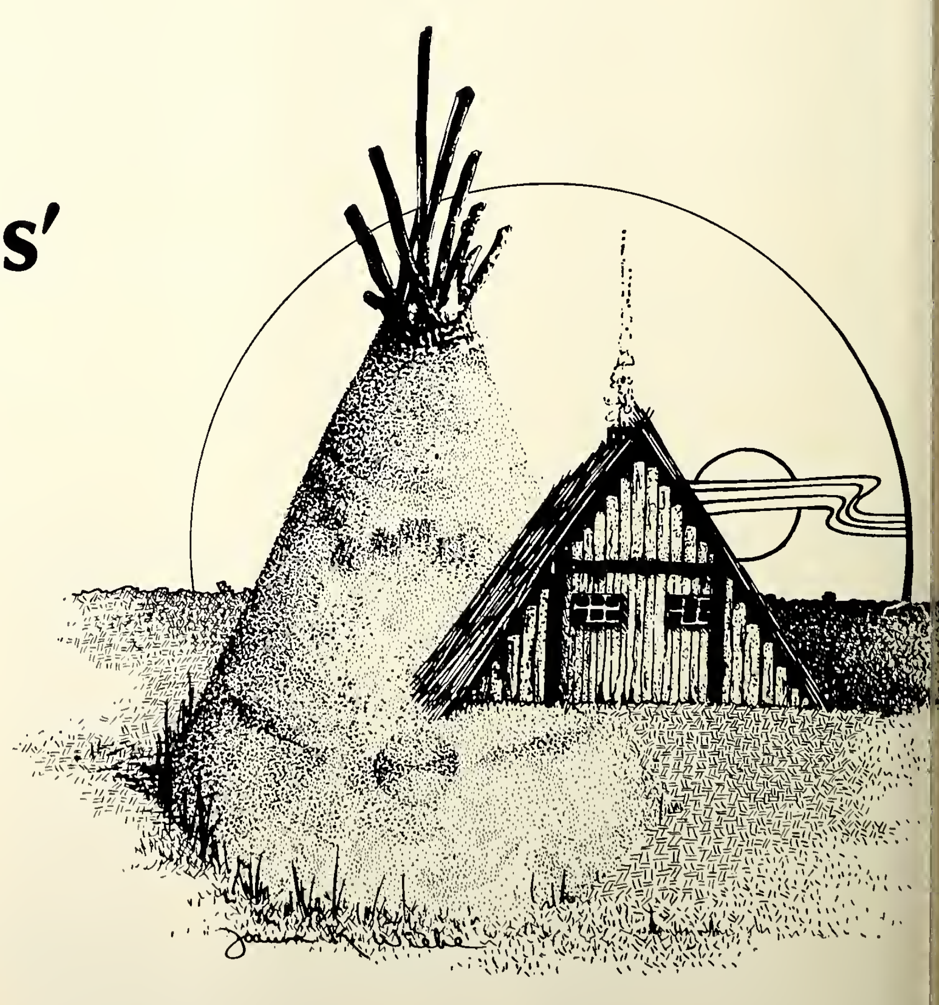
By 1870, there were more Am European squatters, soldiers, and oth citizens than Indians in Kansas. Fr men and trappers no longer cringed front of the mighty Osage warrior. T Osage killed hogs and stole horses. Th occasionally burned crops and cabi and demanded exorbitant payments the farmers for the privilege of remai ing to harvest their crops.

Finally, the Indians were moved fro the 27.5 million acres in Kansas, Ok homa, Missouri, and Arkansas. Beat and humiliated, they set up houseke ing on a smaller 1.5-million-acre tr in Oklahoma. This action was huma most whites said, since the Osage w being protected from white encroachm by removal.

On the Osages' lost acreage, whi settlers began to build sod houses a

Indians' loss, Mennonites' gain

Joanna K. Wiebe



plant their wheat. Among these were the Mennonites, who emigrated from Russia in the early 1870s.

Oral history indicates that Mennonites were aware of the injustice dealt the Osages in opening the land for settlement. And I've been told, "You never heard of a Mennonite getting killed by an Indian or killing an Indian."

One of the few Mennonites to die at Indian hands also was the last known white person killed by Indians in central Kansas. Eighteen-year-old Ed Miller was killed by Cheyenne Indians in 1869 on the old Santa Fe Trail, about a mile west of the Marion-McPherson county line, reports David V. Wiebe, in *Grace meadow*.

It was quite a phenomenon that no more Mennonites were the subject of Indian attacks, for there was much subsequent war between Indians and Kansas settlers.

In 1888, Mennonite settlers in this area started a school for young Indian men. It was discontinued within ten years. The thirty young scholars were taught Low German, agricultural practices, reading, writing, and arithmetic.

The Indians spread the word that the Mennonites could be trusted, and so relationships generally were friendly.

It is also reported that in Iowa, Mennonites saw little conflict with the Indians.

Early Mennonites in Canada also encountered the native citizens. The first settlement of Mennonites in Canada was made by about 1,000 Pennsylvania Mennonites who migrated to Ontario in the late eighteenth century. These pioneers homesteaded unturned soil, clearing virgin woods along the Grand River, part of the territory ceded to the Six Nations Indians.

After building cabins and farming for three years, they were shocked to discover the title to their land was not clear. Richard Beasley, from whom they bought the land, still owed nearly the total purchase price to the Indian trustees from whom he had purchased the land. With help from Pennsylvania Mennonites, the pioneers paid the necessary 10,000 pounds within a year.

After blazing a trail into the almost mpenetrable forest and subduing the woodlands with axe and ox team, they were relieved they could keep their ands. *A brief history of the Mennonites n Ontario* by L. J. Burkholder, 1835, does not mention any direct confrontation with the Indians, and he does not say if the Mennonite settlers were aware of the means by which the native Canadians had been stripped of their ancestral hunting grounds.

The Russian-German Mennonites who immigrated to Canada in the ten-year period following 1874 also encountered the native Indians. The 8,000 Mennonites who came to Manitoba encountered a population of pure-blood Indians on the western fringe.

By the 1920s, when another great wave of Mennonites moved to Canada, homesteading was on the decline, and thus these newcomers had less contact with the Indians.

Another aspect of Mennonite-Indian relationships is the Mennonite mission work carried on since the late 1800s among North American Indians. The General Conference was the first branch of the Mennonite church to begin such work, says C. Henry Smith. The first such mission was established by S. S. Haury and his wife among Arapahoe Indians in what is now Oklahoma. Later on, stations were set up among the Cheyennes in the same general area and among the Saulteaux in Manitoba, as well as among the Hopis in Arizona.

Several Mennonites are noted as missionaries to North American Indians. Well-known for their research into folklore and languages of the Arapahoe and Cheyenne tribes are H. R. Voth and Rodolphe Petter.

The Mennonite Brethren also began early mission work among Indians, with a joint effort with the Baptists in the year 1894.

Thus Mennonite involvement with the Indians is seen to be of a friendly and evangelizing nature. Indian reactions varied from pillage and murder to peaceful coexistence. And in this time of centennial, we remember that without the Indians' loss of their ancient lands, the Mennonites could not have tilled the soil in a new country which promised them the freedom they sought.

John Nachtigal d. 1970

Lauren Friesen

After red leaves, a wilting
poinsettia, of paint had fallen;
after the sagging depot, aban-
doned by Burlington (the thirties)
had been through the mill; after
the steps no longer tolerated
a step, the bees quit combing
for honey, and your glasses found
no one to read, we remembered.

After the white army wilted
in the heat of the Ukraine,
among fields of Turkey Red
wheat, you deserted the old guard
to be counted in the new world.
Before the dust bowl spilled
you drifted into town, a leftover
from the motherland. Your hives,
your hammer saw your sleep haunted
by Stalin's delight with deserters.

After the final caboose left
the hobos railed the heat,
their fortunes tied to the tracks,
and shuffled on. You remained,
invested the depot with nobility,
chopped wood. In a small town
the cold was confining. Your company
was a potbelly stove and a nail
wearing your hat. We remembered
Count Tolstoy, his washbasin, his stand.

People with a built-in motor

Cornelius Krahn

THE MENNONITES originated nearly 450 years ago in two countries, Switzerland and the Netherlands. Under "normal" conditions they probably would have become an integral part of their respective countries and not been scattered into some forty countries as their descendants were. This did not happen because their religious views differed too much from those of the countries in which they originated.

In Switzerland the Reformed Church would not tolerate any deviation, and hence the Mennonites of this country were persecuted and spread into neighboring countries, France, Germany, Austria, and ultimately to Pennsylvania and Russia.

From the Netherlands to Danzig. In the Netherlands the Mennonite movement starting in 1530 preceded the establishment of the Reformed Church and suffered persecution under the rule of the Catholic-Spanish occupation. Thousands of Anabaptist martyrs died for their faith in the Netherlands and Switzerland. When at the end of the sixteenth century the Netherlands was freed from the Spanish occupation and the Reformed Church became the state church, punishment by death for the sake of the faith was stopped.

Mennonites of the Netherlands were gradually tolerated and became a significant part of the cultural and economic life during the Dutch Golden Age. Consequently migrations for the sake of the faith ceased by the end of the sixteenth century.

However, prior to this, a large number of Dutch Anabaptists settled in the Danzig area on the banks of the Vistula River, which at times was a free city. Here they continued their skills in draining the swamps and pursuing industries such as lace making.

They retained their basic Anabaptist beliefs and the Dutch language and culture for over 200 years. This was about the time when military conscription and other hardships caused some to look for other places of settlement. When the land along the banks of the Vistula River reaching into Poland was occupied, they followed the invitation of Catherine II to come to the steppes of the Ukraine and to settle on the banks of the Dnieper River. The first settlers arrived in 1788 and were followed by numerous groups coming on wagon or by boat to the southern Ukraine.

From Vistula to the Dnieper. The Mennonites coming to Russia from West Prussia and Poland were given guarantees that they would have the opportunity to settle in compact villages, have their own schools and government, and be exempted from military service forever. They were also given financial aid and surplus for generations to come. This was paradise regained, in a way. On the other hand, they experienced great hardships because of the entirely different conditions under which they settled and because most of them were poor. The more prosperous in West Prussia took a "wait and see" attitude.

Between 1800 and 1850 the large Molotschna settlement was established southeast of the earliest Chortitza settlement on the Dnieper River. This settlement achieved a greater prosperity in a shorter time because most of them had farming experience, some savings, and the possibility of learning from those who had come earlier.

By the middle of the nineteenth century, all land reserved for the Mennonites was not only occupied, but one-third of the Mennonite population was "landless," living in a subvillage (ghetto) at the end of each village.

Ultimately a sense of responsibility was aroused and fostered so that the "mother" settlements of Chortitza and Molotschna established funds, or "land banks," to raise money for the purchase of land from large estate owners for the establishment of "daughter" settlements which soon spread into faraway provinces of the large Russian empire, even into the Volga area and Siberia.

The migration to North America. One feature became a built-in characteristic of the Mennonites, not only in Russia but up to a point in every country with the exception of the Netherlands. This was a merging of basic Mennonite beliefs with their ethnic and linguistic traditions. The Mennonites of Russia had originally been Anabaptists with the Dutch language and culture, which they retained in West Prussia for over 200
years. At the time when the transfer
the High German language in chu
and school and the Low German dial
in the daily life had been nearly co
pleted, they moved to Russia. The r
sons for the migration were their unw
ingness to become totally assimila
into the environment and to take
arms or to do any kind of service und
the military establishment.

By 1870 conditions in Russia pos
the same problems they had experienc
in West Prussia. There was a move
make the approximately 1½ million G
mans into full-fledged citizens of t
country. The 60,000 Mennonites of R
sia and other German-speaking Russi
citizens faced this challenge. Briefly
was twofold. Their private independ
schools were to become subject to t
general Russian department of educati
This would mean not only the introdu
tion of the Russian language into t
schools as a second language next
German, but also an adjustment of t
curriculum to the educational standar
of Russia. For the more progressiv
or adjusted, Mennonites this did not po
a particular problem. For others it di
All were alarmed by the possibility
getting involved in war efforts at t
time of the impending passing of a ge
eral conscription law. Delegations
Petersburg were soon assured that Me
nonites would be given an opportuni
to do alternative service when the co
scription law would become effective.

A delegation of twelve, representin
all Mennonites in Russia, Poland, a
West Prussia, was sent to investiga
settlement possibilities in the prair
states and provinces in 1872. They r
turned with favorable reports. The r
sult was that about one-third of t
Mennonites of the Ukraine went to Nor
America in 1873-80. They were join
by a large number of Mennonites fro
Polish Russia and some from West Pru
sia, making a total of about 18,000.

The more conservative Bergthal, Fürs
enland, and Chortitza Mennonites, abo
8,000 in number, chose Manitoba. T
largest number of the others went
Kansas.

By the time of World War I, it b
came apparent that the total exemptio
from military obligations and the mai
taining of a pure linguistic and cultur
heritage could not be maintained as a
ticipated. As a result, a large numb
of the Manitoba Mennonites moved t
Mexico and Paraguay. The acculturatio
process for the remaining was a rapi
one in the land of the "melting pot."

NEWS

Three areas begin centennial observances

The Mennonites in Manitoba, Kansas, and South Dakota are arranging a variety of activities this year to commemorate the one hundredth anniversary of the coming of the first Mennonite settlers from Russia.

Some of the events will have a naional, and even an international, flavor. A folk opera entitled *The bridge,* written especially for the Manitoba celebration by Esther Wiebe and Diana Brandt of Winnipeg, will be presented n several communities throughout the province before it goes to St. Catharines, Ontario, to be performed at the General Conference's triennial sessions.

In Kansas, a drama which is being written by Urie Bender, will be presented at an historic joint meeting of several district conferences in Wichita. Negotiations are under way to try to arrange an exchange of the opera and he drama between the Kansas and Manioba groups.

Kansas events. An inter-Mennonite centennial committee has been active in Kansas since 1970. It serves as a clearnghouse and coordinating body for the many local celebrations which are being scheduled throughout the state. It has also been arranging study conferences and workshops on historical themes.

A committee with representatives from Bethel, Hesston, and Tabor colleges is ponsoring the drama which Urie Bender s writing.

The key event of the anniversary celebrations in Kansas will occur October 1-13 in Wichita's Century II convention center. The premiere performance of the Bender drama is scheduled for those days. Additionally there will be a muical involving the three Mennonite coleges in the state, an art festival, a concert by the 500-voice Mennonite Men's Choir, an exhibition of quilts, a worhip service, and the annual business essions of at least two conferences.

Local observances will be held in Goesel, Hillsboro, Moundridge, and other ommunities during July and August.

Manitoba plans. The province's first observance in 1974 was scheduled for February 14 and 15. A hymn-singing ervice was held in Winnipeg's concert hall those two evenings. The 4,500 free tickets to this benefit event for the Mennonite Central Committee were snapped up within days after it was announced. Although several choirs were to be present to sing one or two songs each, most of the program was devoted to congregational singing.

During mid-July the folk opera by Esther Wiebe and Diana Brandt will be presented in five communities.

The main gathering of Manitoba's Mennonites will occur Sunday, July 28, in the 11,000-seat Winnipeg Arena. Most of the speakers at both the morning and afternoon services will be well-known descendants of the Mennonites who came to Manitoba during the 1870s.

Other major musical events scheduled for the year include four presentations of the *Martyrs' mirror* oratorio April 4-7 in three communities, a performance of a specially commissioned piano concerto October 16, and an organ recital on December 28.

An anthology committee is gathering materials for a book. It will contain some of the Manitoba Mennonites' best writings of the past as well as some original materials written especially for this occasion.

History of Canadian Mennonites. Release of the first volume of a two-volume history of Mennonites in Canada has been timed to coincide with the centennial. The history project, which is being spearheaded by the Ontario and Manitoba Mennonite historical societies, has received substantial financial support from several conferences and also MCC (Canada).

The first volume will cover the period from the coming of the first Manitoba Mennonites to Canada to 1920. Frank H. Epp is the project's general editor.

South Dakota activities. The Low German, Swiss-German, and Hutterisch groups in the Freeman area are all planning programs and activities which deal with their unique histories. The observances began with the teaching of a class in the cooking of ethnic foods at Freeman Junior College.

Special speakers, including Gerhard Lohrenz of Winnipeg, John A. Hostetler of Philadelphia, and Jan Gleysteen of Scottdale, Pennsylvania, will be making presentations at various times during the year.

A book on the story of the Swiss-Germans in South Dakota is being published, a musical is being written for presentation during special celebration days July 4-7, and a memorial marker will be erected at Yankton, South Dakota, which is the place to which the railroad brought the new settlers in 1874.

Peace Assembly will focus on nationalism

The MCC Peace Section and the newly formed Peace and Social Concerns Committee of the MCC (Canada) will sponsor a peace assembly in Winnipeg, Manitoba, March 29-30. The assembly will deal with nationalism and internationalism, especially as these relate to Canadian and United States relationships.

Sessions open Friday evening with lectures by John Redekop, faculty member of Wilfred Laurier University, Waterloo, Ontario, and David Schroeder, acting president of Canadian Mennonite Bible College, Winnipeg.

Saturday morning lectures and discussions will deal with the church as a transnational body and focus on the role of Mennonite and Brethren in Christ in the United States and Canada.

Small groups in the afternoon will discuss the availability, production, and distribution of energy and food, United States investments in Canada, Canadian investments in United States, amnesty and United States war resisters in Canada, immigration policies, literature and the arts, the education braindrain, and how the United States media invade Canada. The concluding Saturday evening session will try to go beyond nationalism to interdependence.

Everyone is invited to attend this sixth peace assembly. Persons planning to attend should contact the MCC (Canada) Peace and Social Concerns Committee, 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8, or the MCC Peace Section, 21 South 12th St., Akron, Pennsylvania 17501.

The Commission on Home Ministries

Conference boards evaluate, expand programs

New programs in such areas as voluntary service, overseas mission, and publications topped the agendas of the commissions and boards of the General Conference Mennonite Church, meeting February 4-8 in Winnipeg, Manitoba.

The expansion in some areas was made possible by a 1973 income of more than 12 percent over budget, which left all commissions and the seminary with cash balances at the end of the year. The General Board set a 1974 overall budget of $2,436,481, about 13 percent over last year's budget, but approximately the same as receipts.

The large increase was made over mild protests of the Division of Administration, which had recommended a 10 percent budget increase in light of the unpredictability of 1974 economics in Canada and the U.S.

The new budgets and percentages of increase are Commission on Overseas Mission, $1,647,122, twelve percent; Commission on Home Ministries, $417,309, thirteen percent; Commission on Education, $164,450, fifteen percent; and Mennonite Biblical Seminary, $207,600, twenty percent.

Women's concerns

Representation of women on the commissions and the seminary board was written into the conference's bylaws for the first time. The General Board agreed without a dissenting vote to provide for one voting member on each of the three commissions and the seminary board to be appointed by the Women's Missionary Association for one triennium. WMA appointed Margaret Ewert to COM, Lora Oyer to COE, and Helen Kruger to the seminary board. Martha Nickel and Joyce Shutt had already been serving as WMA representatives with vote on CHM. Only COM and COE have non-WMA women members.

The General Board, however, failed to act on another proposed amendment, which would have required at least one-third of the commission and board members elected at the General Conference next August to be women. The proposal, which had come from an ad hoc group at the MCC Peace Assembly in November, did not get support from the WMA executive council, which felt the constitutional amendment would be defeated at the General Conference anyway. Some also felt that the occasion for the recommendation was no longer as pressing since WMA's recognition by the conference structures.

The motion from the executive committee for adoption of the amendment died for lack of a second. It was noted that the recommendation had influenced and speeded the approval of WMA appointees to the commissions.

The Women's Missionary Association executive council met before, instead of during, commission meetings for the first time. Money was allocated to a new WMA magazine, called *Window to mission*, and wheels were set in motion to change the name of the organization. The executive council will bring to the WMA meeting at General Conference a proposal to change its name to Women in Mission. The council is also recommending that women in the Canadian Conference be represented by two women instead of one on the executive council. Each of the five U.S. districts has one representative.

Total budget for WMA is $137,000, most of which is given to the budgets of the commissions and the seminary.

One new project this year gives $5,000 to the Commission on Education to he it hire a half-time staff person to ser for two years in education about wome and men's roles. The person would gat and publicize resources on the subj and also lead congregational worksho

COE, in approving such a staff positi left open the possibility that such a p son, probably a woman, would also ha half-time responsibilities in adult Chr tian education.

The Commission on Home Ministri which called a consultation on the r of women in the church last fall, al took up the women's issue. The comm sion is allocating $1,000 for education action in this area under the departme of peace and social concerns.

Mennonite Central Committee relationships

The General Board adopted seve procedural guidelines regarding reco mendations from the MCC self-stu meeting last November. The board firmed the scope of responsibilities f MCC outlined in the self-study findin committee report, endorsed the calli of a major review of inter-Mennoni cooperation next fall, and recommende some exploratory moves concerning M restructure.

These included (1) asking the Hom Ministries Council, an inter-Mennoni group, to survey all domestic inter-Me nonite cooperation; (2) exploring the po sibility of an MCC (U.S.) to work wi domestic inter-Mennonite programs; an (3) urging the maintenance of stron ties between MCC and conference-lev structures rather than primarily betwee MCC and congregations.

A special meeting of General Confe

he Commission on Education

ence MCC representatives and the Gen- eral Conference executive committee will meet before the August General Board meeting to explore structural options for MCC (U.S.).

The MCC Peace Section is already try- ng to separate U.S. from international unctions in the Akron, Pennsylvania, office. The Commission on Home Minis- ries gave general assent to a proposal which the Peace Section passed last year, ecognizing the development of an MCC Canada) peace and social concerns com- nittee and offering to consult with this committee on the proper organizational orm for joint work.

U.S.-Canadian relationships

Since Council of Commissions was in Winnipeg instead of Newton, as it usually s in February, U.S. commission mem- ers were more sensitive to this issue and o the "Americanisms" in their speech.

The General Board devoted almost two hours on the subject of Canadian-U.S. elationships within the General Confer- nce and invited a few Canadian Confer- nce leaders to its meeting. No motions were made or actions taken, and the ses- ion ended with reaffirmations that Men- nonites from the U.S. and Canada need ach other to maintain Mennonite iden- ity over national identity.

The issue also came up in commission meetings. CHM again discussed whether o start new voluntary service units in Canada, with MCC or separately. COM ongratulated itself on the increased giv- ng from Canadian constituents, and one bserver at the meeting even suggested hat the entire COM administrative office e moved to Canada. COE reported favor- ble response to Cornelia Lehn's semes- er of teaching at Canadian Mennonite ible College and directing workshops round Winnipeg last fall. *Lois Barrett anzen*

COE will publish historical books

The Commission on Education approved several new publishing ventures focusing on the historical interest of Mennonites during 1974-75.

S. F. Pannabecker's manuscript on the history of the General Conference Mennonite Church will be published and will probably be available in early 1975.

C. Henry Smith's *Story of the Mennonites* will be reprinted this year with minor revisions plus an additional chapter bringing the history up to date. COE will hire a person for a special three-months assignment to write this chapter.

Also planned are two filmstrips on Mennonite history which could be used by congregations in church membership classes. One filmstrip would concern the beginnings of the Mennonites and would be usable by all Mennonite groups. The second would deal with Mennonites today. Both will probably be prepared by Jan Gleysteen of Scottdale, Pennsylvania, who has taken many slides of historical sites in Europe.

Frank Ward, COE executive secretary, reported that another regular publishing venture—the quarterly youth and adult Bible study guides—will enter a new phase of cooperation with Mennonite Publishing House in Scottdale. Both denominations have been using joint manuscripts since 1972 but have been printing separately with different formats.

Beginning in the fall of 1974, all youth Bible study guides will be printed in Newton, Kansas, with Loris Habegger of COE as editor. All adult Bible study guides will be printed in Scottdale, with Laurence Martin of Mennonite Publishing House as editor. Each publisher will use its own format.

Suggestions came from the Department of Higher Education and the Department of Christian Education for additional staff. DHE wanted a full-time person; Robert Kreider, who has carried one-fourth-time and one-third-time assignments in this area for the past two years, will resign next fall. DCE was asking for someone half-time in the area of women's concerns and a half-time position in adult Christian education, doing some of what the executive secretary is now doing.

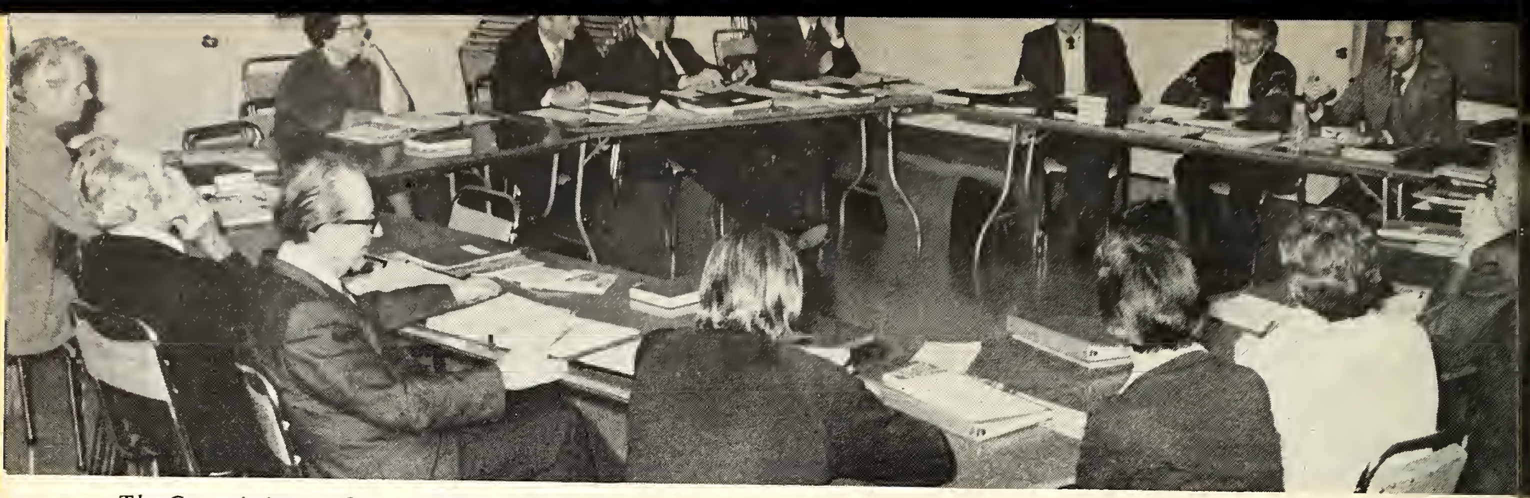
The half-time position in the area of women's and men's roles in church and society was approved, but the commission decided that the rest of staff needs should be further discussed by the commission's executive committee and department chairmen. Some objections had been raised to adding more Newton staff.

A full evening was given to sharing information and receiving feedback about the Anabaptist Curriculum Project, a new graded church school curriculum being planned by the General Conference Mennonite Church, Mennonite Church, Brethren in Christ Church, and Church of the Brethren. A number of people from the Winnipeg area attended this session and gave suggestions for the graded series, to be ready in 1977.

The editorial committee for the curriculum is seeking ideas from congregations on how the Bible should be viewed in the new material, the title, the relationship of the Sunday school to the home, teacher training, and what it would mean to take the church seriously as the center of Christian education.

COE staff members reported that they were involved in about forty workshops during the past year, and a number of films on new approaches to Christian education were purchased.

Reports on the Mennonite Biblical Seminary board and the Division of Administration meetings will appear in the March 5 issue of The Mennonite.



The Commission on Overseas Mission

COM plans expansion of mission work

The Commission on Overseas Mission rejoiced over its first year out of debt in many years and agreed to recommend to the General Conference next August that at least thirty new missionaries be sent out during the next three years and that the commission explore new work in three or four new areas during that period.

The commission added $30,000 to the budget to explore new work in Asia, Latin America, and in southern Africa, the latter with Africa Inter-Mennonite Mission.

Specific recommendations will come to the General Board and COM in 1975.

Howard Habegger, COM executive secretary, told the commission that the conference needs new mission frontiers to enliven mission interest among its people. Except for two persons sent to Lesotho last year, COM has not begun work in a new country since 1954.

One of the countries in which the General Conference mission board has worked longest—India—received major attention at the commission meeting.

A four-member delegation of staff and commission members spent five weeks in India last fall and hammered out a series of agreements with both the mission conference and the Bharatiya Mennonite Church Conference.

The decisions basically affirm that the church and COM will henceforth relate to each other directly rather than through the mission conference.

Among the individual items approved were the following:

—cooperation of COM and the India church conference in evangelism.

—continuation of a COM missionary presence in India at the invitation of the church conference.

—transfer of the Christian nurture and literature boards and their COM subsidies from the mission conference to the church conference.

—incorporation of the hospitals at Jagdeeshpur and Champa under the Indian-based Emmanuel Hospital Association.

—the giving of high priority to leadership training. The India church conference has selected Muhendra Kumar, pastor of the Korba Mennonite Church, to study in North America for a year under the COM Overseas Churchmen Study-Service Abroad program.

The commission also agreed on no further expansion of the mission schools and hospitals in India and no increase in subsidies. However, commission members did not endorse a plan to reduce subsidies to schools beginning in 1975.

The commission also gave major attention to Mexico, COM's closest area of work.

COM staff had considered asking the commission to send a delegation to Mexico this year, but details are yet to be worked out with the Mexico churches and the missionaries. The matter will be discussed again this spring at the commission retreat.

Financial and other relationships with Mexico are different from those with any other country in which COM works. Some funding comes directly from missionaries' friends and congregations in southern Manitoba. Some have suggested that the Mexico program might be assumed by the Conference of Mennonites in Canada, but that idea has not received too much support.

A delegation from Africa Inter-Mennonite Mission, in which COM cooperates, will be going to Zaire and southern Africa during 1974.

Howard Habegger, COM executive secretary, and Elmer Neufeld, COM chairman, were named as General Conferen representatives to the delegation. Th other two members will be Andrew Ru of the Evangelical Mennonite Chur and Art Janz of the Evangelical Menn nite Brethren Church.

The delegation, to be in Africa Jun 2 to July 3, will need to renegotia many parts of the church-mission fusio agreement of 1971, Reuben Short, AIM executive secretary, reported to CO

Funding has been a major source sensitivity and irritation.

He said the Zaire Mennonite Church overspending its budget, and AIMM doe not intend to cover the deficit. Mr. Sho felt that the Zaire church's move la year to join the World Council of Churches might have been related to the church financial problems.

Some of the Zaire Government's restrictions on churches have been lifte such as the limitations on public gatherings. However, bans of religious broadcasting and publication continue.

Another report was brought to th commission by James Kratz of the Mennonite Board of Missions (Mennonit Church) on that board's joint work wit COM in Bolivia. The two North America mission agencies work behind the scene with the Argentine Mennonite Missio committee. Jose and Sole Godoy ar working in five villages under the direction of the Argentine Church, with som funds from North America. The questio now is whether a North American missionary might be sent to work with th Godoys.

In other action, COM:

—approved a revised missionary polic manual.

—interviewed six couples as missionar candidates. Four are scheduled to go t southern Africa, Colombia, and India pending receipt of official invitations fro these countries and visa clearance.

HM responds to Northern
heyenne coal-mining issues

he Commission on Home Ministries
ive financial and moral support to the
gal efforts of the Northern Cheyenne
ibal council to cancel coal strip mining
ı their Montana reservation.

Patricia Little Wolf of Busby, Mon-
na, secretary of the Mennonite Indian
eaders Council, brought information
fore CHM about the tribe's petition
U.S. Secretary of the Interior Rogers
orton and brought a request for funds
om the tribal council.

The commission approved a $2,000
ant to the Northern Cheyenne tribal
uncil and asked for additional funds
r this purpose from Mennonite Central
ommittee, from the General Conference
nstituency, and through the efforts of
e CHM poverty consultant.

About half the Northern Cheyenne
servation has been signed over for
al leases and prospecting at the urging
the U.S. Bureau of Indian Affairs
thout giving the tribe adequate infor-
ation, say the Northern Cheyennes.
rge-scale strip mining by white-owned
mpanies could destroy not only the
nd but the tribe's whole way of life.

The commission also approved a state-
ent of support which will be sent to
e secretary of the interior and could
used to help get more funds or re-
itten as a friend-of-the-court brief.

The Commission on Home Ministries
s workers in four Mennonite churches
. the Northern Cheyenne reservation.

Concerns were expressed about speed-
g the process of self-determination for
dian congregations. The commission
cided that all its funds for workers
Indian ministries should be channeled
rough the Indian congregations in the
ture. Some workers now receive sup-
rt directly from CHM. CHM agreed
at the Mennonite Indian Leaders Coun-
, composed of one representative from
ch of the twelve Indian churches,
ould be the primary reference council
r Indian ministries.

Expansion of the program is also pos-
le; the commission authorized a feasi-
ity study of new urban Indian minis-
es.

Funds have been set aside for this,
t no additional staff.

Changes in the voluntary service pro-
am, however, will require at least two
ditional staff persons, although some
these may be on a voluntary service
el of financial support.

All processing and recruiting of voluntary service applicants will be transferred from the central personnel office to CHM, plus some other general personnel functions. In addition, the VS office will hire an associate director and bring the position of coordinator of summer service and orientations from half time to full time.

Signals are still not clear on whether or how to start new voluntary service units in Canada—with or without Mennonite Central Committee—but the CHM executive committee was asked to work on possible CHM - MCC structures in VS before going to an inter-Mennonite consultation on voluntary service in June.

The action to decentralize the personnel office was seen by some as a hindrance to inter-Mennonite cooperation, particularly in relation to MCC VS.

More staff will also be hired in the area of congregational mission. Palmer Becker, executive secretary, has carried some of this responsibility but will now devote full time to administration. Another half-time person will be hired to lead the nine primary consultants in congregational goal setting.

CHM approved extended cooperation among three Mennonite communications departments—General Conference Mennonite, Mennonite, and Mennonite Brethren—in an Inter-Mennonite Media Board. With official acceptance from the other two groups, negotiations would begin toward forming a new mass media services department with representation from all three conferences, or including representatives of General Conference's Faith and Life Radio and Television and the Mennonite Brethren Board of Mass Media on the board of Mennonite Broadcasts, Inc.

CHM also:

—approved the presentation of MCC Peace Section statement on amnesty at the General Conference sessions.

—heard the report of a family life task force convened in Winnipeg, but postponed action.

—heard the report of David Whitermore on church planting. He stated the need for working together with districts and already-established congregations and in affirming groups that begin spontaneously.

—asked Harold Regier, secretary for peace and social concerns, to continue women's concerns as a part of CHM agenda.

—said Weldon Nisly, poverty consultant/grantsman, should work primarily on poverty grants and give only marginal time to helping other CHM staff members secure grants.

—authorized an evaluation team to visit CHM work in Gulfport, Mississippi, this year to look at building needs and future program.

—drew up a rough draft of a purpose statement for CHM. The statement for the 1974-77 triennium continues the "living, active congregations" theme and adds the phrase "walking in the way of Jesus." It asks for affirmation and expression of the varied gifts within congregations and the extension of a caring, confronting, healing ministry to persons and structures in communities and in the world.

Participants invited for second Project Teach

Two Mennonite denominations and two Mennonite colleges are cosponsoring a week of training for church school teachers for the second year.

Called Project Teach, the training sessions will take place March 25-29 at Hesston College, Hesston, Kansas. They are a cooperative venture of Hesston and Bethel colleges, the Commission on Education of the General Conference Mennonite Church, and the Mennonite Board of Congregational Ministries.

The learning experience is designed to deepen the teacher's commitment to Christ through Bible study and worship experiences, help teachers understand children and the teaching task, develop skills in using the Mennonite curriculum, involve teachers in the creative teaching process, and make college resources available to congregations.

Paritcipants will divide into "homerooms" according to the age-group they teach: nursery, kindergarten, primary, lower junior, junior, junior high, or youth/adult.

Additional joint sessions will discuss "How to study the Bible," led by Marion Bontrager; "The development of the person," led by Philip Osborne; and "Anabaptist history," led by Alvin Beachy.

Tuition plus board and room at Hesston College is $80. Congregations are encouraged to pay this amount for their teachers. Some subsidy is available for congregations unable to meet this expense.

Codirectors are John Lederach and Alvin Beachy.

Applications should be sent by March 1 to Cornelia Lehn, coordinator, Project Teach, Box 347, Newton, Kansas 67114.

LETTERS

The great plumb line

Dear Editor: The reprint of the letter from Walter Ortman (January 15 issue) is unfortunate because it no doubt speaks for other people, too. This letter is an illustration of civil religion that mixes a narrow kind of nationalism with a selective Christianity and sees itself ordained of God to bless and protect the political system in power.

I regret the necessity of speaking to the issues raised in this letter. A discussion of the moral and spiritual issues involved can easily be misconstrued as partisan politics when such idolatry is called into judgment.

I agree with the statement that we are all sons of Adam, in our sinful nature. However, I refuse to blame the forces of evil for the escalating corruption and deceit that we have witnessed at the highest levels of government. The forces of evil have found a lot of ready human help.

Indeed we are facing a "crisis of faithlessness" on the part of our people, but in a different way. Our nation has been far too apathetic and bored with the moral implications of all that Watergate includes. As long as our economy is thriving and the energy crisis doesn't get too bad, who cares about Watergate? Prosperity is all that matters. Faith has been tragically misplaced.

We need to be reminded that we as a nation tolerated our war making in Vietnam and neighboring countries until our economy began to flounder. The hundreds of thousands of human casualties (most of them civilians) of our military operations are easily shrugged off. The one sacred cow that must not be harmed is our comfortable standard of living. The idolatry of Christianity is far worse before God than any in heathendom.

The premise of an honorable peace in Vietnam cannot stand. Anyone who is aware of what is happening there today will be careful not to speak of peace. The Bible thoroughly condemns false proclamations of peace. Could it be that Watergate actually began with Vietnam? From the perpetual cover-up and deceit of our war-making policy, it was a short step to Watergate. A whole decade of foreign policy stands under judgment.

The dismissal of prosecutor Cox (and the attorney general) cannot be so glibly dismissed. They were well qualified, professional, and respected in their work. The greatest casualty of their dismissal was the loss of credibility. No amount of pious pronouncements by the civil religionists can restore that credibility. It must be earned.

I cannot agree that Watergate is the product of a liberal press. Why blame the messengers for the bad news? It takes great courage to face the severe criticism of the people who covet power and those who pronounce blessings on them.

Neither is Watergate and the talk of impeachment the product of "liberal politicians." The people in Congress have tried to avoid this situation as long as possible. They are facing one of the gravest decisions in the history of our nation. They need our prayers for divine wisdom and courage as much, or more, than the president.

Yes, liberal theologians with their "God is dead" theology have taken their toll. But religious people who try to justify and perpetuate a corrupt administration are doing even more to undermine faith in God.

America is a great nation. I have confidence and I pray that we will eventually overcome all that Watergate has come to mean. Healing and restoration can eventually take place. But first, the source of infection will have to be dealt with. We can't go on pretending the problem isn't there, while we mire deeper in it.

This does not mean that impeachment is the only solution. The Christian answer is confession and repentance, and eventually forgiveness and restoration. There is mercy with the Lord, and perhaps even in the halls of Congress, if there is a willingness to ask for forgiveness.

I sincerely hope that our president can be forgiven and restored to the place of honor and blessing. If he really "leveled" with us, most people would graciously forgive him. Cover-up never works. "He who covers his sins shall not prosper."

God is able to make all things new, even our president. It can be Richard M. Nixon, or it can be someone e. It depends upon whether he deals trea- erously with God, as he often deals w h men.

If we continue to ignore the gr t plumb line of history (Amos 7:7-8), o amount of prayer can change the cou e of events. The wheels of justice gr d slowly, but they grind exceedingly fin

No doubt some people will say I h e prejudged our president. The extent f his compliance with the scandals rela d to Watergate is not yet fully known. e point at which he can be judged is e evasive tactics he uses in dealing w h problems of national and world imp- tance, as well as in his own priv e affairs.

It is not for me (or anyone else) o predict or manipulate the outcome f this crisis. I only pray that God's w l may be done, and that God alone m y be glorified. *Vernon Lohrentz, Freem , S. D. 57029* Jan. 5

Descendants sought

Dear Editor: Years ago I started o trace back the following Mennonite fa- ilies: Thiessen, Heidebrecht, Bench, a d Mekelburger. I do not have contacts w h the Mennonites in the U.S. I wo l appreciate help in locating the desce- ants of the following persons:

1. Jakob *Friesen,* born 1775 in W t Prussia, married on April 19, 1799, Maria Thiessen, who was born April , 1764, at Lakenwald, West Prussia. Th r children were Elisabeth (born March , 1800, in West Prussia), and Jacob a d Peter (born 1804 and 1807 in Russia

2. Peter *Thiessen* (born May 26, 18 , Russia), Katharina (February 2, 183 , Abraham (November 1, 1838), An (April 5, 1841), Margarete (Febru 11, 1849), Johann (June 25, 1852), a d Sara (April 25, 1855). It is proba e that most of them emigrated from R sia to North America in 1870.

3. Johann *Thimm* (January 2, 18 , West Prussia), Franz (August 22, 184 , Elisabeth (February 13, 1848), Mar rethe (August 1, 1850), Agathe (Ja uary 25, 1853), and Heinrich (May , 1856). They emigrated to North Ame ca from West Prussia in 1870. *Herma Thiessen, 3167 Burgdorf, Breslauer S . 3, Westdeutschland* Dec.

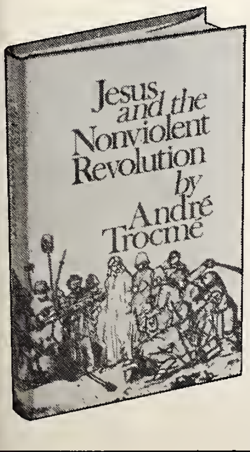
Why had we come?

lmer F. Suderman

e sat in our poor sod houses,
wo feet deep in the ground,
e walls and floors of mud,
e roof of long reed grass
at reached into the prairie.
he winds were very strong,
verything dry and withered.
was afraid.
ould Mennonites make a living
ere or not?
thought of the poor with their
hildren.
e had no provisions,
o friend in the world;
e winter was at our door.
e needed homes and plows
nd seed
nd everything was high in price.
ome of our people were old,
eak, and sick.

Why had we left Russia?
The future seemed very gloomy
with only dust and haunted wind
to keep us company.
Wind and dust, heat and fears,
grass and sky, gloom and tears.

But we made our little do
and we came through.
I am old now and will soon
leave this world.
I am still afraid of the future.
I pity the next generation.
They will no longer learn
to ride with oxen
or plow with the hand plow.
They will buy tractors
and automobiles and build
fancy houses and go deep in debt.



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COVER
View of the inside of one of the Mennonite immigrant houses in Kansas featuring all the activities taking place in such a center.

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After 100 years: A wider view

As Paul Erb shows in his article, one of the happy aspects of the history of Mennonite migrations is the way Mennonites already in the U.S. and Canada helped the newcomers. There were many other immigrants and it may be asked why they did not help these also. And there were many other people in the world with a variety of needs. Why did they not help these?

But this is ridiculous. We can only be expected to help people we know. There is a limit to how far one can stretch his concerns. And the world view of 100 years ago was more limited than ours today. News of the world was slow and seanty. Transportation was the same.

We have learned a lot in the last 100 years about the possibilities of helpfulness. Mennonites are now scattered around the world, and wherever they are we may do them good. And having brothers and sisters in the church throughout the world extends our vision of neighborhood.

Having a wider view widens our opportunities and responsibilities. For example, Mennonite Central Committee recently pondered the shortage of food in the world and asked what Mennonites can do about it. One concrete proposal is for every Mennonite family to survey its food budget and reduce it by 10 percent to save food and money for the hungry.

This is our new opportunity. One hundred years ago we were called to help our Russian brothers and sisters. Now we are called to help the world. Are we open to this new opportunity?

Daniel Hertzler

The minuteness of a mere century

When the Mennonites came to North America from Russia a century ago, they moved onto lands in Manitoba and Kansas from which the native peoples had only recently been pushed. That is a fact. How do the descendants of those immigrants now take that fact into account as they prepare to celebrate the conclusion of their first hundred years on this continent?

Do they ignore this historic reality, focusing rather on the countless pleasant things that have happened in the intervening century? Or, do they acknowledge their complicity, albeit unwitting, in displacing the Indians and benefiting from their misfortunes?

The mistaken notion seems to be afoot that celebration concentrates blindly on the happy occasions. Not so. Mistakes can be admitted and rectified without building up an unhealthy backlog of guilt. The celebration will in fact be incomplete if the celebrants' errors and insensitivities are not confessed and corrected.

Henry J. Gerbrandt, executive secretary of the Conference of Mennonites in Canada and a descendant of the 1874 settlers, reminds his people that they should keep at least one eye on the future as they look at the past.

"In the minuteness of a mere century within the timelessness of history," Mr. Gerbrandt says in his annual report, "we should perhaps spend less time celebrating the past century than learning to face the one that lies before us. We admire our forefathers and pay tribute to their pioneering work . . . but the pioneering in this second century will need to move beyond the breaking of the virgin prairies, the building of our traditional villages, and the transplanting of our time-proven institutions into a new world."

"The Mennonite church, driven out of the city in its embryo stages in the sixteenth century," he says, "is completing the cycle and is moving back into the city. It has yet to be proven if it can survive in an urban setting. . . . We must discover a theology of evangelism and mission outreach without compromising our Anabaptist uniqueness.

"We must be actively involved in transcultural faith-sharing activities during this most crucial era of history when the third world peoples have their own recovery of some past cultural values which they lost during the days of colonialism and Christianization.

"We must rediscover new models of life-style and congregational and intercongregational structures. We must learn how to relate meaningfully to other Mennonite bodies and even to the Christians of the larger Protestant and Catholic groups. We must find handles, in keeping with our faith and character, to be the salt of the earth and the light of the world." *Larry Kehler*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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The temptations of Big Bear

A review of Rudy Wiebe's new nove

THIS POWERFUL and outstanding novel is difficult to describe so as to convey its real purpose and strength. It begins somewhat quietly with a meeting between government officials and Indian chiefs at Fort Pitt on the North Saskatchewan River in 1876 to arrange a treaty. The Indians are being persuaded to give up their buffalo hunting, settle on reserves, and learn farming. The style of writing is almost reportorial. The reader is tempted to comment, "Ah, a historical novel." But it is not that.

The story continues. Big Bear, powerful chief of the Plains Cree Indians, refuses to sign the treaty. The reader is made aware of the continuing struggle between the white man and the Indian in an attempt to gain control of the land on the one hand and a desire to retain a free way of life on the other. As the railroad follows the forts, trading posts, and settlers across the prairies, the buffalo disappear and the Indian's natural habitat is destroyed.

The white man, with his better weapons, horses, and more soldiers, gains supremacy, and the Indian is vanquished. Though government spokesmen say the law is for reds and whites, Big Bear acknowledges that "itself, it is white." The reader may be tempted to add to his initial comment, "Yes, a novel of social protest directed to the conscience of the North and readers everywhere." But it is not that either.

Rudy Wiebe has described the novel as a "comment on the past." Yet the power of *The temptations of Big Bear* has its ultimate source in a revolutionary vision of life — a vision of peace and brotherhood, rather than war. Big Bear is confronted by the temptation to bow before the white man and give him his allegiance in exchange for food, protection, and land. His strength to resist this temptation is a vision of peace given him by the Great Spirit. Hasn't the Indian been given "earth and buffalo? Who needs more to breathe than air?" His tribe rejects his vision of peace and fights, along with Poundmaker, son-in-law of Chief Crowfoot, on the side of Louis Riel in the rebellion of 1885. The story follows the events of Big Bear's life, somewhat chronologically, until his death in 1888.

The author admits to writing from a Christian viewpoint. So the question readers of this periodical may ask is whether the novel has a truth that exists independently of the story. What truth does it allude to or explicate? While most writers would maintain that the life of the novel is more important than any explicit teaching, it is clear that Christian concepts have played a considerable part in stirring Rudy Wiebe's imagination and shaping this work.

I hesitate to speak of Chief Big Bear as a Christ-figure, yet he reminds us of Christ and the values associated with him. The novel restates for modern man what is the essential meaning of Christianity in nondogmatic terms through the life, thoughts, visions, acts, and words of a Cree Indian whose view of life differs from his tribesmen. I believe it is an act of courage to choose such a person as the protagonist of a novel.

Although in his early life Big Bear fought as a great warrior and was the terror of his enemies, the Blackfeet, his life changes radically after he receives his vision of peace. He speaks truth and foretells the future, even though neither whites nor Indians recognize his words as such. He becomes a voice, incredible, deep, rich, speaking words that are logical and wise. "Out of a twig he talks a tree." One is reminded of those who said of Christ, "Never man spake like this man."

In the initial episode when Governor Morris attempts to convince Big B r to sign the treaty, offering him to "cho e the place where you wish to live . . . e are brothers," Big Bear, in his respo e, again somewhat similar to the ans r of Christ to Satan's offer of a kingd n, says, "Who can receive land? Fr n whom would he receive it?" Certai y not the white man, for it does not -long to him. "I have never for mys f wanted the earth." He refuses to s n the treaty. Later he does, but only wh his hand.

His followers, dissatisfied with be g held too closely to the letter of the l , which dares their pride, become dissa -fied with the lack of food and re l. The massacre at Frog Lake is the -sult, yet throughout Big Bear takes p no weapon nor daubs war paint on s face. His message is still peace.

After the Indians have been subdu , because he was their leader, like a scapegoat, he is punished by the wh man. Robed in a blanket, a gift from a friend, he gives himself up to his -cusers and faces the final court of ju -ment. The evidence against him is n part contrived and unconvincing. s words before his judges are again re-iniscent of Christ's: "Forgive them, th are hungry and terrified, forgive them" He knows they know not what they e doing.

As Big Bear himself earlier indicat , "If any man has the right to put a ro around another man's neck, some someone will get choked." Six of s followers are hanged for their part i the rebellion. Big Bear is awarded cle-ency and sentenced to three years in e Stony Mountain Penitentiary.

Like Benjy, the idiot in William Fau-ner's *The sound and the fury* (of wh novel I was most reminded as I re this work with its multiple viewpoin rich poetic style, religious imagery, a social consciousness of a past era),

Katie Funk Wiebe

ear is not crucified, but rendered imotent by being put in jail. Here he beomes a carpenter. His voice is silenced.

The disciples were confounded when ey saw their master condemned before em. On this September Friday, Kitty, e of the watchers at Big Bear's trial d one who had learned to know and ve Big Bear intimately while a hostage the Indians during the rebellion, reales at the proceedings that "her enorous certainties had somewhat leaked tween her fingers."

In his ineffectual death in prison, ere is no salvation for his people. His essage has not been accepted. His ople have lost their right to the land. e is a powerless messenger, but he has ovided a standard—a standard of peace d brotherhood: "God who made the orld and all that is in it, from one blood eated every race of men to live over e face of the whole earth. He has fixed e times of their existence and the lim- of their territory, so that they should arch for God, and, it might be, feel ter him, and find him, for in him we e, and move, and have our being" cts 17).

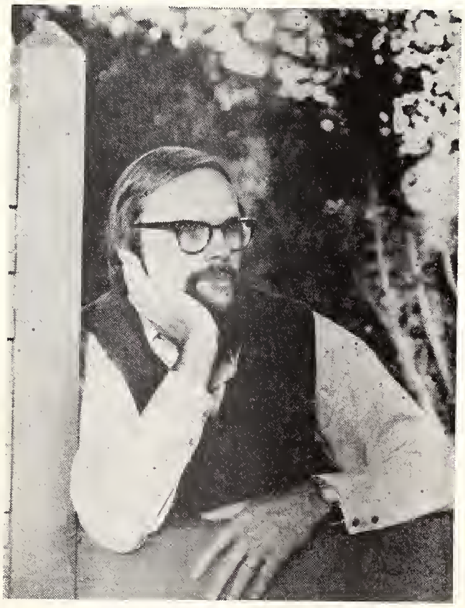
The strengths of this novel are imediately obvious as are some of the aknesses. The essential unity of the ok is the sheer force and passion in presentation of Big Bear in a rich perimental blend of realism and poetry. e form of the novel is decidedly unnventional, merging historical research, orting, philosophizing, poetry, stream consciousness, exposition, and dratic development.

The author explores the resources of rds to arouse the imagination, alough at times the rhetoric may seem obtrude, curtaining the meaning. His tences stream forth in the style and tax of William Faulkner, convoluted, ching one image, turning to another, lding strength until the stream of words becomes a giant waterfall cascading to the ground to unload its burden of meaning. An idea hinted at in one section spirals into full development in the next.

A moving experience is the death of Big Bear as he rides his white pony to the eternity of the Green Grass Hills. I have yet to read of a Christian's dying moments written with such magnitude and grandeur. Surely they die that way also.

Because it is primarily a book about a people who live intimately with nature, it is full of rich natural imagery, encompassing all of the immediate environment and also those aspects of man which are natural to him such as life, death, copulation, birth, and sickness. For some this portrayal may be too realistic.

Rudy Wiebe



The viewpoint is primarily that of the Indian. Therefore, it becomes a new experience to read about scalping from the viewpoint of the man holding the knife, riding a horse on a buffalo hunt, or watching the white man struggle across a river from the consciousness of the Indian.

The novel is not an easy one to read. The narrative line is difficult to follow. The book makes strenuous demands upon the reader, for it attempts to evoke states of mind and feelings rather than to develop a plot.

Much of the story is reflected in the minds and memories of witnesses to the main events. Some of these voices are not distinctive, nor do all the more important characters emerge as strong, memorable people. The large number of characters, many with strange Indian names, remind one of the opening scenes of a Russian novel. The background characters, both Indian and white, are less effectively conceived and presented than Big Bear, who in his role as peacemaker, also is sometimes difficult to identify with emotionally.

To hold the entire book in mind, every detail, every concept, is like trying to remember every piece of a large mosaic. The reader must stand off and take in the whole impression, for a work of art is not required to follow a certain form, to make systematic sense. It shows how things are and perhaps how they should be.

In an aesthetic whole, Rudy Wiebe shows the human condition of a certain period in history which speaks to the present time. The novel is not merely "a slice of life," but an outstanding accomplishment in Canadian publishing and in Mennonite writing.

The temptations of Big Bear *by Rudy Wiebe (McClelland and Stewart, Toronto, 1973. 415 pp., $8.95).*

First Snow on a New Grave

Eldora Boeve

The fresh scar in the earth
Is filling up with snow,
And our bereaved minds,
Perplexed by pain and death,
Are slow to focus,
And lay open too, beneath a cloud.

Purity so soft, so deep,
Obliterates the signs of strife.
In the calmness of this winter's night
It seems too loud to even wonder
Where is now the life we knew?

Grief beyond belief,
And loneliness so new:
These we leave beside the tomb.

Faith in God will cover them,
Mantle as gentle and as warm
As the snow on him we loved.

NEWS

Vote against buying one-third share of school

The Conference of United Mennonite Churches of British Columbia likes its elationship to Columbia Bible Institute, ut it voted strongly against a recommendation at its annual meeting February 8-9 to purchase a one-third interest n the Mennonite Brethren school.

The $350,000 price tag is too high, aid many of the delegates who came rom the provincial conference's twenty ongregations. The proposed figure, which was arrived at by taking one-third f the school's present appraised value, was to be be paid to the British Columia Mennonite Brethren Conference over a five-year period.

Seven delegates pointed out that the uggested transaction to merge the two onferences' ownership in the school would do nothing to resolve its most ressing problem, namely its need for more space. Not only did the school have o turn away thirty to forty prospective tudents last year for lack of space, but t does not have a large enough campus n Clearbrook to construct any additional lassroom or dormitory facilities.

The United Mennonite conference would thus be required to pay not only ne-third of the school's present appraised value, but one-third of any expansion costs, which are imminent and which will be large.

The delegates, after voting against the measure by a margin of three to one, made it clear that they wished to connue to work with the Bible institute nd to pay fully for all the services hich the school renders to students oming from their congregations.

The British Columbia conference osed its own Bible school three years go to enter into a five-year trial arngement with Columbia Bible Institute. The conference made a $60,000 inrest-free loan to CBI to help cover delopment costs. A number of the school's culty come from United Mennonite hurches. And over one quarter of the 4 students enrolled at the school come om General Conference churches. The nited Mennonite conference provides the school with a $40,000 annual subsidy.

The delegates voted favorably on several other money proposals at their meeting in the Eben-Ezer Mennonite Church near Clearbrook. They agreed to hire a full-time conference minister and to begin construction on a $159,000 building at their camp near Hope, British Columbia.

The search will begin immediately for the conference minister. His duties will be to serve as an advisor to the conference's various committees and to coordinate its overall program.

The new building at Camp Squeah will contain a kitchen, a dining area, an assembly room, and guest rooms. The camp committee had a tabletop, cutaway model of the structure available at the meeting for delegates to scrutinize before they voted on it.

A trip to Mexico by two British Columbia couples, the Neil Matthieses and the Rudy Goerzens, was approved for this May. They will help organize a song festival, do youth work and home visitation, and set up some home Bible studies among the Mennonites living near Cuauhtemoc. This contact is to be a follow-up to a visit to Mexico by a Columbia Bible Institute group in 1973.

The conference approved a $158,000 budget for the current year, but none of the costs of the new building at Camp Squeah are included in this amount. The camp committee is seeking to raise funds for this project through other channels, although the money it will need to borrow will be repaid by the conference when the loans become due.

George Nachtigal, Chilliwack, chairman; Dick Rempel, Clearbrook, vice-chairman; and John Derksen, Clearbrook, secretary, were all reelected to the executive. Helmut Penner of Vancouver was elected as the new treasurer.

The guest speaker at the conference was George D. Wiebe of Winnipeg. He made several presentations on the place of worship and music in the life of the church. Sunday, February 10, he led a mass choir at a special Mennonite centennial song festival.

The musical celebration attracted an estimated 2,000 people from all parts of the Fraser Valley. Three regional choirs under the direction of local conductors also sang during the program.
Larry Kehler

MDS units meet in Altona

Over 175 delegates and visitors from various parts of the United States and Canada attended the Mennonite Disaster Service all-unit meeting in Altona, Manitoba, February 8-9.

Regional and unit reports from about forty-eight units in North America were heard at the first day's meeting in the Altona Bergthaler Church. Among the types of activities which were reported on were assisting with harvesting where illness has struck; providing welfare services; cleaning up after floods, earthquakes, fires, and tornadoes; and counseling on television hotlines.

A fellowship banquet that evening was attended by 331 people, including many Altona residents who appreciated the opportunity to meet Mennonites of many varieties from all over the continent. The guest speaker was Vernon Reimer, a native Manitoban who served as MCC director in India for ten years and who is now executive director of MCC (British Columbia).

The second day a panel discussed the pros and cons of service in MDS. Syd Reimer, Manitoba MDS leader, later appeared with about two dozen people who had served with him in Rapid City, South Dakota, in 1972.

The final item of business was the transfer of the international chairmanship from Norman Shenk of Lancaster, Pennsylvania, to Norman Funk of Fresno, California.

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Saskatoon women share Christ at "time out'

Betty Epp

In an interview, Mary Bartel of the Mayfair Mennonite Church in Saskatoon, Saskatchewan, said, "The time seemed right for this idea. It was a door that the Lord opened, and we can't take the credit for all that has happened. It was a matter of following his leading." She was talking about Ladies' Time Out.

A sharing group was formed at the Mayfair Church in November 1970. Mary was quick to add, "The group was actually rather large; there were approximately twenty-five of us and we met in homes. We as Christian women had never experienced such a deep relationship with Christ until we had this sharing experience with one another. Having discovered this type of relationship with Christ and with each other, we wanted to share this faith and joy with our neighbors and with others who might feel the need for this type of fellowship."

After several such meetings, a room in a local restaurant was rented where the women could bring interested friends. At the first meeting, a room for fifty was reserved, but eighty women came.

The group now meets at the new Travelodge Motel at the north end of Saskatoon. The spot is convenient for the Mayfair Church members and also for the many women who attend from out of town. The attendance usually ranges from 150 to 175.

The small group, however, continues to meet weekly in homes for Bible study, prayer and praise, and planning sessions for Ladies' Time Out.

Genevieve Ens and Mary Bartel are the coleaders of the monthly Tuesday morning meetings at the motel. At 9:30 A.M. the women are greeted upon their arrival by a hostess who serves coffee and a roll. The meeting room is equipped with microphones, a good loudspeaker system, and a piano. If more women show up than were expected, folding doors are pushed aside and more tables and coffee are provided. The owner has commented that he wonders just what it is that can make a group of women so happy over a cup of coffee.

Informality is the keynote of the morning. These meetings are interdenominational and many churches are represented. After some singing by the whole group and listening to some smaller groups perform, the women feel at ease.

Barbara Boricke, Miss Saskatoon and second runner-up in the Miss Canada pageant, shared her experience in becoming a Christian at a recent Ladies' Time Out in Saskatoon. To her right are Norman and Mary Bartel. Mary Bartel is a coleader of the monthly coffee and sharing periods at a local motel.

Someone who has been contacted in advance shares how Christ is real to her in her everyday life.

Following this, there is time for spontaneous sharing, and there are always several guests willing to respond. Guest speakers are invited. Last year Carl Ens, a psychology professor from the Kelsey Institute, presented a series of lectures on family relationships. Recently Tina Block, a visitor from Newton, Kansas, spoke on the topic "Bloom where you are planted." At a meeting following, a young mother told of how Tina's talk seemed to have been directed at her and how she now takes time to read to her children and play with them. As a result, she is able to enjoy her young family instead of becoming frustrated by their many demands.

The women felt that just once they would invite their husbands for a Sunda evening Time Out. The men enjoye themselves so much that now three four meetings of this kind are schedule in a year. At their last meeting, early December, the attendance was over 35 Barbara Boricke, who is Miss Saskatoo and who was the second runner-up the Miss Canada pageant, shared son of her joys and tribulations in becor ing a Christian during the past year.

The founding group, after three yea of activities, feels that this project h been very rewarding. After the meeting the women go back to their vario churches, where it is hoped they w continue to work for Christ.

In discussing some of the objectiv of the group, Mary Bartel said, "W must be people-conscious, sensitive the needs in every area of their live Society can be changed by changi lives, and only then do you see the di ference in their way of life. The buil ing of sound relationships should beg with a relationship with Jesus Christ.

"You don't win a person to Chri and just leave him there," added Mar "That's just where it begins. Until individual becomes a disciple maker hi self, your responsibility to him doesr stop. Many Christian women would lil to share their faith, but they don't kno how."

A goal for the future might be to ha some sessions after the meetings whe women might learn how to share the faith in Christ.

"This," said Mary, laughing, "cou get to be an all-day affair!"

Mary summed up the group's philo ophy, "We are all under constructio None of us have arrived at a perfe spiritual level. We are working a growing together and are trying to sensitive to God's leading in our lives

CELEBRATE

Seminary votes on General Board; DA meets

he following articles complete the re- orts on Council of Commissions, which iet February 4-8 in Winnipeg, Mani- ba. Reports on the Commission on ducation, Commission on Overseas Mis- on, Commission on Home Ministries, eneral Board, and Women's Mission- ry Association appeared in the February 6 issue of The Mennonite.

lennonite Biblical Seminary, Elkhart, ndiana, whose budget is set by the Gen- ral Board of the conference, has re- eived representation on that board.

The 1968 constitution made the semi- ary financially part of the conference ructure along with the three commis- ons, but while it gave each commission vo seats on the General Board, it gave one to the seminary.

The General Board in February voted change in the bylaws to allow one vot- g representative from the seminary oard. James Waltner, chairman of the BS board, was appointed to that posi- on.

The seminary's February meeting dur- g Council of Commissions has been parate from the midyear board meeting Goshen Biblical Seminary, with which shares a campus. This year for the st time, Joseph Hertzler, acting presi- ent of the Goshen seminary, attended e MBS February board meeting. The BS board will send a representative to e GBS board in May.

The MBS board accepted revised plans r the new library building and voted to t bids so that construction can begin ext summer. About $125,000 of the BS share of $200,000 is already on hand pledged.

The board heard reports that the Amer- an Association of Theological Schools is extended the seminaries' accredita- on for ten years. This accreditation is ntingent on the two seminaries' re- aining associated.

The seminary has recently finished workshop on contemporary biblical eaching at which 150 persons regis- ed. The board felt this was an indica- n of a new interest in preaching. A newed interest in Christian education is also noted.

The seminary board also met with ecutive secretaries of each of the com- issions to discuss areas in which the minary programs can relate to com- ssion work.

The Division of Administration decided at its February meeting to keep the building at 716-18 Main St., Newton, Kansas, just south of the present central offices.

The building was given to the General Conference last year by Elva Krehbiel Leisy, from whose family other buildings on the corner of Main and Seventh streets have come.

Part of the additional building will be rented for the present, and other parts will be used for Faith and Life Press storage.

This decision by the division "plants our feet more firmly in Newton," said William Friesen, DA executive secretary. It would make any move of the conference offices from Newton more difficult.

Economic conditions in North America during the next year are uncertain, the division felt. It recommended a budget increase of 10 percent. Thirteen percent was accepted.

Much of 1973's record income probably came from farmers whose income increased greatly, the DA said. However, during 1974 fuel and fertilizer costs will probably be double the 1973 prices, and net farm income will be down. Such conditions make 1974 income unpredictable.

The DA members asked that commissions and the seminary have on hand enough cash balance at the beginning of each year to avoid borrowing during the summer slump. The motion did not specify a percentage of budget, but 10 percent would probably be sufficient in the light of current giving patterns. About 15 percent of 1974 budget is already on hand.

The division and the General Board approved cost-of-living salary increases of executive secretaries and associate executive secretaries plus a further increment of 5 percent to bring General Conference salaries more in line with those of some other Mennonite groups. Executive secretaries set the salaries for other staff members.

Goshen plans psychology-religion workshop

A workshop involving psychologists, psychiatrists, theologians, and biblical scholars to explore psychology and religion in light of common Christian faith has been planned March 8-10 at Goshen College, Goshen, Indiana.

Persons in other counseling professions and pastors, chaplains, psychiatric social workers, nurses, and college students are invited to participate in this, one of the first attempts to assemble a group of scholars from the various disciplines in the Mennonite church for such a workshop.

The workshop will center on the theme "Psychology and religion: Human nature, presupposition, and psychological praxis."

"It is hoped that the consultation will set the stage for continuing depth discussion in our larger brotherhood," said C. Norman Kraus, director of the Center for Discipleship at Goshen College, sponsor of the event.

The three-day seminar will explore each participant's perspectives on faith and its meaning, value orientation of disciplines, objectives and vocabulary.

"We have arranged a program where the input itself is dialogical and provides the context for group discussion," said Mr. Kraus. "Also, there will be experts in group process to help move the discussions toward significant clarification and understanding."

Psychologists Paul Conrad, resident in psychiatry, University of Pittsburgh; John Henry Hess, associate professor of psychology, Eastern Mennonite College; and Rowland Shank, clinical psychologist and administrator of Philhaven Hospital, Lebanon, Pennsylvania, will present the psychologist's thoughts on presuppositions about human nature and the possibilities for change.

Donald E. Miller, professor at Bethany Theological Seminary, Oakbrook, Illinois; John W. Miller, assistant professor of religious studies and director of adult studies at Conrad Grebel College; and Herbert Swartz, professor of New Testament at Eastern Mennonite College, will lead group discussion on the theologian's presuppositions about human nature and the possibilities for change.

Morton Kelsey, an Episcopalian priest, author, and assistant professor in the department of graduate studies in education at the University of Notre Dame, will talk on the nature of the conflict between religion and psychology.

The workshop will end with a discussion led by Chester Raber, director of educational services at Oaklawn Psychiatric Center, Elkhart, Indiana.

Russian Baptists contribute to detente

Walter Sawatsky

Church leaders in the West now do a considerable amount of globe-trotting. Since 1951, the Russian Baptists also have managed to travel. For the Russian Baptists, travel normally involves a dual purpose. As church leaders they value fellowship with their brethren abroad, and the Soviet Government permits them to travel for the public relations advantage it hopes to gain.

The last issue of *Fraternal herald,* official organ of the Russian Baptists, devoted more than usual space to describing a delegate trip to West Germany in June, just a few weeks after Mr. Brezhnev's visit there.

The suitably chosen delegation was led by the general secretary of the All-Union Council of Evangelical Christians-Baptists (AUCECB), A. Bychkov. Jacob Fast from Novosibirsk, the German-speaking delegate, represented the Mennonites in the AUCECB. L. F. Tkachenko and the head of the international department of AUCECB completed the delegation.

Mr. Bychkov, who wrote the *Fraternal herald* article, emphasized that Russian Baptists have a long-standing relationship with German Baptists. He makes frequent references to the influence of Johann Oncken on the origin of the Russian Baptists. He also makes several explicit references to the new political detente. Mr. Bychkov remarks that after one of the delegation meetings in Dusseldorf, a large number of German believers expressed satisfaction that Brezhnev and Brandt had met. Another time in West Berlin, Mr. Bychkov publicly expressed hope that the new period in relations between the USSR and the USA would lead to peace.

The *Fraternal herald* report contains considerable detail on German Baptist church life which would be of interest to the Russian readership. The German Baptist Union has 70,000 members. Its general secretary, Gerhard Klaas, is preparing the program for the 1975 meeting of the Baptist World Alliance in Stockholm.

The delegation, Mr. Bychkov reports, had come to attend the annual conference of the German Baptists, in which 1,000 delegates participated. He describes the structure of the German Baptist Union. Here one can see an attempt to make the German situation sound similar to the Russian situation. The German union consists of diverse groups, some not enjoying full rights of membership.

Also at their annual conference Mr. Bychkov notes, that the German Baptists decide "spiritual questions," implying perhaps that Soviet restriction of the clergy to spiritual matters is not unusual. It is common knowledge, however, that at annual conferences in the West decisions are made on all aspects of church life, including finances.

While in Hamburg the delegation was interviewed on national television. Mr. Bychkov quotes five responses of delegation members to questions asked them. Some of these illustrate the Soviet Baptists' problems of being candid.

Mr. Tkachenko was asked what he considered most important for the preparation of preachers. He replied that preachers should read the Bible continually and be guided by it in life and service. Mr. Stoyan answered a question on the right of parents to raise their children in a Christian spirit. His implication that Soviet Christians have such a right can be misleading.

Jacob Fast's answer is given verb tim: "Mennonites in our country a divided into Church Mennonites (*Kirc liche*) and Mennonite Brethren. Betwe the Mennonite Brethren and the Ba tists are no doctrinal disagreements. R membering the prayer of Christ abo union, the Mennonite Brethren came the conclusion that they must live one union with the Evangelical Chri tians-Baptists. The unification occurre in 1973. All Mennonites speak German

This statement skirts several problem The doctrinal unity was achieved by r quiring the Mennonites to abandon the doctrinal distinctives. Not all Mennoni Brethren joined, and the nature of th Church Mennonites is ignored. One puzzled why the fact that all Menn nites speak German is placed in th context.

Mr. Bychkov's own answers certai ly conveyed the sense of genuine con mitment to the faith that some weste observers at times wonder about. H stressed that Russian Baptists preach th gospel and invite people to Christ (pr sumably in church only), but that it very important that believers be a wi ness in word and deed. When asked wh he considered most important for co temporary Christianity, he replied th contemporary Christendom's task is comprehend and reflect the teaching Christ for the contemporary world, be in subjection to Christ in all spher of life, and to be the means of reco ciliation in the family, in society, an between nations.

Following the Russian Baptist deleg tion's visit to Germany, a radio and T station in Hamburg produced a thirt minute film report on Baptist life Russia. The film was reviewed in th *Baptist times.* It included four parts: e cerpts from an official documentary fil produced in 1966 by the Russian Ba tist Church, interviews with the Bychk delegation, amateur footage of Sovi security forces breaking up an unregi tered meeting in the forest, and inte views with recent emigrants from th Soviet Union.

These emigrants spoke "clearly an impressively about discrimination, pe secution, and difficulties which believe and churches experience in the country according to the review. It is from thes emigrants that we hope to learn mo about the church in the Soviet Unio

J. K. Klassen

J. K. Klassen named foundation director

The Mennonite Foundation of Canada has appointed J. K. Klassen of Vineland, Ontario, as its national director. He will begin his duties in the organization's head office in Winnipeg on July 1.

Mr. Klassen will have completed nine years as pastor of the Vineland United Mennonite Church when he takes on this new assignment. He is currently the secretary of the Commission on Overseas Mission of the General Conference.

Life in the South African mines

lrich Schweitzer, a Swiss filmmaker, cently completed a film on apartheid South Africa called *Katatura.* It conins some rare glimpses of life in the /estern Deep Levels mine.

In autumn 1973 eleven black miners ere shot dead by South African police the Western Deep Levels mine at arletonville. The miners were killed iring a protest which began as a plea r higher wages.

The photos on the cover and on this ige were taken by Ulrich Schweitzer. is film, *Katatura,* is now available in nglish from Contemporary Films, Lonon, England.

Men at the face of the Western Deep Levels mine earn about $70 a month. South Africa is the largest gold producer in the western world.

he African miners are brought in from South Africa, Malawi, Botswana, and esotho (above). They are allowed to bring in only a few possessions, and they e separated from their families for many months at a time. Each worker is ven a number (middle right). The miners are fed in cafeterias (lower right) d lodged in crowded dormitories.

Volunteers wanted for summer projects

Summer service opportunities are available in 1974 for high school youth, college-age persons, and older adults through the Commission on Home Ministries of the General Conference Mennonite Church.

High school work camps, for those age sixteen to eighteen, are planned for California to Ontario.

Three of the work camps are planned around the General Conference triennial sessions in St. Catharines, Ontario, August 1-7. A bike hike will go from Camp Friedenswald in Michigan to St. Catharines and back. Work campers will build equipment for day-care centers in Ottawa, Ontario, immediately before the conference, and participation in a recreation program for inner-city children in Toronto is planned after conference.

Other work camps will involve participants in working with the mentally retarded, candystriping, construction and cleanup at two Mennonite camps, tutoring, helping in housing reconstruction, serving as summer school aides, and working in environmental concerns.

For most work camps, participants pay $1.75 per day for meals and lodging (for two to six weeks) and cover the cost of travel to and from their assignments.

Summer service experiences for volunteers college-age and older vary from one to three months in length.

Elementary school teachers are needed to teach summer school as a part of a juvenile delinquency prevention program in Clinton, Hammon, and Seiling, Oklahoma.

An environmental concerns team in central Kansas will work on action, research, and education in area churches.

Single persons and couples will teach Bible school, direct sports programs, and provide leadership in the ongoing work of Mennonite Pioneer Mission in northern Manitoba Indian and metis communities.

Other volunteers in central Kansas will work with the Interfaith Offender Concerns Committee in such projects as surveying needs of prisoners' families, surveying county jails and alternativ to jail, and working directly with fi offenders who are on probation or wi those on parole.

Leaders for high school work cam are needed.

Other summer volunteers will wo with longer-term voluntary service un in Gulfport, Mississippi; Hamilton, O tario; Kansas City, Kansas; Markhar Illinois; and Philadelphia, Pennsylvani in such projects as tutoring, home r pairs, referral services, recreation, ar and crafts, social work, senior citizen programs, teaching Bible school, a she tered care workshop, and day-care ce ters.

Summer volunteers over eighteen yea of age are provided room, board, ar $5.00 per week allowance. In most case volunteers provide their own transpo tation costs to the assignment.

Applications and further informatic are available from Summer Service, Bo 347, Newton, Kansas 67114.

Assignments will be made beginnir in mid-April, according to Judi Janze VS staff person for summer service.

Seven will serve in rural Brazil

Seven young people from the Brazilian Mennonite churches related to the General Conference plan to begin mission and service work in northern and northeastern Brazil, according to Peter Pauls of Witmarsum, Brazil.

The work will be in cooperation with MCC and the International Mennonite Organization, a European relief and service group.

Mr. Pauls also reported that the Brazil District Conference recently decided that South American Mennonites need a seminary, but not necessarily in Montevideo, Uruguay, where the seminary is now. The conference said its pastors should be educated in German rather than Spanish so they could better relate to their congregation. The future of the seminary was to be decided at the South American conference sessions in February.

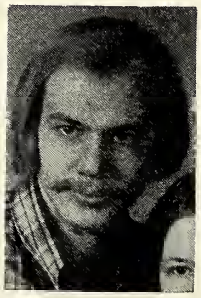
The publication *Bibel und Pflug,* once supported heavily by the Commission on Overseas Mission and the Commission on Education, is gaining a strong financial base but is not yet self-supporting from subscriptions, the conference was told. Each congregation in Brazil was asked to designate two offerings a year for the paper.

RECORD

Deaths

T. Alvin van der Smissen, retired pastor, died Jan. 21 in North Newton, Kans. He was born May 24, 1897, in Summerfield, Ill., and served pastorates in Ransom, Hanston, and Buhler, Kansas; Marion, S. D.; and Wayland, Iowa.

Workers


J. Dyck

N. Dyck

Jay and Naomi Dyck have begun a two-year term of service with MCC in Jamaica. Jay is serving as an auto mechanic and Naomi as a nurse. Jay received a certificate in drafting from Wichita Drafting College. Naomi received an RN from Bethel Deaconess Hospital School of Nursing. Jay is the son of Ralph and Helen Dyck, Newton, Kans., and a member of First Church, Newton, Kans. Naomi is the daughter of Cornelius and Mildred Koop, Henderson, Nebr., and a member of Bethesda Church, Henderson.

Wayne Harder has begun a two-yea term of service with MCC in Arkansas He is serving as a ranch hand at Four che River Ranch. Wayne attended Co lumbia Bible Institute, Clearbrook, B.C He is the son of David and Mary Har der, Carstairs, Alta., and a member o Bergthal Church, Didsbury, Alta.

John Nickel has begun a two-yea term of service with MCC in Kentucky He is serving as a social worker. John received a BEd in math and science from the University of Saskatchewar

nd an MSW in social casework from
ie University of Manitoba. He is a
iember of the Grace Church, Regina,
ask.

E. Ernie and Nancy Regehr have be-
un a thirty-months term of service with
ICC in Botswana. Ernie is doing re-
earch and writing in southern Africa.
rnie received a BA in English liter-
ture from Conrad Grebel College, Wa-
erloo, Ont. Nancy attended Conrad
irebel College. Ernie is the son of Da-
d and Agnes Regehr, Tofield, Alta.
ancy is the daughter of Rudy and Lena
Villiams, St. Catharines, Ont. The Re-
ehrs are members of the Ottawa (Ont.)
hurch.

Calendar

March 25-29—Project Teach, work-
iop for church school teachers, Hess-
n (Kans.) College.

March 28-30—MCC Peace Assembly,
Vinnipeg, Man.

March 28-31—Central District Con-
rence annual sessions, East Bay Camp,
ake Bloomington, Ill.

April 5-7—Eastern voluntary service
ithering, Camp Friedenswald, Mich.

April 25-28—Commission on Overseas
lission retreat, Cabrini Contact Center,
es Plaines, Ill.

May 2-5—Eastern District Conference
inual sessions, Pine Grove Church,
owmansville, Pa.

Aug. 1-7—General Conference trien-
al sessions, St. Catharines, Ont.

Canadian

March 8—Mennonite Oratorio Choir
om Canadian Mennonite and Menno-
ite Brethren Bible colleges, centennial
elebration concert, Centennial Concert
all, Winnipeg, Man.

April 7-12—Passion Week services,
ponsored by Saskatoon (Sask.) Menno-
ite Ministerial; Frank C. Peters, speaker.

Northern

March 28-30—Schmeckfest, Freeman,
D.

Western

March 9—Civil religion seminar, Eden
hurch, Moundridge, Kans.

Audiovisuals

he slide set "The postwar war" has
ecently been placed in the Audiovisual
ibrary by the Commission on Home
linistries and the Newton chapter
f the Women's International League
r Peace and Freedom. The slide set is produced by the American Friends Service Committee research project called NARMIC (National Action/Research on the Military Industrial Complex). The set documents, through eyewitness reports and photographs taken in Vietnam, the ways in which the U.S. Government continues to participate in the Indochina War despite the signing of the Paris peace agreement. Included in the presentation are the following:

—Documentation that the Food for Peace program is being used to swell the South Vietnamese military budget.

—Case studies of patients at the Quaker medical center in Quang Ngai, Vietnam, who were wounded in the post-cease-fire fighting. More than 50,000 people have been killed in Vietnam since the peace agreement was signed a year ago.

—A photo of a woman prisoner after the cease-fire wearing an identification tag which reads in Vietnamese, "Political prisoner." General Thieu denies he holds any political prisoners. The slide show was put together by AFSC's research team, drawing from the experiences of Quakers and others in Vietnam and on research through thousands of pages of administration documents and congressional testimony. The slide set is a sequel to the documentary "The automated air war" which showed U.S. involvement in Vietnam two years ago. The slide set, accompanied by a forty-minute cassette tape recording, is available for $2.00 rental from the Audiovisual Library, Box 347, Newton, Kans. 67114. It may be shortened to twenty-five minutes by removing designated slides and reading portions of the script. Also included with the slide set are posters and other supporting materials. A 265-page book documenting each slide is available upon request.

DISCUSSION

I don't buy your categories

David Habegger

IN THE OCTOBER 23 issue of *The Mennonite* there was a news item entitled "New members come from Mennonite fold." In this article, categories were used to divide the growth that is coming into our conference churches. These were *biological growth, transfer growth,* and *conversion growth.* When I first read the article it raised my hackles and I was inclined to respond to it. But I let a few days pass and my hackles settled down again.

Now I am in the midst of filling out the annual report forms provided by the General Conference's central offices and, to my surprise, here are the same categories again. So, lest I cool off too much again, I am taking time out to write down what I am feeling.

While I see what the designers of the form are trying to do, I dislike very much the terms on which they are doing it. First of all, to speak of commitments made within the context of a believers' church as biological growth is contrary to what our congregation stands for and works for. We do not baptize "children" because they have come to a certain age. We have had young people who have refused to follow such a run-of-the-mill pattern. They are taking what we are saying seriously. If they do not have the convictions that are necessary for membership, they have the integrity to say so and we honor them for their honesty. Those who choose to be baptized have frequently been in the minority, and some have almost stood alone. I see this as committed growth much more than biological growth.

The second term used is *transfer growth.* Again I have problems with the word. It seems that this type of growth is also being downgraded because it is assumed that it is not conversion growth. This is a mistaken assumption. Why do persons join a church of another denomination if it is not on the basis of conviction—particularly, if they come from a church that has turned them off or if they have come from a church that was not oriented toward the ideals we hold in the Mennonite church? There is nothing automatic about persons' transferring from one congregation to another. When there is a wide range of choice, to say nothing about the choice to remain outside of the established churches, transfer of letter may be merely a way of clearing records. In no way is it a measure of the experience the person had within the fellowship of the church they have decided to become a part of.

Thirdly to use the term *conversion growth* only for persons who have never been baptized is a wrong use of the term. In our country where the majority of persons have been baptized sometime between birth and death the number of persons who have not experienced baptism in some of our communities is quite small. This is particularly true in some of our rural communities. A number of years ago, when I was a pastor at Carlock, Illinois, I used the county map to locate every home within a designated area. In that area I found only three homes that did not claim affiliation with some church, either within the immediate area or within a twenty-five-mile radius. So let's stop using categories that are meaningless for quite a number of our congregations.

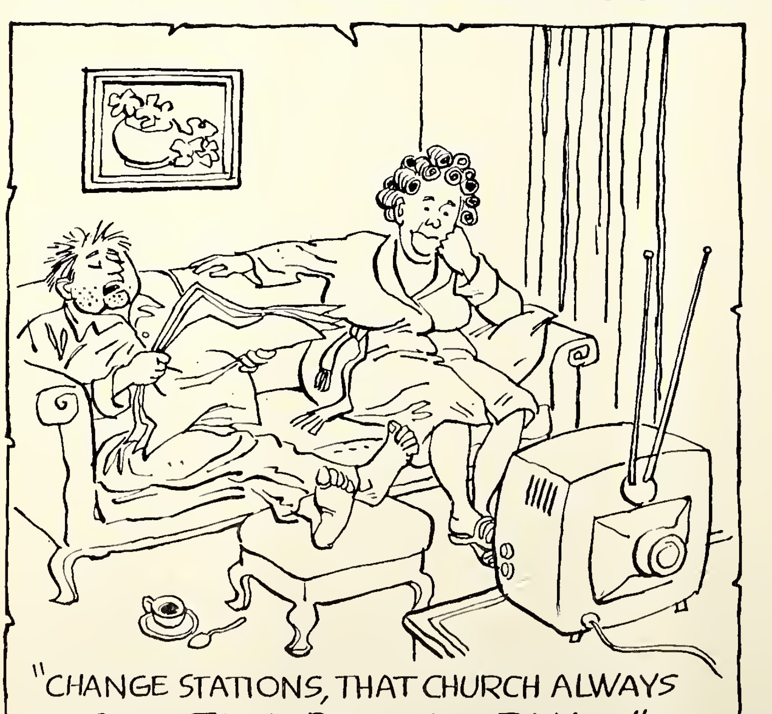
One category that was not used and had to be placed under miscellaneous is that of *Confession of faith*. Over the past several years our congregation has had members joining almost every year by their own confession. This means they were once a member of some congregation and then either felt the church was irrelevant or they lost the desire to remain affiliated with such a church. When such persons again feel deeply enough to want to become a member of a particular congregation this is certainly something that is important. It might not qualify as *conversion,* but in some cases it certainly is of that quality.

So, if we need to use some pigeonholes for the new members of the church. I would hope that we would not use prejudicial ones. The categories that have been used are not the categories of believers' churches. To this I object. There is too much reality, too much joy, too much struggle to be a community of faith to accept the categories that have been offered.

How can we highlight fruits of evangelism?

Malcolm Wenger, a staff member with the Commission on Home Ministries, prepared the following response to David Habegger's comments.

I was primarily responsible for the terms describing church growth in the article in *The Mennonite.* I am also responsible for suggesting the possible use of such categories in the annual statistical report forms. This way of looking at church membership statistics was an attempt to throw light on Leland Harder's charge in the *Fact book of congregational membership,* "The early Anabaptist commitment to an aggressive evangelism to recruit new members who were true believers has been largely replaced by an in-group birthrate as the means of perpetuation." I was trying to find a way of separating new membe who come from what Leland called "in-group birthrate" from those who we brought in by outreach evangelism. also seemed to me that counting church growth the movement of a co mitted Christian from one congregati to another, while it may be very impo tant to the church which he joins, it not real growth in the context of t conference or the larger Christian co munity.


"CHANGE STATIONS, THAT CHURCH ALWAYS SEEMED TOO IMPERSONAL TO ME."

The terms which I used were n original with me, but were developed Donald McGavran as an attempt highlight the growth that results fro outreach evangelism.

In the materials on which the artic was based, I tried to indicate that t word *biological* was being used in special sense, which I tried to define. can see where it could be understo as bringing people into the church wit out a true conversion experience. If th category is retained, a better term nee to be used. You will note in the article did suggest that there may be bett ways of defining growth.

My understanding of transfer grow is that this refers to individuals who a Christians and have been members another church, who are transferri to the local congregation. If I unde stand the term "acceptance on confe sion of faith" correctly, that usually r fers to an individual who has been Christian and a member of anoth church but who for some reason is u able to supply a letter of transfer. seemed to me that it was more in portant to indicate the fact that the pe son entering the church was already Christian, transferring from anothe congregation, rather than telling exact how the transfer was made. If I hav misunderstood the meaning of the phras "transfer by confession of faith," I nee to be corrected.

I still feel, Dave, that it is valid t try to highlight in some way the frui of outreach evangelism in distinctio from the young people who are nurture in our congregations from childhood. these categories do not do that for you I would welcome some help in developing categories that would help us to se whether we are pretty much a close ethnic church or more like the earl Anabaptists, aggressively reaching out.

Thank for raising the issue, Dave. W need to work together to develop a typ of statistics that will show somethin significant about evangelism in the General Conference Mennonite Church.

LETTERS

he problems are real

EAR EDITOR: I appreciated the atten- on paid to the problems of aging (Jan- ıry 3 issue). Unlike Robert Kleppinger Letters, February 12 issue), I did not ıd the articles condescending. They ere relating to a different group of ople from that Mr. Kleppinger deribes.

True, a large majority of "older peoe" are active and healthy. They aren't e ones we need to be concerned about. here is a smaller group of aged, hower, who *are* physically or mentally disıled, isolated, and lonely. These people ıve a much more difficult time feeling eful and happy. In my work as a soal worker in nursing homes, I often e these less fortunate aged. I can rify the fact that the problems are al. They are not manufactured by us ndescending younger folks. These ople do appreciate our concern.

Another thought: Why must Mr. leppinger state that he doesn't think of himself as "sixty-seven years *old*." If age is not a liability, why must we deny it?

To those aging people who are involved and happy, keep it up! Perhaps you can serve as an inspiration to those not as fortunate. *Elvera Goering, 1760 Parkwood, Wichita, Kans. 67218*

Feb. 10

Peace tax bill needs push

DEAR MR. KEHLER: Many of us who are opposed to military service also felt guilty for supporting the military financially, because we are committed to obey the laws of the land. Some have even gone so far as to refuse to pay that part of the taxes.

Now with the introduction of HR 7053 on April 16, 1973, we see some hope that the exemption from military service may be extended to include our money.

The bill HR 7053 was referred to the House ways and means committee, where it will likely die unless we can influence our representatives to insist that it be brought out on the floor and then acted on favorably and passed. We know that our representatives pay a lot of attention to personal letters from their constituents. I am sure that if every Mennonite, Quaker, and other person opposed to war will write at least one letter to his or her representative, the representatives will pass this bill after they cause the ways and means committee to report the bill favorably.

Mr. [Garner] Shriver, representative of the Fourth District of Kansas, says the committee may consider the bill at the time they resume action on tax reform bills after they finish consideration of previous reform legislation.

Let me quote from a letter from Mr. Shriver: "I have long supported the principle and the law of freedom from military service for conscientious objectors. I can certainly understand your interest in this legislation and I shall be watching its progress."

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Studies of the Mennonite Migration in 1874, of the Russians, and of Low German Folklore and Literature Cornelius Krahn is willing to conduct a series of meetings in communities away from campus. Times, dates, and cost along with specific topics may be arranged with him.

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To register your interest in these or other possible continuing education courses, write to: Director of Continuing Education, Bethel College, North Newton, Kansas 67117.

As you can see he does not as yet commit himself to support it, and it will take some more letters to get his support. It will take a lot of letters, telephone calls, and telegrams. Since this is reelection year for the House of Representatives, they will be sensitive to correspondence from voters in their districts. Let's demonstrate what we believe in. Remember, it will take a lot of pressure even to get the bill reported favorably out of Mr. Wilbur Mills' committee. Please let's act now, and in large numbers.

Let me thank Dennis R. and Delores Wismer for their letter to the editor (January 15 issue). It explains the bill HR 7053 very well. Reread it and it will cause you to write your representative because it's a very good bill. Also I refer you to the article by Paul Jantzen in the *Western District news,* February 5.

We need a lot more publicity on this bill in *The Mennonite.* I find only three items in the January 1, 15, and February 15 issues. But we need a lot more people involved. Now is the time to act, and act fast. If the World Peace Tax Fund Steering Committee needs funds, we Mennonites need to know so we can support it with our money and prayers. *Samuel Baergen, 121 South Charles, Wichita, Kans. 67213* Feb. 7

Emphasize ethical "fruits"

DEAR EDITOR: Ordinarily I don't care to add fuel to long, drawn-out controversies in the church; but I feel impelled to speak to brother Bob Goodnough's recent letter (January 22 issue).

Mr. Goodnough makes some apt points about using our minds for God's service and not letting experience dictate belief. I believe he is also correct in saying that Christians receive the Holy Spirit at the moment they believe and especially that our submission to him must be effective and continuous (Gal. 5:25). The Holy Spirit does not come upon a person from "outside," but from within, where Christ dwells.

Yet Mr. Goodnough's own use of Scripture is not altogether without bias. In the matter of "tongues," the only feature of modern charismatism he talks about, he centers on 1 Corinthians 14:22, a verse whose interpretation in its context is not completely clear. If "tongues," as Mr. Goodnough says, were only a sign for Jewish unbelievers, then his own example of the Cornelius incident (Acts 10:44-47, 11:17), where they are a sign, as he says, "to the Jewish *Christians* that Gentiles were to be admitted to the church," is inexplicable.

If we might retreat and say they are just for "a sign" in general, what does the Apostle mean when he says tongues "edify" the one who uses them? Or that the latter is speaking "to himself and to God" (1 Cor. 14:4, 28)? The fact is that "gifts" of the Spirit, like Christ's healings, can be a sign and are also a real help to the person involved. So "tongues," along with other charismata, were an ordinary part of the worship life of the Corinthian church (1 Cor. 14:26)—too large and uncontrolled a part, as may be the case in many modern charismatic groups, which is what called forth Paul's instructions to them. Paul was quite willing for "tongues" to remain in that congregation, *as part of their worship,* not just a sign, but more concerned that gifts useful to all, e.g., prophecy, be sought. Above all, he desired that the Spirit's supreme manifestation—serving, caring, Christlike love—be found among them. Reading through 1 Corinthians 12-14 shows this clearly.

I see two faults in Mr. Goodnough's reasoning. First, he does what he accuses others of doing. He interprets the Bible in the light of his own experience.
This, in fact, is the general way c
thinking about charismata—"*we* don
speak in tongues; *most* of the churc
doesn't speak in tongues; therefore w
understand the Bible not to suppo
speaking in tongues." It's hard to avoi
with a topic like this, and I don't clai
for a minute that some—but *not* all—
charismatic Christians are guilty of i
too.

This leads to my second objection
the lumping together of "all charis
matics" under certain headings. Neithe
I nor Mr. Goodnough have met "a
charismatics," and I suppose we coul
each match one good one for one ba
one for a long time. The point is, such
sweeping statements aren't "trying th
spirits" at all. We need to look for wha
is, and what is not, from God in *specifi*
cases, not in generalized groups. As fo
the revolting statement he quotes from
Cardinal Suenens, I can only agree with
Mr. Goodnough on that; there are
"doctrines of devils" abroad. I'm sure
not even all charismatic Catholics
would go along with Suenens' teaching
and it is certainly wrong to associate
the charismatic movement as a whole
with such a thing.

In the end, what I would say about
the Holy Spirit and his work is, first
of all, what Mr. Goodnough says: He

MEDITATION

Why didn't I tell him?

I WAS WANDERING around on the observation deck at the National Airport yeste
day, meditating and silently praising God for the beautiful day. A day perfect f
jets as they soared into the sky. It was inspiring!

Suddenly a stranger stood beside me and he asked if I knew which way was nort
I told him, and slowly we began a conversation. I soon learned that he was fro
Hawaii and had his flying license. He talked a lot about flying. I could tell he lov
the subject.

As he was describing Hawaii to me, he made reference to the beautiful church
He casually remarked, "I'm not a Christian so I don't know too much about them
And our conversation went on as we watched the jets.

Since then I've wondered why I didn't speak up. Was I ashamed to admit I w
a Christian? He must have known something about Christ, so why didn't I at lea
tell him that Christ makes a difference in my life? I did talk about voluntary servi
and my church affiliation, but I didn't reveal my love for God. It isn't that I hadn
thought about God. I had just finished talking to him.

I believe that I must begin talking about God and his great love to my Christia
friends every day. Then when I am confronted with a stranger I can speak with eas
My first challenge lies in making Christ part of my life daily. Then I can say, "I a
not ashamed" (2 Tim. 1:12), and speak of the Lord saying, "Praise the Lord! Ye
really praise him! I will praise him as long as I live, yes even with my dying breat
(Psalm 146:1).

Miriam Fr

mes with Christ when we first believe.
our long process of growing toward
e "stature of Christ," the Spirit within
is the source of our life, our joy, our
arning, and our good works (Gal.
22-25, Rom. 8:1-17, Phil. 2:13).
kewise, the Spirit unites and builds
the whole church together (Eph.
3-6, 1 Cor. 12:4-13). According to
ul, in doing this, the Spirit works in
number of ways, and among these
includes "tongues," prophecy, mir-
les, along with evangelism and teach-
g, and others. If the Spirit chooses to
anifest himself by "tongues" in some
ople, what of it? It is neither their
lvation nor their damnation—as long
they don't go putting the cart before
e horse, which some people, no
ubt, have done.

Spiritual "gifts" are such a small part
life in Christ!—though they are im-
rtant and were important to the early
urch. Words like "baptism" and
illing" are unfortunate; they imply a
ore central place for certain experi-
ces than they are supposed to have.
ristians, who all have the Spirit, at
me times are graced by a deeper ex-
rience of God's presence than at oth-
s; some are granted some "gifts,"
hers have others. Paul's lists of them
ver a lot of territory. (See, for in-
nce, Rom. 12:6-8 and 1 Cor. 12:4-
.) In any case, it is the ethical "fruits,"
t certain spectacular "gifts," that are
ost important in the New Testament.
ople have gotten too worked up about
whole thing. If Christ is being fol-
wed and glorified, we may know that
is his Spirit behind the gifts (1 Jn.
1-3; 1 Cor. 12:3). Beyond that, let
ch one look to God for grace in using
talents that he or she has. *Dave
nsberger, 1483 Carver St., Apt. 9,
adison, Wisc. 53713* Jan. 26

o "Hail, Marys!"

EAR EDITOR: I feel that Bob Good-
ugh's letter (January 22 issue) needs
response.

(1) He makes unwarranted general-
tions: "all charismatic Christians are
ilty of doing." From what I've seen
d heard, so-called charismatics come
as many varieties as Mennonites.
rdinal Suenens does not speak for
Roman Catholic Church, nor for the
ole Catholic Pentecostal movement,
r for the charismatic movement in
neral.

(2) Men's statements must be judged
the Scriptures. The Apostle Paul
submitted to this judgment (Acts 17: 11), and so must Suenens, duPlessis, and Scofield. As a Catholic friend told us recently: "I used to ask, 'What does the church say?' Now I ask, 'What does the Bible say?' "

(3) I greatly fear that some of the criticism directed against the charismatics comes very close to being blasphemy against the Holy Spirit. Please, brethren, do be careful. Why cannot we practice some Christian love in this area? (See "The new Pentecostalism" by Pinnock, in *Christianity today*.)

(4) "Instant shortcut to spiritual maturity." A valid criticism. If you were reading current charismatic literature, you would find it full of warnings against this dangerous thinking.

(5) On the Scriptures quoted: You quote 1 Corinthians 14:22. Do you really mean the Scriptures contradict themselves, because I read also 1 Corinthians 14:2-4. It seems to me, the only way to resolve this apparent contradiction is to accept that there are different uses of "tongues." The charismatic literature is full of examples of both uses.

(6) We have been fellowshiping in a charismatic group for over a year. The majority of this group are RCs. Not once have I heard a "Hail, Mary!" In the collective worship one can often hear a murmur of "tongues." In periods of silence before God, once in a while someone will speak out in a "tongue." Then the group waits until someone interprets. I find a great hunger for our Lord Jesus Christ and his word. I also find more serious Bible study among them than among most of our devout churchgoing Mennonites.

(7) That there is confusion in Christ's body is obvious. And the closer we get to God's truth, the harder Satan works to confuse us. If our lives are not really effective in representing Christ to the lost, then Satan will leave us alone. Confusion is not a valid argument. Remember, it was used against Paul at Ephesus.

(8) In conclusion, I repeat what I told another brother: Is a greater sensitivity to sin, a greater boldness in witnessing, a greater love for Christian brothers, a greater love for the Word of God, a closer, more loving family life, all due to the influence of Satan? I affirm that God has greatly blessed us through the teaching and fellowship of charismatics. *Ralph A. Ewert, 1301 North 64, Lincoln, Nebr. 68505*

Jan. 30

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COVER

African miners in a South African gold mine. A picture portrait of life in the Western Deep Levels mine appears on page 161.

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Grades for commission members?

IT'S REPORT CARD TIME for members of the General Conference's commissions and boards.

The final Council of Commissions meeting for this triennium was held last month. Over 100 board, commission, committee, and staff persons from across Canada and the United States converged on the Sargent Ave. Mennonite Church in Winnipeg for the larger part of a week in early February for this year's annual meeting. The three commissions, the General Board, the Women's Missionary Association, the seminary board, and other committees met to evaluate their activities and decide about future direction.

After the elections which will take place at this summer's conference, the composition of most of these committees will change. Some persons will be reelected, others will be replaced. For the most part, delegates at the conference will have little information available on how the incumbents performed and on what the skills and capacities of the new nominees are.

It would be presumptuous of us to assign grades to the commission and board members who are concluding their terms at this time. But we do have some general observations to make.

First, the commissions and boards have been successful in appointing aggressive staff leaders who have strong administrative skills and ambitious program ideas. The elected bodies are generally being given high grades for appointments.

Second, and this is the other side of the coin, a substantial number of commission and board members appear to be satisfied to leave program direction and policy decisions in the hands of the staff. It was somewhat dismaying again at this year's Council of Commissions to see a number of members who made no contribution to their committees' dialogs. It appears to us to be exceedingly important for elected members to keep abreast of programs for which their committee is responsible. They need to provide their staff with constructive help, both through thoughtful critique and affirmation, in building creative and forward-looking programs.

It is quite natural and good that many of the ideas should be generated by the staff because they have been hired to do this. But board members should not abdicate this function totally to the staff. The staff is there basically to execute the ideas and dreams of their committees.

There are some warning signals that staff is being given too much responsibility in making policy decisions. Examples which could be cited include the heavy way in which the conference leaned on staff persons to represent it at the MCC self-study consultation in Chicago last fall. Another illustration might be the way in which the constitution committee's recommendations for bylaw changes have been largely ignored in favor of staff proposals.

Our church polity, which says that the local congregation is the primary unit in our structure, insists that the paramount decision-making responsibility should be lodged with the elected representatives from our churches. We do neither ourselves nor the staff a good service if we allow decision making to be concentrated in Newton, Elkhart, or Winnipeg.

Two steps seem crucial to us this year. One is to take the election process at the triennial sessions in St. Catharines very seriously, and the second is to give board and committee members opportunity to become more intimately involved in program evaluation and development.

To achieve the first point, concerned persons should feed names to the nominations committee for the positions that will need to be filled. The nominations committee, in turn, should make it possible for delegates to chat with nominees prior to the elections at the conference. Perhaps a reception could be arranged early during the conference sessions to give interested delegates a chance to quiz the candidates informally about their views and interests. As a further aid in this process, the entire slate of nominees will be introduced in one of the June issues of *The Mennonite.*

On the second point, we feel that the commissions should begin to plan for more opportunities for their members to visit the projects under their administration. Might not one new and one veteran commission member accompany COM staff members on most major trips abroad? And how long is it since CHM members have visited the General Conference's voluntary service units and some of the Indian congregations which they are supporting?

The conference is in the midst of a period of rapid growth. Good strong leadership from the elected committees is essential. We have well-informed people who are willing to put time and energy into their assignments. They need to be found, tapped on the shoulder, affirmed, and put to work. LK

The Mennonite

89:11 MARCH 12, 1974

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SPECIAL ISSUE

MENNONITE HISTORY
GOD AND HIS PEOPLE

BEYOND THE SEMINARY'S WALLS

The faculty members extend their teaching ministry through writing

J. Herbert Fretz

As a boy in eastern Pennsylvania I took note that when radio preachers came from Philadelphia to make personal appearance in local churches they drew large crowds. Both a curiosity to see the man they had been hearing and a desire to better understand him and his message caused people to come.

The same type of feeling came back to me as I set myself the task of reading some of the recent publications by the faculty members of the Associated Mennonite Biblical Seminaries. I found myself discovering new insights into the Scriptures and into the ways of God in his church. I was so intrigued to read on that, had I not known these writers (they are colleagues of mine on the Elkhart campus), I think I should have wanted at my earliest opportunity to meet them in the flesh and dialog with them in the faith.

The fact is that I do know them and love them and throughout the year have opportunity as a traveling minister for our school to try to interpret in person something of the Christ-centered commitment of our teachers and students to those who cannot come to Elkhart. It is a necessary and enjoyable task.

But better yet, like those radio preachers, these teachers at the seminary are going out to many communities to teach short-term courses, especially during the January "seminary without walls" program. All of the full-time teachers are products of Mennonite congregations scattered across Canada and the United States. Most of them have served as ministers or missionaries and know the joy and struggles of these labors. All of them are experienced teachers in the midst of their ministry, and now many of them are beginning to publish significant articles and books for the serious Bible student and committed Christian, as well as the seeker of salvation.

Thus the seminary is not only preparing future ministers and leaders for the Mennonite church by training young men and women at Elkhart, but its teachers are now beginning to serve the wider brother/sisterhood. These are not just "Mennonite" books; several are reaching larger audiences in North America and are much in demand.

Space limits us to list only one publication from those seminary authors now on campus and then just to sample it by quoting briefly something of its theme. It is our hope that the readers will be intrigued to seek out and read these volumes for themselves, curious to meet the writer and his or her message, in order to better understand and obey the gospel of Jesus Christ, our Lord.

The people of God, by Ross Bender (professor of Christian education), Herald Press, Scottdale, Pennsylvania, 1971. Page 5:

In the current reappraisal of the nature of the church and her ministry, there is need for a voice to articulate the vision for the free church which had its historical rootage in the New Testament and was rediscovered by the Anabaptist wing of the Reformation. Theological education among Mennonites has been of sufficiently brief duration that firm trends have not been established, and new directions based on the best in our heritage which has contemporary significance can be set. . . .

The joint administrative committee assigned six members of the AMBS faculties . . . , who together with the dean served as the study committee of the project, to develop a model for theological education in the free church tradition. The basic question asked by th committee, which had over seventy e tended sessions over a two-year perio was, How can the Associated Menn nite Biblical Seminaries best fulfill the mission in the coming decade in th preparation of ministers for the churc and in being a center for theologic reflection? To answer that basic questio they attempted to resolve these add tional issues: Do we have a distinctiv vision of church life and a distinctiv message in our time based upon ou heritage?

An introduction to Mennonite histor C. J. Dyck, editor (professor of historic theology), Herald Press, Scottdale, Pen sylvania, 1967. Page 309:

It is clear that the Anabaptists we peaceful to the point of nonresistanc Instead of violence their method of re olution was love, witness, and faithf discipleship; but this method was a ready so revolutionary that it threa ened the foundation of church and sta enough for the authorities to execute a the Anabaptists they could find as measure of self-defense. The Anaba tists did not have a revolutionary pr gram for society; their message was call to repentance and faith and obed ence, but they knew that those who r sponded would need to make a radic break with the old church and wit society in a way similar to the respons of those who followed Jesus during hi ministry on earth. With the Apostl Paul, they were announcing a new orde (2 Cor. 5:17) and, like him, were ac cused of turning the world upside dow (Acts 17:6). It was revolutionary t propose the complete separation o church and state as they did, togethe with freedom of religion, and a churc omposed of adults who would freely ecide whether to join it or not. In talking thus about the church they were, in fect, saying that the existing church as not church at all. All of this seemed ecidedly revolutionary, though the Anaaptists insisted it was simply what the ible had taught from the beginning.

he Christian and warfare, The roots of acifism in the Old Testament, by Jacob Enz (professor of Old Testament) erald Press, Scottdale, Pennsylvania, 972. Page 3:

If pacifism is not found in the very abric of biblical thought, no amount of roof texting will be convincing. The ollowing series of lectures has grown ut of the conviction that pacifism is eeply rooted in such pervasive biblical oncepts as creation, covenant, kingdom, ncarnation, substitution, proclamation, nd messianic hope. The object of the ectures is not so much to formulate a iblical doctrine of pacifism as to rexamine the aforementioned biblical conepts and draw the implications they ave for pacifism.

Twelve becoming; Leader's guide for juniors, by Bertha Fast Harder, (lecturer in Christian education), Faith and Life Press, Newton, Kansas, 1973. Page 3:

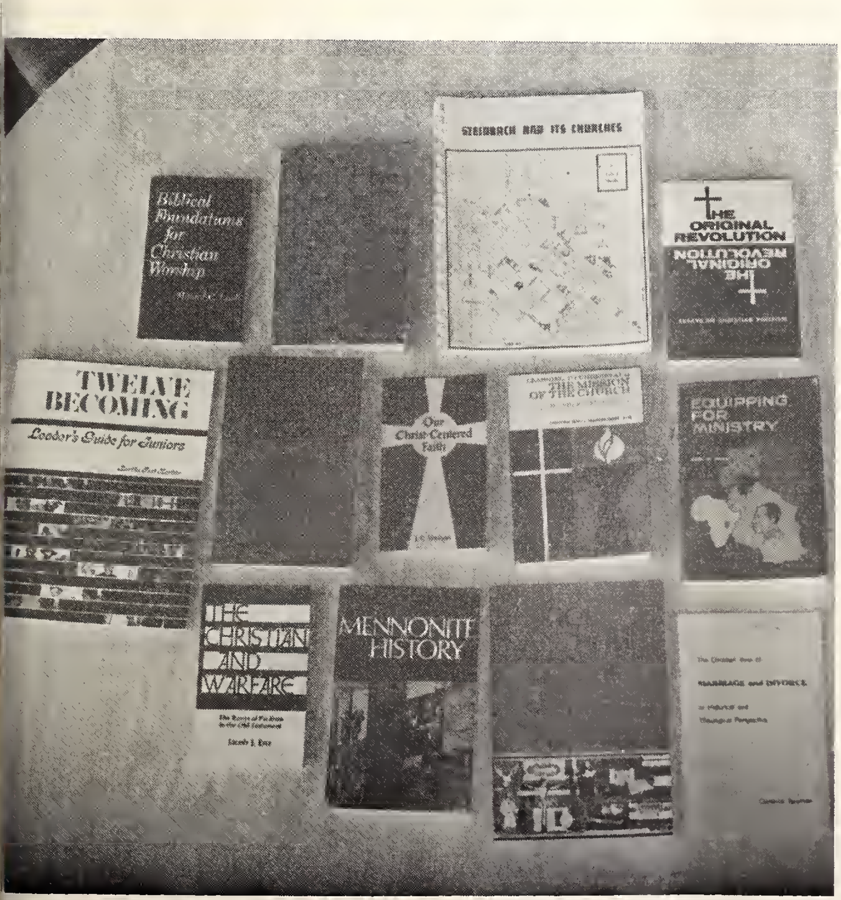
It is our hope that these session plans will help you to discover ways of making the twelve Mennonite disciples come alive for your pupils. You should always feel free to develop ideas of your own or those that may come from the class. This booklet was written with the hope and prayer that the sessions would become an exciting and growing experience for the pupils and the teachers, and that all together we may become what God wants us to be.

Equipping for ministry in East Africa, by Paul M. Miller (professor of practical theology), Herald Press, Scottdale, Pennsylvania, 1969. Pages 206-7:

If the fully trained and fully supported minister is no longer to be primarily an itinerant administrator of program and sacraments, his new role will need to be spelled out. If it is accepted . . . that the fully supported person shall be an itinerant trainer, a theological educator in a circle of churches, a leader of a team of tentmakers, an equipper of the ministering people of God, then the person should be trained precisely for this work.

His ability to handle the Word of God in depth, clarity, skill, and power would seem to be absolutely central, if his primary role is to be a teacher-preacher. Skill in group leadership will be important if he is to lead a team of co-workers. His task and training must be carefully matched.

Just as a soldier must be trained so as to overcome some of his fear of danger, or a nurse any revulsion she may have had at the sight of blood, so the equipper-representative of the church must be helped to identify anxieties which accompany his new role and task. He must be helped to know what his tasks are, to feel professionally trained to do them, to be able to relate to other professionally trained persons from within his role, and to be well aware of the limitations of his own skill and competence.


Biblical Foundations for Christian Worship
STEINBACH AND ITS CHURCHES
THE ORIGINAL REVOLUTION
TWELVE BECOMING
Leader's Guide for Juniors
Our Christ-Centered Faith
THE MISSION OF THE CHURCH
EQUIPPING FOR MINISTRY
THE CHRISTIAN AND WARFARE
Jacob J. Enz
MENNONITE HISTORY
MARRIAGE and DIVORCE

Biblical foundations for Christian worship, by Millard C. Lind (professor of Old Testament), Herald Press, Scottdale, Pennsylvania, 1973. Page 56:

The radical nature of the biblical faith is evident precisely at the point of worship: the affirmation that community is founded upon and maintained by Yahweh's act of grace to which the community responds by corporate acts of praise (faith) and surrender, the acts of worship. The church must operate by structures which are founded upon grace and which receive direction from the volitional act of the worshiping community. This means that worship must be central to the church and is in fact the foundational political structure from which the congregation involves itself in this world. The church should not regard itself as disestablished, but as Yahweh's establishment, a this-worldly community brought into existence by Yahweh's act of grace in Jesus Christ.

Steinbach and its churches, by Leland Harder (professor of practical theology), Mennonite Biblical Seminary, Elkhart, Indiana, 1970. Pages 3 and 4:

In March and April of 1969, I received several letters of inquiry from Travis Reimer, associate minister of the Evangelical Mennonite Brethren Church in Steinbach, Manitoba. This congregation was in the dilemma of a present need for additional church building and a doubt about future trends in membership growth or decline. . . .

"Some of the questions we have been asking are these: Would we be wiser to divide into two congregations and then simply build another church building elsewhere in the town? Should a home for the aged be our first, second, or third, or later consideration? What is the future of our church if so many of our young people go away to school and then do not return to this town? Will the socioeconomic makeup of this community be so different in a few years that we could quite easily build facilities that would be a hindrance rather than a help to membership growth? Is the present influx of non-Mennonites going to force us to adapt our building program to a broader-based mentality?"

As a professor of practical theology in a theological seminary, I felt both challenged and sobered. So much graduate theological study takes place in an environment removed from the nitty-gritty issues of contemporary congregational life, and this was a fine opportunity to observe another congregation firsthand. As one trained in sociological methods of study, I sensed that it would be presumptuous to try to act as troubleshooter for this church, but that it would be appropriate to take a factualistic approach — finding out what the town and its churches are like, who the members are, who it is who is leaving the community, and what kinds of resources are possessed by both church and community to serve the needs of their people in the years ahead.

The challenge of church growth, a symposium, Wilbert R. Shenk, editor, *et. al.,* Institute of Mennonite Studies, Elkhart, Indiana 46514, 1973. Chapter 4 by Robert L. Ramseyer (professor of missions and anthropology). Page 76:

Is a believers' (Christian) church dependent on a nominally Christian society? Church growth theory says that a gathered believers' church cannot grow in a population which is not at least nominally Christian. . . . A growing movement will be based on a reorganization of ideas already present in the society out of which it is growing. This is true of such widely different groups as Primitive Christianity growing out of a Judaic culture base, the Soka Gakkai in Japan, Handsome Lake's movement among the Seneca, Melanesian cargo cults, and independent churches in Africa. Each of these movements, however, has also made sharp breaks with the society in which it began, showing itself as something essentially new, with many of the characteristics of a gathered church. . . . Up to the present time, those who consider themselves in the Anabaptist-Mennonite tradition have shown no ability to grow in any Christian society other than sixteenth-century Europe. Significant growth has come, however, in a number of Asian and African societies.

Learning to understand the mission of the church, by Erland Waltner (president and professor of English Bible), Faith and Life Press, Newton, Kansas, 1968. Pages 29-30:

While there are various ways of stating the mission of the church, one of the best ways, a biblical way, is to speak of it as a ministry of reconciliation. . . best expressed in 2 Corinthians 5:18-20. . . . Reconciliation . . . includes both the experience of being reconciled and the task of helping others to be reconciled. Reconciliation means "redemption, restoration, the establishment of a new relationship. . . ."

Biblically conceived, however, reconciliation is not only a concept which looks backward; it also looks forward. (Arnold) Come properly recognizes that "reconciliation consists of nothing short of the restoration and fulfillment of God's original and persistent purpose for his creation." The goal of the reconciling work of God is not merely a "return to union," but it is a movement toward the realization of man's eternal destiny with God. It is not simply the recovery of a lost status, but it is a movement toward a glorious fulfillment of all that God intended man to be.

Our Christ-centered faith; A brief summary of New Testament teaching, by J. C. Wenger (professor of historical theology), Herald Press, Scottdale, Pennsylvania, 1973. Pages 5-6:

In this booklet I have attempted to set forth clearly and succinctly some of the major doctrinal emphases of the New Testament as understood in the free church tradition—commonly called the Anabaptist-Mennonite tradition. . . .

One cannot understand the Anabaptists unless he realizes that they sough only to direct all men not to their ow ideas and concepts, but to Christ an his Spirit-led apostles — that is, to th writings of the New Testament. . . .

In the spirit of the sixteenth-centur Anabaptists, I sincerely appeal to th reader to test what I have written for it faithfulness to the teaching of the New Testament and to accept only that whic rings true to Christ and his word.

The original revolution; Essays on Christian pacifism, by John H. Yoder (professor of theology), Herald Press, Scottdale, Pennsylvania, 1971. Pages 27-29

This is the original revolution; th creation of a distinct community [th church] with its own deviant set of values and its coherent way of incarnatin them. Today it might be called an underground movement or a political party or an infiltration team or a cell movement. . . .

Jesus did again what God had done in calling Abraham or Moses or Gideon or Samuel: he gathered his people around his word and his will. Jesus created around himself a society like no other society mankind had ever seen:

1. This was a voluntary society: you could not be born into it. You could come into it only by repenting and freely pledging allegiance to its king. . .

2. It was a society which, counter to all precedent, was mixed in its composition . . . Jews and Gentiles; . . . fanatical keepers of the law and advocates of liberty from all forms; . . . rich and poor.

3. When he called his society together, Jesus gave its members a new way of life to live. He gave them a new way to deal with offenders—by forgiving them. He gave them a new way to deal with money—by sharing it. He gave them a new way to deal with problems of leadership—by drawing upon the gift of every member, even the most humble. He gave them a new way to deal with a corrupt society—by building a new order, not smashing the old He gave them a new pattern of relationships between man and woman, between parent and child, between master and slave, in which was made concrete a radical new vision of what it means to be a human person. He gave them a new attitude toward the state and toward the "enemy nation."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Studying in a sharing and caring environment

a Vernae J. Dick

I CAN SEE that it would be impossible or you to study at the seminary for a ear," J. Herbert Fretz from Mennonite iblical Seminary commented during a isit in our western Oregon home in 972. "But perhaps you could come ometime for an interterm session in anuary."

While the idea for such a time of udy at the Associate Mennonite Biblial Seminaries appealed to me and my mily, we had no idea that it would ecome a reality so soon. January 1974 ound me, along with several other perons who had come for only the interrm, enrolled at the seminary in one f three classes carrying three semester edits. Many of these persons had also ft their families behind to come to lkhart for this time of intensive study.

Encouraging a husband or wife, father r mother, to leave them behind at home not a decision that every family could r should make. The sacrifice that famies made by making such a decision elped to make the experience at the minary even more meaningful.

Those of us enrolled in the interterm ho had had our education in other stitutions of higher learning were soon ruck with the leveling of status and the formality between pupils and professors the seminary. J. C. Wenger, who ught a class in theology, was affeconately called "J. C." by both students nd fellow faculty members. It wasn't ng until we, too, felt comfortable callg him J. C.

Even during those first days of the rm we felt surrounded by the love and oncern of the seminary community. We ere frequently greeted with such quesons as "How are you getting along?" s there anything we could do to help ou?"

One hundred fifty persons registered for the seminary's workshop on contemporary biblical preaching in January. Below are a few of them, obviously enjoying the dialog.

John Sprunger, associate pastor of First Mennonite Church, Berne, Indiana, chats with Erland Waltner during interterm.

Even professors who were not teaching during the term took an interest in us and were eager to share anything in their field that they knew was of special interest to us. Administration, faculty, students, and staff members banded together to make us a real part of seminary life, even though our stay would be brief. It was these contacts outside the classroom which broadened our vision and added depth to our classroom experience, making it even more meaningful and lasting.

Doing a semester's work in three weeks means that the classroom work, reading assignments, and term papers are intensive. It also means that the teacher must move rapidly from one topic of discussion to another so that the whole course of material is adequately covered. Those of us who were enrolled in Dr. Wenger's Preface to Theology II class appreciated his ability to summarize and put doctrinal truth into capsule form. He didn't get hung up on terminology. This was especially appreciated by those who came into this class without previous courses in theology.

Even those who had had extensive theological training in the past, such as John W. Sprunger, assistant pastor of First Church, Berne, Indiana, who has an MDiv from nearby Grace Theological Seminary, Warsaw, Indiana, found the class one which affirmed their faith. One of those doctrinal capsules which John especially appreciated was the doctrine of salvation. "Salvation is intended for all, is adequate for all, yet is effective for those who believe," Mr. Wenger stated.

Another student, Abe Krause, copastor of Bethesda Church, Henderson, Nebraska, said that he picked up from J. C. an attitude of the urgency of loving relationships. Abe felt that there was real integrity in using the Scripture properly and profitably and that all doctrinal positions were handled tastefully and with proper respect.

Our time at the seminary was not spent in learning great new truths. It was a time of being reaffirmed. J. C. was saying something that we already believed to be true, were practicing in our lives, and trying to teach others. We did receive, however, many new insights into what biblical doctrine means in terms of our common Mennonite heritage. This added a new dimension to our faith.

Already early in the interterm we began hearing about the mounting number of registrations being received for the workshop on contemporary biblical preaching which was to follow the interterm. Over 150 persons, mostly pastors, registered. At times the attendance reached 200.

Keynote speaker for the sessions was James O. Smart, who in 1970 published *The strange silence of the Bible in the churches.* Dr. Smart's five addresses dealt with the historical dimensions of biblical preaching as well as some of the practical aspects of a pastor's life. In his own ministry, Dr. Smart felt that he could not preach and teach his people and sustain himself as their pastor-theologian if he did not have a regular uninterrupted time for personal study, reading, and sermon preparation. That was the time that he kept in dialog with the Bible and great Christian minds through the ages. He encouraged those present to enlist the cooperation of their church families in establishing priorities for their ministry.

John Howard Yoder, AMBS faculty member and well-known Mennonite author and theologian, responded to the Smart lectures by lifting out questions for further clarification and discussion Then both Mr. Smart and workshop participants interacted with John Yode in discussion periods.

Among the General Conference pastors and theologians who took part in the workshop were James Waltner, pastor, First Church, Normal, Illinois, and Kenneth Bauman, pastor, First Church Berne, Indiana. Each presented two lectures on how to use inductive Bibl study methods as the way to biblica preaching. Russell Mast, pastor, Zion Church, Souderton, Pennsylvania, lectured on "The Holy Spirit, the Word and the pastor."

Each day featured a 1½-hour span which was devoted to workshops in communication led by Leroy Kennel, communications teacher at Bethany Theological Seminary, Oak Brook, Illinois. He was assisted by Roy H. Umble from Goshen College and William Gering from the University of Indiana. Their workshops dealt with preaching and drama listening, mass media, film, prayer, and music. Some time was also spent on interpretative reading and preaching.

In the evenings, Messrs. Mast, Smart and Bauman each delivered a sermon The workshop participants then interacted with each other in small groups and as a total group with the speakers. A highlight of the week was the Wednesday evening sermon-drama presented by three young men from South Bend. They were under the direction of William Gering who had prepared the drama completely composed of Scripture passages.

How did those who attended the workshop react to it? It was probably most appreciated by pastors who have been out of Bible school, college, or seminary at least ten years and are now well established in the pastoral ministry. It was probably not the new things which they learned that will be the most helpful Rather it is the challenge they received to put to work some of the tools which they have allowed to slip that will bear fruit in their ministry.

In many ways it was easier to say hello to the seminary than it was to bid good-bye to the many new acquaintances we made and the new experiences we had at Associated Mennonite Biblical Seminaries. Yet we were eager to go home and be about our daily work because our lives have been deeply touched and will never be quite the same because we were there. In this community of scholarship we were affirmed renewed, and challenged to a greater life of faith and witness.

NEWS

They planned the beginning — and the end

he success of a Poverty Fund project hard to measure. But Bill and Elsie iemens of Saskatoon, Saskatchewan, feel here are some measurable successes reulting from their three-year term in aiwan with the Taroko Community Deelopment Project.

The project was conducted in Da Shan nd Shwei Yuan, two mountain tribal illages near Mennonite Christian Hosital in Hwalien. Da Shan, with about 00 people, and Shwei Yuan, with about 00 people, were suffering from poor ealth, poverty, and an inability to cope ith the Chinese society around them nd its rapid social and economic changes.

Three years later the two villages have nproved their agriculture and their genral standard of living, cooperated in ommunity projects such as installing treet lights and digging drainage ditches, nd taken initiative in making other nprovements outside the scope of the roject.

When Bill, a former Mennonite Cenal Committee Paxman in Taiwan, began ork as director of the project under he Poverty Fund in 1971, people in e villages knew he would be there only hree years.

"That was part of the strength of the roject," the Siemenses said. "We lanned the end as well as the beginning. eople realized they couldn't put off imrovements to a later date."

Another strength of the project was at the villagers themselves got involved decisions about the program. Comittees were organized in each village work with the project in planning for ommunity improvement.

"The success of this three-year proram is not because of what we have ontributed, but because of what you e residents of these two villages have ontributed," Mr. Siemens told the vilgers when the program officially ended st November.

Funds for the project came from the overty Fund of the General Conference ennonite Church, $25,000, with smaller mounts from the World Council of hurches and the Joint Commission on ural Reconstruction. But, there were ew outright gifts. The project went

Taroko villagers work together to build drainage ditches along the streets. The ditches were lined with a combination of rocks and concrete.

Above, women learn how to construct their own dressmaking patterns. At right is a man who was helped to buy tools for a bicycle and motorcycle repair shop. The project gave cash loans or direct financial assistance.

fifty-fifty with people who wanted to buy chicks to raise. The project provided some money for materials to build latrines, and villagers provided the labor.

"It was always a cost-sharing thing," Mr. Siemens said.

The rest of the staff for the project was local: Mr. Tang, an agriculturalist; Miss Ping, a public health nurse; and Miss Gwo, receptionist.

The list of projects could go on for pages: encouraging kitchen gardens, improving methods of raising chickens and hogs, planting of fruit trees and powlonia trees on the mountainsides, encouraging cement drying pads for agricultural products, helping farmers purchase machines (threshing machines, sweet potato cutters, and insecticide sprayers), giving loans or grants to cottage industries (a blacksmith shop, motorcycle repair shop, bamboo weaving), teaching hygiene and nutrition, contributing well-baby and family planning clinics, screening for tuberculosis, contributing toward the costs of constructing sanitary latrines, and providing health kits to encourage improvement of kitchen facilities.

Not all the programs were successful. A credit union was disbanded before it was ever fully organized. Two fertilizer stores which were started with project help went out of business.

But many of the programs are continuing, although there is no longer an office of the Taroko Community Development Project.

Mennonite Christian Hospital, with funds from the Commission on Overseas Mission, will continue some of the health-related programs. Some leftover project money is being used as capital for traditional cloth weaving, to be marketed through Mennonite Central Committee's self-help shops.

Three of the young women in the villages have entered nurses' training through Mennonite Christian Hospital, Elsie said. The Poverty Fund assisted one girl with a scholarship.

The local staff members of the project are still in the area as a resource to the people, although the agriculturalist is self-employed, and the nurse is employed at the Mennonite hospital.

Another outcome of the project has been the organization of a social concerns committee by the Fellowship of Mennonite Churches in Taiwan. The committee does not want to tackle such a large project just yet, but plans to start a smaller project in the neighborhood of one of their congregations.

The first activity of the committee was an appeal for clothing and cash following a typhoon last October. The response from the Taiwan Mennonite churches was more than anybody had expected, Bill said.

Another important part of the project was its witness to the villages that Christian love helps even the least of them.

Bill related the story of the town drunk, who wanted to buy some chicks. "We told him whenever he brought in his $2.50, we would sell him the chickens. Eventually he got his ten chicks. Then he wanted to borrow money for fertilizer. Everyone told us he would never pay us back, but we made the loan—fertilizer in return for five grown chickens. He had his best rice crop ever and repaid the loan. This was a real point of pride for him." *Lois Barrett Janzen*

Ontario Ojibwa protest development of ski resort

A letter to the Ontario provincial government protesting a proposed tourist development in the Maple Mountain area has been written by Roland Fisch, Mennonite Pioneer Mission worker among Ojibwa people in Manitoba.

Mr. Fisch sent the letter to Claude Bennett, minister of Ontario industry and tourism, at the request of the Temagami Ojibwa of Ontario, according to *Totemak*, the Mennonite Pioneer Mission publication.

The letter objects to the proposed development of a ski resort in a wilderness area uniquely suited to canoeing even by novices.

"The wilderness of the Maple Mountain area is an important emotional resource to the people of the surrounding communities," Mr. Fisch wrote. "Many people of these communities could find higher wages and 'better' living conditions in more developed areas."

Mr. Fisch said the project would threaten the livelihoods of the local middle and upper middle classes now involved in small-scale tourist businesses, and provide few new jobs for local people except as groundsmen, janitors, and waitresses.

He also noted that Maple Mountain was "a place of power," or *Manitou*, in the native religion of the Bear Island Ojibwa.

"The Temagami Ojibwa are experiencing a renaissance of pride in their heritage, culture, and life-style. . . . It is unthinkable to rob these people of the vestige of their heritage and pride which depends on the wilderness of Maple Mountain and its watershed," he wrote.

Washington seminar planne on World Peace Tax Fund A

Mennonites are cooperating with Quake in a seminar on the World Peace Ta Fund Act March 20-21 in Washingto D.C.

Sponsored by the World Peace Ta Fund Steering Committee, the semin seeks to inform participants about th act, which has been introduced in th U.S. House of Representatives, and t allow participants to visit senators an congresspersons.

The act (HR 7053), if made into law would allow conscientious objectors t war to put that percentage of their federal taxes which would have gone fo war-related purpose into a World Peac Tax Fund, which would be used fo peace-related projects in addition to regular appropriations. The fund would b set up in the U.S. Treasury and modele after existing federal trust funds.

The bill, introduced by Representative Ronald V. Dellums of California an Benjamin S. Rosenthal of New York, i now in the House ways and means committee, chaired by Wilbur Mills.

Harold Regier, secretary of peace an social concerns for the General Conference Mennonite Church, said the firs evening of the seminar will include talk by former Lt. Col. Edward L. King executive director of the Coalition o National Priorities and Military Policy on "What the Department of Defens spends your money for—and why."

Thursday morning will be spent i individual visits with senators and congresspersons. Representative Dellums wil speak to the group in the afternoon, an Delton Franz of the MCC Peace Sectio Washington office will lead an evaluatio session. Further visitation in Congress is possible the next day.

A special supper meeting for Mennonoites involved in the seminar is planne Wednesday evening. Mennonites wh want to attend the seminar may contact Delton Franz, Mennonite Central Committee, 100 Maryland Ave., NE, Washington, D.C. 20002. He will arrange congressional interviews and inexpensive lodging. There is no registration fee.

Mr. Franz reported, "During my recent workshops in churches, I was repeatedly asked about the progress of this bill. There was clearly a strong interest among our people in this legislation. . . . Our people should, of course, understand that passage of this legislation is not just around the corner. It must be seen as a long-haul proposition."

encompass

MARCH 12, 1974 / VOLUME I / NUMBER 3

New Priorities for a New Decade

PRIORITIES

EVANGELISM AND CHURCH PLANTING	1	missionaries increase participation in evangelism mission outreach of national churches
LEADERSHIP TRAINING	2	extend and improve national leadership training, especially lay leaders
TRANSFER TO NATIONAL LEADERSHIP	3	active brotherhood during and beyond transition
ANABAPTIST FAITH AND LIFE	4	teach discipleship, brotherhood, love, peace, nonresistance
ECONOMIC DEVELOPMENT	5	assist in Mennonite church areas solicit resources beyond those of COM
URBAN WITNESS	6	caring communities in urban areas
MISSIONARY PREPARATION	7	greater effectiveness and better identification with national church and culture

here are crucial moments in history when reflection of past ccomplishments and the present situation demand careful lanning for the future. Such a moment came in June, 1972, hen the Commission on Overseas Mission met with missionries, nationals, and staff in a Goals, Priorities, and Strategy tudy Consultation (GPS).

There was a strong felt need that a redefinition of COM's asic purpose and priorities was essential to give the overseas rogram a new sense of direction. After intense discussion nd seeking the Spirit's guidance, the fifty-four GPS participants were led to draw up a statement of purpose, plus the establishing of seven mission priorities.

The GPS purpose and priorities were officially adopted by the Commission in February, 1973, as basic guidelines for overseas mission-church work during this decade. These guidelines give a new sense of direction in terms of utilizing the human and financial resources which God has entrusted to the General Conference for overseas missions.

It is the desire of COM that the GPS guidelines will provide new inspiration and incentive to proclaim "to all peoples by word and deed . . . that Jesus Christ is the only Savior and Lord." *Howard J. Habegger*

Shifting of Priorities Seen as Essential for Japan

The Publicity Committee of the Japan Mennonite Conference recently evaluated the implementation of the Goals-Priorities-Strategy plan in the Japanese setting. Participating in the discussion were Pastor Takashi Yamada of the Kirishima Mennonite Brotherhood, Pastor Hiroshi Yanada of the Oyodo Mennonite Church in Miyazaki City, Sandra Liechty representing the Kirishima Mennonite Brotherhood in Kagoshima, and George Janzen representing the Kirishima Christian Church in Miyazaki City.

Yanada: I've often heard it said, and I believe it is true, that the very things GPS is emphasizing are the things we have been doing in Japan all along.

Janzen: It would appear that we have certainly been following the first two priorities, evangelism and leadership training, in that order.

Yanada: One of my major concerns is that these priorities are supposed to be our guide for the next ten years. Because our world is changing so fast I question the wisdom of establishing goals for such a long time too firmly. We need flexibility.

Janzen: I don't think these priorities are meant to bind us in any way.

Liechty: That's right. They are not a fixed prescription sent by COM to all countries.

Yamada: One difficulty I have is that the basis for these priorities seems to be the unquestioned assumption that the present church structure is valid. Isn't GPS simply asking: How can we assist the present church to grow and become large? The priorities are formulated on this premise. The problem should be studied from other angles—not merely a church-centered, but a person-centered approach; not just to help the church grow, but to help people. Christ came to save people, not to establish a large church.

Janzen: Priorities must of necessity be firmly grounded in Scripture.

Yanada: What is evangelism?

Janzen: Basically, it is the proclamation of Jesus Christ. True evangelism is the fulfillment of the whole commission, and for this the Holy Spirit's direction must constantly be sought.

Yamada: How do we determine the Spirit's direction?

Yanada: An article in this morning's newspaper tells about a renowned individual in the Meiji period who opposed evangelism of Koreans living in Japan because of the ulterior motive to subjugate and pacify them, to create people who would serve the purposes of the Japanese government.

Yamada: We must keep checking to make sure that our goals and procedures really fit the New Testament pattern. We dare not let our goals be simply a reflection of the rest of society. In business, for example, American practices—make and sell as many goods as you can—have been largely adopted in Japan. This type of thinking has been influencing the church. And it doesn't harmonize with the essence of the gospel which emphasizes not the program, but the man.

Yanada: The real goal of evangelism must certainly be more than increasing church attendance.

Janzen: Key 73 in America has been emphasizing "evangelism that cares." This must mean that we take the whole perso seriously, that we minister to all his need that we love him and present to him everlasting life. Which of the priorities are actually being put into practice and whic ones seem to be neglected?

Yanada: One of our big weaknesses lies precisely in the area of evangelism. We need to do more than preach the gospel. We must build the kingdom of God.

Isobe: We have largely copied methods shown us by missionaries. We need a tru Japanese expression of the propagation of the gospel. My congregation must fin its own most effective way of giving its witness in its own situation.

Janzen: Do you feel that any of these priorities need to be stressed more?

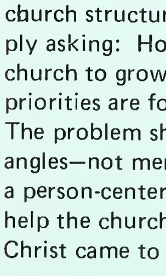
Isobe: We can't think of them in isolatio They are all tied together.

Yamada: Two points are basic in my opinion: a witness that is true to the character of the gospel, and one that accurately appraises social conditions and speaks to man in his environment. This list of priorities is surely not meant to be in the same order of importance in every land. For example, in underdeveloped countries church people are mostly poor. They have to think about how to reach th upper classes. In Japan the opposite is tru

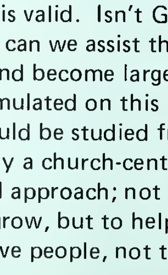
Janzen: In our case "Urban witness" should be near the top, while "Transfer to national leadership" could be placed much lower because it really isn't our problem.

Yamada: We need to pinpoint the real needs of people and then go out to meet these needs creatively. The great majority of the people never go to church. New

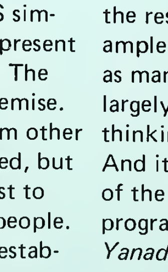
Takashi Yamada



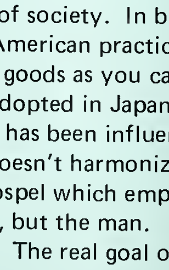
Hiroshi Yanada



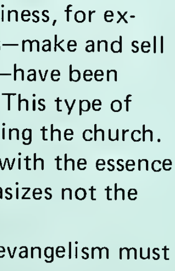
Hiroshi Isobe



Sandra Liechty



George Janzen



ays must be found to reach them.
obe: Until recently we haven't given
uch thought on how to extend our out-
each through Christian people who leave
or the big cities. Because we try to in-
rease our membership locally we worry
bout those who leave, but have given
ttle thought to the natural extension of
he church through them.
amada: When I did some visiting in an
rban area recently I found people so
usy that we decided to meet at 9 o'clock
the evening, at which time we celebrated
he Lord's Supper. If people can't fit their
chedules to the church's, then the church
ust try to fit its schedule to the people.
iechty: We've had some good experi-
nces entering people's homes, not with
he intention of holding a religious service,
ut simply for fellowship, seeking to share
hrist in a natural way. This may often
e more effective than a meeting at church.
anzen: The world will not take the initi-
tive in breaking down the walls between
he church and non-Christian society, and
o it remains our responsibility to create
pportunities to meet non-Christians face-
o-face.
sobe: Instead of a worship service the
aptist church in Miyakonojo now has a
ellowship meeting where people eat and
alk together. They feel that this is also
eal evangelism, perhaps more effective
han traditional church services.
anzen: In my understanding worship is
ssentially praise and adoration of God.
iechty: Non-Christians cannot be ex-
ected to worship God. We need to get
way from the idea that they should come
o church. They need to meet God in
ther places so that they can become
hristians and will then be able to wor-
hip God in the church.
amada: What kind of God do we worship? The Japanese word used to describe God is *Kami,* but it doesn't convey much to the non-Christian. We must be sure that when we talk about God the people understand this to mean God as He is revealed in the Scriptures.

Isobe: Missionaries especially need to be careful in this area. Even Christians reveal much confused and superstitious thinking about God.

Yamada: Japanese people are very humanistic or man-centered in their thinking. In the Meiji period most Japanese, including Christians, thought that Christianity helped make western nations superior, and would help Japan to the same level. It was considered a pragmatic human invention to raise the standard of living. We have not told the people enough about Christ for them to understand Him. We have stressed only believing in Him to be saved.

Isobe: Many biblical concepts, for example, "shepherd," though loaded with meaning for the Israelites, mean nothing to the Japanese. Our task is to translate these concepts into meaningful terms.

Yamada: In our busy world, coming together every Sunday for services is a luxury we can scarcely afford. We might plan to meet several times a year instead for intensive deep-level fellowship lasting several days. Between such fellowships each Christian would take personal responsibility for his faith.

Liechty: We may be forced to pursue this pattern in future evangelism.

Janzen: Under the present setup it is true that pastors spend most of their time preparing for meetings that revolve around the same few people.

Yamada: And this little group becomes fatter and fatter from overeating, while the multitudes outside are left starving.

Return of "Daktar Sahib"

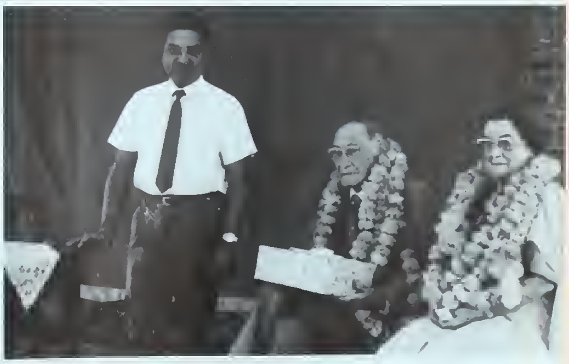
The return to India of "Daktar Sahib" after sixteen years of retirement in the United States was an event of great joy to all who remembered Dr. Dester. In the days that followed the arrival of Dr. and Mrs. H. E. Dester in Jagdeeshpur on October 28, 1973, hundreds of people, singly and in groups, from near and distant villages, came to greet them, as many as seventy-five in one day.

"He operated on me and I got well," explained many a person's coming to see "Daktar Sahib." Mr. Dani from Basna drove up one day with the old Model A that Dr. Dester had owned at one time; it could have been in 1932.

To show their love and respect to the founder of Sewa Bhawan Hospital, the administration and staff arranged for a reception. Among the 200 guests paying tribute to Dr. Dester were representatives of Bethel Church, the Jagdeeshpur community, and the Congress party. Past and present hospital staff members reviewed the progress of the hospital. From Saraipali, Pithora, and Basna prominent men spoke words of appreciation for Dr. Dester's thirty years of service in India.

The people who knew Dr. Dester considered his return to them on this visit a "love-gift." *Helen Kornelsen*

Dr. E. S. K. Arthur, medical superintendent, presiding at the Sewa Bhawan Hospital reception for Dr. and Mrs. Dester.



The Ho-Peng (Peace) Mennonite Church in Taichung, Taiwan, observed a groundbreaking service December 23, 1973, for its new building. The congregation, making use of rented quarters since its beginning, met with delays in its building program because of rezoning laws. Peter Lin, recently ordained as elder, is the pastor.

Gipende Translation Spans a Half Century

James Bertsche, who is completing his translation activities in Zaire, responds to questions concerning the translation of the Bible into Gipende, one of the major languages used within the Mennonite Church of Zaire.

For whom is this translation being made?

For the Apende people. Their language is called Gipende. They occupy an area where the western Kasai and eastern Bundundu regions share a common border in south central Zaire. The Apende people, however, are scattered all the way from Tshikapa in the east to Kikwit in the west, a distance of some 200 miles.

There are in excess of 150,000 Apende people. Counting neighboring groups who also understand the language, literature in Gipende can be used by upward of 200,000 people.

What is the history of Bible translation in this language?

Miss Agnes Sprunger, from Berne, Indiana, who went to Mukedi, one of the three major church posts of the Zaire Mennonite Church among the Apende people, as a pioneer missionary in the 1920s, carried the vision of giving the Apende the Word of God in their own language. She began her work on the New Testament in 1921, and in 1935 the first Gipende Testament was published by the British and Foreign Bible Society. She then set promptly to work on the Old Testament, and by 1953 she had a completed manuscript of this portion of the Bible.

However, just as she completed her work on the Old Testament, the American Bible Society of New York replaced the British and Foreign Bible Society as the organization responsible for the translation and publication of Scripture in the languages of Congo (now Zaire). The American Bible Society sent Dr. Eugene A. Nida, its translation secretary, to Congo to make a survey of existing translations and to evaluate the need for and possibility of launching new translation projects.

In this survey our published Gipende New Testament was checked. Dr. Nida made the same recommendation to us that he was making generally across the country, namely, that in the light of steady language changes and the Bible Society's principles governing translation projects, our Gipende New Testament be revised. He further suggested that the unpublished manuscript of the Old Testament be revised before going to press.

In the fall of 1956 a committee was named to revise the Gipende New Testament. A year later a tentative manuscript was ready, but a series of disruptions and emergencies delayed this project for more than fifteen years. It was picked up and dropped two more times, with another manuscript being produced each time.

Finally in the fall of 1973 a fourth and final manuscript was accepted by the Zaire Bible Society. It was at long last possible for the committee to turn to the unpublished manuscript of the Gipende Old Testament.

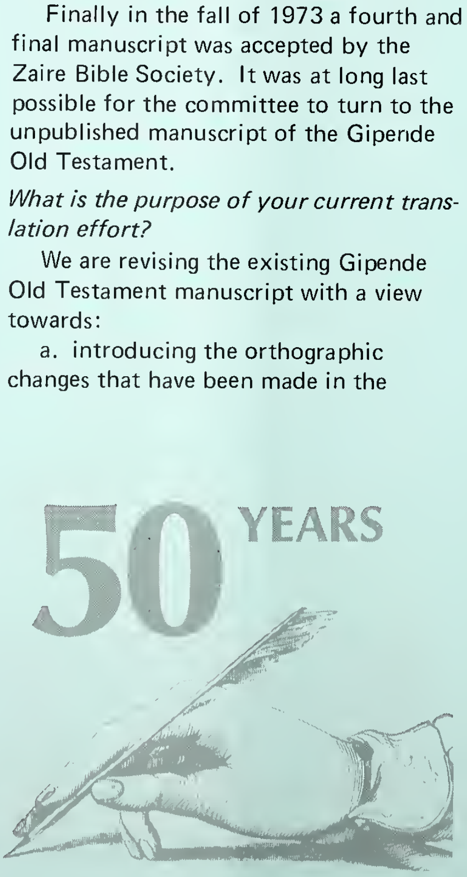
What is the purpose of your current translation effort?

We are revising the existing Gipende Old Testament manuscript with a view towards:

a. introducing the orthographic changes that have been made in the writing of the language since the 1950s.

b. changing some of the terminology used so as to bring it in line with that of the revised New Testament.

c. recasting some passages to give the live, dynamic translation which is required by current Bible Society principle



Who is working on this project?

Two Zairian brethren and I. One of the men, who is in his 60s, has been associated with the Gipende translation program since 1956, and the other, a pastor in his 30s, joined the committee i 1973. Of great benefit are the periodic consultations with Dr. Harold Fehderau, translation consultant of the Zaire Bible Society who makes regular visits to various translation committees.

How is the project financed?

Conjointly by the Mennonite Church of Zaire and the Zaire Bible Society. Est mated costs are submitted yearly in advance for approval by both groups after which the Bible Society carries two-third of the budget and the church one-third.

When do you plan to complete the project?

The first galley proofs of the revised New Testament are expected to arrive from Europe in March or April, 1974, with the revised edition due off the press about a year later.

Though the missionary member of the committee will likely be returning to the United States in the summer of 1974, his time with the Zairian members is considered a period of training and orientation. After he leaves they will be carryin on with the project in conjunction with the Bible Society consultant. The normal time for producing an initial Old Testament manuscript is three to four years. Revision, proofreading, and cross-checking can easily add two or three years. Fortunately it is not necessary to wait that long to give the people parts of the Old Testament, since the Bible Society prints individual books or combinations of books as they become available and have been cleared by the consultant. The Apende should be getting a portion or two of the Old Testament in their hands during this year.

Any interesting sidelights?

There has been considerable feedback on one particular change in the revised New Testament, the term for spirits and Holy Spirit. Originally, the term for Holy Spirit was borrowed from Tshiluba, a neighboring language. This in turn was an "Africanization" of the Greek term *pneuma.* The reconstructed word *nyuma* was used because the term used by the people in their own language carried too many cultural overtones to be used safely and correctly in the Scriptures.

Under Bible Society prodding, however, more usage of terms indigenous to the language of the African people is being made. After a great deal of discussion both within the committee and with representatives of the Apende churches, a true Gipende term was agreed upon, one which expresses a wide range of meanings covering the concepts of shadow, personality, influence, and spirit. The reaction to the use of this term is favorable. But it will take a period of teaching and usage for the term to acquire its exact biblical sense and character.

How do you envision future trends of translation work?

A major translators' conference held in Kinshasa, lasting about a month and involving nearly 100 persons, was sponsored by the American Bible Society in the fall of 1968. The effects are still being felt. Dormant language projects have been revived and new ones launched. There are presently about twenty-five translation/revision projects under way in Zaire. About half of these are being carried on by the Zairois themselves. As training and competence of the Zairois steadily increase, more and more language groups want to have the Bible in their own tongue. If the present trend continues as anticipated, translation projects in Zaire will increase.

The missionary's role will change from that of a basic translator to a consultant and resource person supplying necessary background material concerning biblical history, culture, and languages.

Jagdeeshpur Jubilee procession

Jagdeeshpur Jubilee

Rain threatened to hamper the early morning procession of the Golden Jubilee in Jagdeeshpur on October 8, 1973, but enthusiasm won out and climaxed in a packed church for the celebration.

Fifty years ago the General Conference Mennonite Mission established a base in Phuljar, India, by assigning Rev. and Mrs. S. T. Moyer to open a mission in Jagdeeshpur, known then as Basna Station. In *With Christ on the Edge of the Jungle* S. T. Moyer describes the difficult beginning as well as the joys of bringing persons to know Christ. Today the Christian community in the Phuljar area numbers about 6,000 including children. These are organized into six congregations.

The Bharatiya General Conference of Mennonite Churches met in Jagdeeshpur for its 53rd session and dedicated Conference Sunday for the Jubilee celebration. Guest of honor was Prince Mahendra Singh of Saraipali, whose father had granted the land on which the Jagdeeshpur community is located.

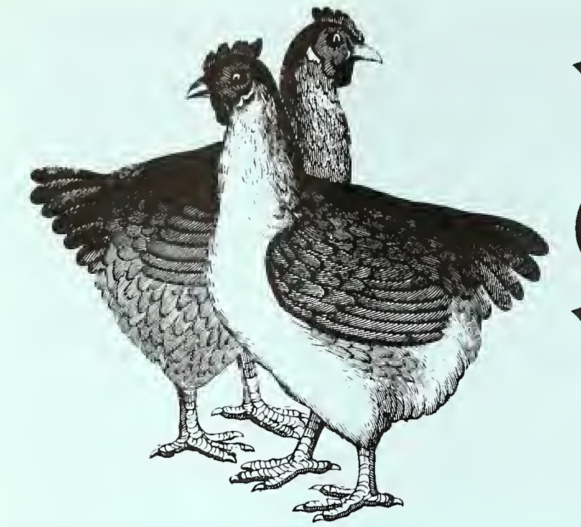
Bethel Church in Jagdeeshpur gave special recognition to its senior citizens who had been there from the beginning. They were garlanded and presented with gifts, dhotis for the men and saris for the ladies.

Focus on Vocation: Pastor's Wife

Forty wives of pastors from Presbyterian, Baptist, Holiness, and Mennonite churches met recently in Taipei to discuss various aspects of their work. The seminar was organized by Reverend Lien-Kun Cheng, director of the Christian Center for Family Counseling and a pastor for more than twenty years. Discussion topics dealt with the pastor's wife in relation to God, to the church, to her home, and to finances.

In addition to situations common to pastors' wives everywhere, special opportunities resulting from cultural patterns present themselves to Taiwanese women in this vocation. As a result of the custom of married sons often living with their parents, in-law relationships become very significant. It is invaluable for the pastor's wife to accompany her husband on visitation because she has access to the kitchen and bedroom where the women are working, and can be of counsel to them. In Taiwan the pastor's family usually lives on the second floor of the church building, in the room adjoining the auditorium, or on the same yard. There are both advantages and disadvantages to this arrangement. Pastors' wives are in agreement that the congregation should make the decision about dropping or retaining this practice.

A great concern for the unity of the Christian fellowship and a keen awareness of their calling as pastoral helpers characterized the women at the seminar.



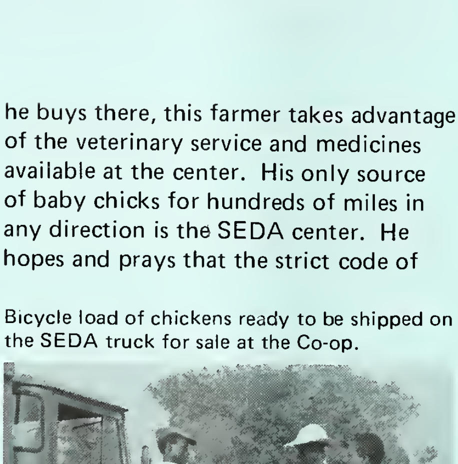
1 or 100

by Fremont Regier

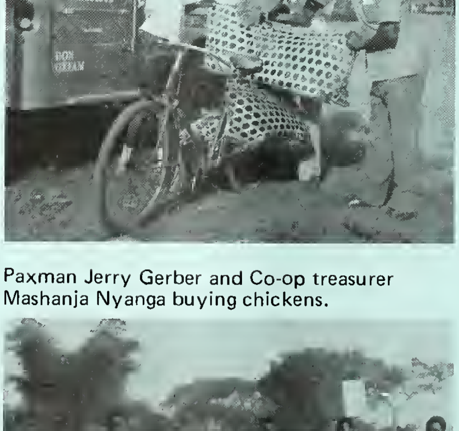
Consciously or unconsciously, I'm always looking for more and better chickens. On a weekend seminar in the Nyanga District recently a Rhode Island Red pullet caught my eye. Together with a few native chickens she was scratching about in the yard of a teacher. I asked him about the beautiful bird. She had been hatched from an egg he had bought at the SEDA farm center at Nyanga. (SEDA is the agricultural development service of the Communaute Mennonite au Zaire.) This hen had produced 108 eggs in the four months since she began laying. These almost daily eggs had supplied a taste of protein for the teacher's six children and once in a while a tiny bit of cash when sold to other villagers. It would take one of his native hens several years to lay that many eggs and they would be only half the size of Rhode Island Red eggs.

Five miles down the road lives a member of the Nyanga marketing cooperative which SEDA helped organize in the spring of 1972. This man has a flock of 100 Rhode Island Red hens in a bamboo fence. Three times a month he or his brother rides the dilapidated remains of a bicycle eighteen miles into Nyanga to meet the SEDA pickup which hauls poultry, eggs, and rabbits to market in seventy-five-mile distant Tshikapa. He and the other nine members cooperatively marketed over ten thousand dollars' worth of produce there in 1972. The same bicycle which brings eggs and rabbits to Nyanga hauls a balanced laying ration feed back to the farm for those 100 hens. In addition to the marketing assistance provided by the SEDA center and the feed he buys there, this farmer takes advantage of the veterinary service and medicines available at the center. His only source of baby chicks for hundreds of miles in any direction is the SEDA center. He hopes and prays that the strict code of farm sanitation and isolation techniques he has learned will help protect his precious flock from the ravages of recurring poultry disease epidemics.

Bicycle load of chickens ready to be shipped on the SEDA truck for sale at the Co-op.



Paxman Jerry Gerber and Co-op treasurer Mashanja Nyanga buying chickens.



Though varying greatly in the degree of application, both of these farmers are trying to help themselves and their families through more productive techniques. Our weekend seminars in rural regional centers are planned to stimulate and encourage both, as well as other sectors of village society. Classes in livestock management are given by a SEDA extension agent, and farmers are visited at their farms. Classes led by a woman on the team are held for village women to increase their knowledge of child nutrition and household sanitation. House-to-house visits and evangelistic rallies are conducted by an evangelist from the Nyanga church on the seminar team. It is hoped that a public health nurse will soon join the team. Presentation of the program is enhanced by the use of flip charts, filmstrips, and 35mm slide sets made by the team. A battery-operated projector throws the pictures onto a bed sheet hung between two palm trees. Sometimes the crowd sits in a 360 degree circle about the translucent screen, viewing it from both sides.

These weekend seminars are designed to put together more of the local churches resources in a team effort, an effort to help people provide themselves with the proper tools to change oppressive structures in society and the legacy of a problematic environment—in short, to realize more of the abundant life envisioned by Jesus Christ.

GPS Provides Clearer Direction

In spite of implementation difficulties, Colombia churches are on the way

What is the aim and strategy of missions? Why send missionaries? In June, 1973, the Colombian mission staff and workers met to make a careful study of our work in Colombia. At that time goals, priorities, and strategies were defined. (See "GPS Set in Motion," *Encompass,* Sept. 11, 1973.)

Elaborating these goals and planning methods of reaching them was not always easy. Carrying out the objectives has proven even more difficult. During the past six months, not all the advances have occurred as we had hoped. But progress has been made in implementing the strategies. It is evident—and this is important—that there now exists a clearer consciousness of the direction in which we want to go.

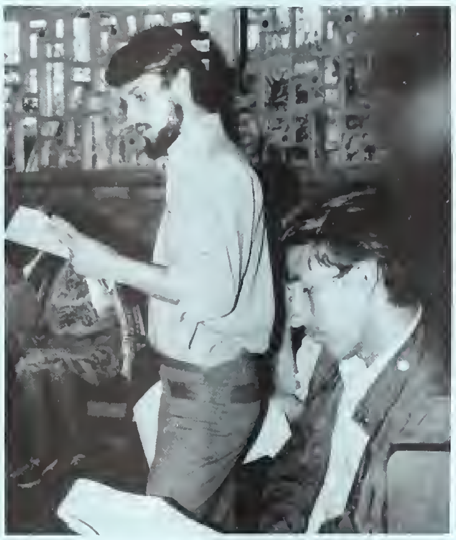
In line with the first priority, strengthening the existing churches, we have arranged special sessions in which teaching regarding the Holy Spirit and Mennonite doctrine takes place. Gerald Stucky was named pastor-counselor for our congregations. Various cell and interaction groups are meeting for the purpose of sharing and growing together. Especially helpful was a pastors' and workers' retreat.

Probably the least progress has been made regarding priority two, preparation of leaders. At present three churches are without a pastor. Lay members are taking extra responsibilities well, but the lack of leadership is felt by many. Vernelle Yoder has been teaching several courses in the extension seminary in Bogota. One of our leaders is expecting to leave soon for a year's study at seminary. We are hoping that his experience will be enriching and will stimulate creative leadership here.

Concerning our third priority, evangelism and the establishment of new churches, interest is noted in two Bogota groups meeting in the homes of Gerald Stuckys and George Edigers. Pastor Luis Lugo heads the work in Girardot. A house was recently purchased to serve as a home for the Lugos with space for church services.

Under communications, priority four, several specific goals were set for the literature ministry. Because our congregations are not fully aware of what the bookstore is doing, John Wiebe is visiting them with a display, a film, and a report of the literature ministry throughout Colombia. Another goal is to find a full-time national worker to accompany John in his travels and work with him in buying, accounting, and ordering. Literature sales and requests for film showings have been so numerous that the need for an assistant is being keenly felt.

La Mesa bookstore worker Jose Vasquez (standing) reads report.



Planning and communion.

Vernelle Yoder had the opportunity to promote wider use of audiovisuals in a lecture at a large Sunday school convention sponsored by the Presbyterian Church in northern Colombia. We anticipate wider use of these services among our churches also.

In compliance with the priority on social programs, Mark Claassen has devoted considerable time and effort to the agricultural development of a farm connected with a home for orphan children as well as to the program of loans under the auspices of MEDA (Mennonite Economic Development Associates). Five persons have been granted loans for small businesses so that they can help themselves and in turn help their local church. We are encouraged by the contribution of several large gifts for the purchase of a building for the Home for the Aged recently begun by a concerned member of the Bogota Church. Between $15,000 and $20,000 is still needed to make this purchase possible. In the meantime the mission here contributes monthly towards rental expenses.

An initial study has been made of the present situation and future possibilities of our grade schools, priority six. A supervisory committee is working with the school directors towards improving the overall management of our two institutions. *Lillian Claassen*

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Stirrings of the Spirit

During the year 1973 thousands of people in Colombia have become conscious of the workings of God's Spirit. In April when evangelist T. L. Osborne held open-air meetings and presented a gospel of healing for the whole man, crowds of over 100,000 stood in a field to listen and let themselves be touched by the Spirit.

Two months later a Pentecostal experience became a reality to a large group in a youth rally sponsored by a charismatic Catholic priest in the parish known as the "Minute of God." Charismatic prayer groups involving both Protestants and Catholics have mushroomed. Emphasis is placed upon the love of God, the centrality of Jesus, and the power of the Holy Spirit.

The 21-year-old Catholic evangelist from Bolivia, Julio Cesar Ruibal, who was recently converted in a Kathryn Kuhlman meeting, was preaching in Colombia in November and December. With practically no publicity, the message of the meetings spread. Gatherings of all kinds resulted and tremendous interest and fervor were revealed. Stadiums seating 20,000 to 50,000 were filled. People reported physical healing, but the main emphasis was on repentance, profound conversion, and commitment to God.

Pastors of unrelated churches have been meeting for months in deep spiritual fellowship. Spiritual renovation and discipleship are stressed. The Apostle Peter quoted Joel as prophesying that in the last days God would pour out His Spirit upon all flesh. What Protestant missionaries have seen happening in Colombia during 1973 was most probably beyond their wildest dreams fifteen years ago.
Gerald Stucky

सेवा भवन अस्पताल
जगदीशपुर

Sewa Bhawan Hospital staff and administration.

India Hospitals Join Association

The momentous decision to take steps towards incorporating Sewa Bhawan Hospital, Jagdeeshpur, and Christian Hospital, Champa, with Emmanuel Hospital Association was reached at the 1973 Mission Conference of India. On December 3-5 a four-member survey team from the Association inspected both hospitals. Further negotiations are under way.

Emphasis Changed in Revision

Immediately upon completion of the eleven-year English Vacation Bible School material used in English schools throughout India, the Mennonite Literature and Radio Council accepted a follow-up project. Revision on the Hindi series is being undertaken to correspond with improvements made on the English books. Helen Kornelsen and Mrs. Deep are shown at work on the material, changing its slant from a rural to a joint rural-urban emphasis. The original Hindi translation of the Herald Press Summer Bible School course was done in 1957-1962.

"It is only when the oppressed become involved in the organization struggle for their liberation that they believe in themselves." Citoyen Ngulubi Mazemba, assistant director of SEDA in Zaire, is providing the kind of Christian leadership that gives Zairois people confidence in their search for identity and their drive for selfhood.

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Mary Rempel, editor

Berrigan discusses civil disobedience

"The church has disowned me, but I haven't disowned the church," said Philip Berrigan, Roman Catholic priest and peace activist, who spoke at Bethel College, North Newton, Kansas, February 17.

Mr. Berrigan acknowledged that the church has greater identification with property than with victims, but said the church cannot entirely disown the gospel.

"The church is being reborn within itself all the time, however feebly. People build the new within the dying shell of the old," he said.

Mr. Berrigan, who spent thirty-nine months in federal prison for acts of civil disobedience against the military and the draft, spoke at a rally the next day in Leavenworth, Kansas, before a group demonstrated against conditions at the Leavenworth federal penitentiary. Mr. Berrigan's parole board did not allow him to participate.

In his speech at Bethel College, Mr. Berrigan focused on poverty, war, civil disobedience, and community.

The test of any belief, he said, is one's willingness to suffer for it. The measure of discipleship is the willingness to leave literally everything. "Maybe we've got to prepare to leave more than we've ever imagined we would."

Thirty-nine months in jail for political resistance is a stiff sentence in the U.S., but not much by world standards, he said. "What kept me going was God and people, Christ and community."

CHM produces filmstrip on Cheyenne coal issue

The struggle of the Northern Cheyenne to maintain their way of life on a reservation under which lie billions of tons of coal is the subject of a new filmstrip produced by the General Conference Commission on Home Ministries.

Entitled "An empty black pit," the seventy-three-frame filmstrip outlines the history of the white-Indian struggle for land and resources in North America. It also gives details on the more recent efforts of coal companies and the U.S. Bureau of Indian Affairs to have the Northern Cheyenne sell rights to strip mining and prospecting on more than half their reservation. The Northern Cheyenne tribal council is petitioning the government to cancel the coal leases already granted.

The filmstrip and cassette or reel recording are available for $2.00 rental from the Audiovisual Library, Box 347, Newton, Kansas 67114.

The unwanted Biharis

A Bihari woman holds her child in a sea of tents that makes up the Mirpur relief camp near Dacca. Some 15,000 people live in this tent city, which in area is smaller than a football field. The Biharis are a people unwanted in the new nation where they live—Bangladesh—and, for the most part, unable to move to the nation of which they consider themselves citizens—Pakistan. The Biharis are, in a way, the victims of history. Their roots are in the East Indian state of Bihar. Following the partition of British India in 1947 and the creation of the Muslim state of Pakistan, hundreds of thousands of the Muslims in Bihar fled to what was East Pakistan. Although a minority in largely Bengali East Pakistan, they found jobs and settled in their own enclaves. Pakistani authorities discouraged the Biharis from assimilating into the local community, and they continued speaking Urdu instead of the predominant Bengali language. While many Biharis worked in civil service jobs, they never played much of a political role in East Pakistan. They did, however, remain loyal to Pakistan when the Bengalis were demanding independence and supported the Pakistani army's murderous crackdown against the Bengali independence movement in 1971. After the India-Pakistan War and the creation of the new nation of Bangladesh in late 1971, the Biharis became the objects of furious violence by Bengalis.

Peace tax bill number incorrect

The World Peace Tax Fund Act has been incorrectly referred to as HR 5073 in the January 1 issue. The correct number is HR 7053.

Since this bill is not well known, Congresspersons receiving letters with the wrong bill number can be easily confused. According to the Washington Peace Section office, Mennonites are showing unusually strong interest in the bill.

Vaccine flown to Bihari children

Seven thousand children in Bangladesh will be immunized with diphtheria, tetanus, and pertussis (DTP) vaccine, flown to the country in February. MCC Bangladesh director Art DeFehr requested the medicine for Bihari children in refugee camps in Mirpur and Saidpur.

The vaccine, which can not be exposed to temperatures higher than 60°F. without losing potency, was packed in ice chests. Ralph and Phyllis Miller, MCC volunteers just leaving for Bangladesh, checked the vaccine with their baggage. They planned to arrive in Bangladesh within thirty-six hours.

Seminary without walls scatters faculty members

During the January interterm a number of faculty members of the Associated Mennonite Biblical Seminaries scattered throughout the United States and Canada in a variety of ministries under the Seminary without Walls program. The various ministries ranged from Bible teaching at the local congregational level to lecturing in a seminary setting.

C. J. Dyck led a series of Bible studies on 1 Peter and lectured on "Issues in Anabaptist-Mennonite heritage" at the Bethesda Church, Henderson, Nebraska, January 6-9. The lectures on the Anabaptist - Mennonite heritage were the first in a series of events in the Henderson area to commemorate the centennial of the arrival of Mennonites in that area.

Jacob Enz served in three different areas in the Midwest (Beatrice, Nebraska; Fortuna, Missouri; and Calico Rock, Arkansas) during the course of two weeks in January. At Beatrice, Mr. Enz presented lectures twice daily on the Pentateuch. At Fortuna he delivered a Sunday morning message on Jacob. At Calico Rock he served as a resource person in a ministers' workshop, lecturing once again on the Pentateuch. At all three locations he gave archaeological presentations on the Dead Sea Scrolls and/or Masada.

Paul Miller spent the January interterm in British Columbia teaching a class on pastoral counseling at Columbia Bible Institute and serving local congregations in the Chilliwack, Clearbrook, and Vancouver areas. In these local settings Mr. Miller gave Bible lectures on 1 and 2 Timothy centering around the theme of "Evangelism through the life-style of the congregation."

Erland Waltner served January 5-8 in two Mennonite congregations in Vineland, Ontario. He led a series of four studies on the book of 1 Peter. In addition, he lectured on "The ministry of preaching" in a pastors' seminar at Conrad Grebel College.

John H. Yoder spent January 2-15 in Denver and Colorado Springs, Colorado. In Denver he lectured daily to members of the four Mennonite congregations on the theme of "The church in the modern world."

Centennial news

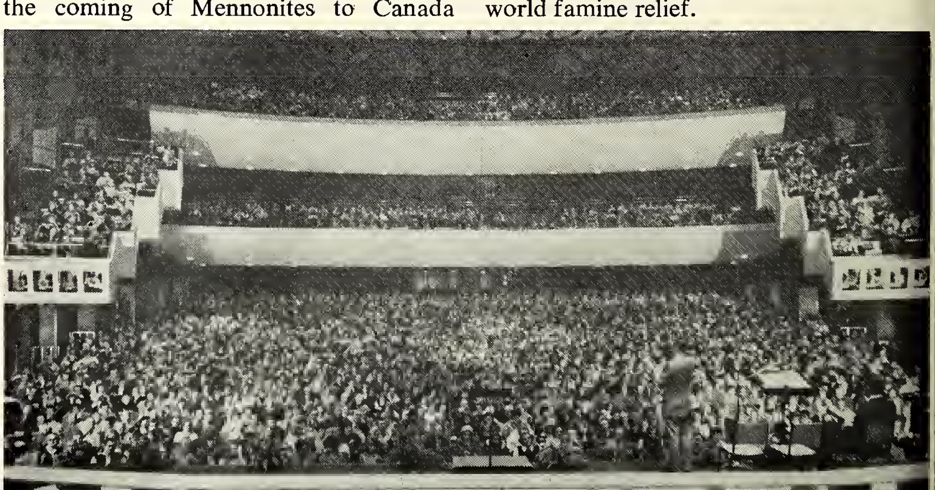
A special display erected by the director, John F. Schmidt, of the Kauffman Museum at Bethel College is devoted to Mennonite origins, the migration to Kansas in 1874, and Mennonite involvement in the growing and milling of wheat. A display showing wheat technology from the plow to the zwieback-cooling rack will be ready for viewing in late spring. The museum's hours are 9 A.M. to 12 noon daily except Sunday and 1-5 P.M. daily except Saturday.

A poem by Menno Wiebe of Winnipeg has been awarded first prize by the Manitoba Mennonite Centennial organization's anthology committee. The poem, entitled "She talked to me in Tokyo," will be published along with other submissions by contestants and selections from some of the Mennonite people's best-known writers. Second prize went to Peter Zacharias for a Low German story entitled "De Fru am Gausentun." The anthology, which is expected to run to about 160 pages, is scheduled to come off the press by early summer.

The women's committee of the Mennonite Educational Society in Winnipeg has issued a special centennial coffee spoon to commemorate the 100th anniversary of the coming of Mennonites to Canada from Russia. The spoon was designed by a local artist, Margaret Quiring. The crest shows several heads of grain across a Bible representing the agricultural background of the people and their reliance on the biblical record as their guide for life. The words "Mennonite Centennial 1874 Manitoba 1974" appear in a circle around the illustration. The spoons are also available without the word "Manitoba" for those who prefer that.

A new reprint edition of *Mennonite maps and charts* has been published and is available at the Mennonite Library and Archives of Bethel College. The eight-page pamphlet includes fourteen maps which illustrate the origin and spread of the Anabaptist movement and the migration to points throughout the world.

The Kansas Mennonite Men's Chorus met recently to complete program plans for the first two of their four centennial concerts this year in Presser Hall, Lindsborg, Kansas. The centennial concerts in Presser Hall will be the first Kansas Mennonite Men's Male Chorus concerts to be given in the music hall. They will be taped for stereo recording which will be released during the centennial year. Tickets to the concerts are free. Reservations will be available in leading Christian bookstores in central Kansas after March 15. A freewill offering will be held for world famine relief.



Hymn sing starts Manitoba celebration

Near capacity crowds filled Winnipeg's 2,300-seat concert hall February 14 and 15 for the first major event of the Manitoba Mennonite centennial. The two evenings were benefit occasions for the MCC's relief program in the Sahel, in sub-Sahara Africa. Over $16,000 in freewill offerings was contributed during the hymn sings. The programs consisted of the singing of dozens of the Mennonite people's favorite hymns. Some were sung by the large congregation; others were performed by invited choirs.

RECORD

Calendar

March 28-31—Central District Con-erence annual sessions, East Bay Camp, Lake Bloomington, Ill.

May 2-5—Eastern District Confer-nce annual sessions, Pine Grove Church, Bowmansville, Pa.

June 20-23—Pacific District Confer-nce annual sessions, Emmanuel Church, Salem, Ore.

July 25-27—Conference of Menno-nites in Canada annual sessions, Stein-bach, Man.

Aug. 1-7—General Conference trien-nial sessions, St. Catharines, Ont.

Central

April 19-21—Festival of the Word, Goshen College, Goshen, Ind.

Pacific

April 20—MCC (West Coast) relief sale, Dinuba, Calif.

Western

March 23—Seminar sponsored by In-terfaith Offender Concerns Committee, Our Lady of Guadalupe Catholic Church, Hutchinson, Kans.; theme, "Partners in Liberation"; coordinator, Albert Gaeddert, Newton, Kans.

April 6—MCC relief sale, Hutchinson, Kans.

Workers

Sam and Betty Ediger, Hoffnungsau Church, Inman, Kans., have returned to Zaire to complete construction of the hospital at Tshikaji. Sam began giving leadership to the construction project in December 1971 and returned home for surgery in November 1973. Accompanying the Edigers were *Olin J. and Tillie Schmidt*, also members of the Hoffnungsau Church, who will help in construction. Target for completion and dedication of the hospital is June 1. The hospital is being built in cooperation with the Presbyterian Church in the U.S., which is providing construction funds, while Africa Inter-Mennonite Mission provides personnel.

Clarence Epp, the coordinator and one of the prime movers in founding the Crossroads program in central Winnipeg, joined the staff of MCC (Manitoba)'s offender ministry, Open Circle, on a half-time basis March 1. He will continue to serve Crossroads half time until April 30, at which time he will move over to his Open Circle assignment full time. Mr. Epp, who has held pastorates in Winnipeg and Prince Albert, Sask., will join C. N. Friesen and Hilda Hildebrand on the Open Circle staff. The Crossroads program, which began about four years ago, has developed into a substantial community service venture.

Randall Friesen, student at the University of Kansas Medical School, has been assigned to Kalonda, Zaire, as a mission volunteer under Africa Inter-Mennonite Mission. Mr. Friesen left January 29 for three-months language study in Brussels, Belgium. Beginning in May, he will serve for seven months in Zaire, replacing Dr. Elvina Martens, who will be on furlough. He will work in cooperation with Dr. Richard Hirschler. After his service in Zaire, he will return to Kansas to complete the last six months toward his MD degree. Mr. Friesen, from North Newton, Kans., is a 1971 graduate of Bethel College.

Ike Froese, a Winnipeg high school teacher, has been named executive secretary of Mennonite Pioneer Mission, the native ministries arm of the Conference of Mennonites in Canada. Mr. Froese will begin his duties this summer, succeeding Menno Wiebe. Mr. Froese has taught an Indian school in Oraibi, Arizona, and he is a member of the MPM board. In 1968-70 he was MPM's acting executive secretary. Mennonite Pioneer Mission is one of the major mission programs of the Conference of Mennonites in Canada. It currently has twenty-six workers serving in twelve communities in Manitoba and Saskatchewan.

Kathleen Froese, an administrative assistant with MCC (Canada) for nearly ten years, has resigned to take a job with the Christian Businessmen's Committee. She will become the first full-time employee of the committee's new Canadian office in Winnipeg.

Two new secretaries have begun work at the central office of the General Conference Mennonite Church in Newton, Kans. *Chris VanderWerf Graber* is secretary to Heinz Janzen, general secretary of the conference. She graduated from high school in Manson, Iowa, and has attended Hesston College, Hesston, Kans. She attends Faith Church, Newton. *Linda Springer* works part time as secretary to Lester Janzen, director of stewardship and communication. She is a native of Minier, Ill., and is a member of the Hopedale Mennonite Church, Hopedale, Ill. She is a business major at Hesston College.

Froese

Unruh

Rodney J. Sawatsky has been appointed director of academic affairs and assistant professor of religion by Conrad Grebel College, Waterloo, Ont. His term begins in the fall of 1974. Mr. Sawatsky is a graduate of Canadian Mennonite Bible College, Bethel College, University of Minnesota (MA), and Princeton University (MA). He was a Canada Council Doctoral Fellow in 1970-74.

Verney Unruh, secretary for Asia for the General Conference Commission on Overseas Mission, is taking a two-months leave of absence to study at Midwestern Baptist Seminary in Kansas City. During March and April he will take courses in missions, theology, and related subjects. His responsibilities with COM are being covered by other staff members during this time. Mr. Unruh has served in his present position since 1966. He spent 1951-66 as a missionary in Japan.

G. Darlene Wiebe has begun a two-year term of service with MCC in Winnipeg. She is serving as a child-care worker. Darlene is the daughter of George and Helene Wiebe, Winnipeg, Man., and a member of North Kildonan Church, Winnipeg.

Ministers

Ervin A. Albrecht, pastor of the Eden Church, Inola, Okla., will retire from the ministry this summer.

Melvin Koehn has announced his resignation as pastor of the Zion Church, Bridgewater, S.D.

LETTERS

Why the dichotomy?

Dear Larry: *The Mennonite* has been a constant source of inspiration and challenge for me. A number of recent articles are serving as valuable resource materials in my preparation for teaching a Bible class on evangelism at the Gia Dinh Mennonite Church. . . .

In addition to my positive feelings about *The Mennonite,* I would like to share with you a concern about the structure of one section. Specifically, the section that deals with new placements has been divided into two parts: *Ministers* and *Workers.* Whenever I read that, I reflect to myself, "Aren't all Christian *workers* supposed to be *ministers*? Aren't all *ministers* supposed to be *workers*?" From biblical, theological, and Anabaptist perspectives I cannot justify the ministry-laity dichotomy, although I grant that within the Christian community there must be a division of labor on the basis of calling and gifts.

It is my recommendation that one category be used to refer to all placements. If necessary, subcategories could be titled "church pastors," "MCC personnel," etc. *James Klassen, Box 991, Saigon, Vietnam* Jan. 19

Calendar needs improvement

Dear Editor: We appreciate *The Mennonite.* Permit me to suggest something which, to my mind at least, would be an improvement. I would appreciate if the Calendar would list the happenings further in advance. Up to now I haven't even been able to get the exact dates for the Canadian and General conferences. It seems to me you used to do this. Why has this been dropped? This is a minor item but it would help us in the planning and arranging of our summer schedule. *R. L. Siemens, Box 26, Wymark, Sask.* Feb. 13

Role and job not the same

Dear Editors: This is in response to Janice Pauls' article, "From kitchen to civic club" (February 12 issue).

A role and a job are not the same. We see this clearly when we think of men both fulfilling their "roles" as husband and/or father and working at their jobs. Being a wife is a role; being a mother is a role. Keeping house is a job. What would happen if the husband of the wife mentioned in the last paragraph of the article (the one whose aim in life is being a good wife and mother) should decide that the role of husband and father was sufficient for him and that he did not need the fulfillment and satisfaction of a job? The wife-mother's job as housekeeper would not provide any income, so perhaps it is not a real job after all.

We should decide whether or not playing roles is sufficient activity for an adult person in today's world. If we decide it is, we should reward it in the same way we reward jobs: with wages, social security for disabled and old, paid vacations.

In the meantime, society is being ripped off by the loss of the work these adults could do, and the persons who are doing it (playing roles) are being ripped off by their loss of income-benefits. As it is, the housewife cannot quit her "job" without also quitting her family. She is dependent not on her own abilities, but on those of her spouse; and she must pay for this dependency with emotional currency.

This is exploitation, and for the well-being of everyone it should be eliminated *Ruby Baresch, 257 North Rutan, Wichita, Kans. 67208* Feb. 14

Almost missed good article

Dear Editor: Thank you so much for the article by Janice Pauls, "From kitchen to civic club" (February 12 issue). I almost missed reading it because I was so disgusted with the first article, "Partners in parenting," by Dorothy Nyce. It made me sick, and I figured the second article would be just like it, but I was fortunate to take the time to read it.

I especially liked the last paragraph, "Here is where a few women can easily become too zealous in their fight for the freedom of all women. They would do well to remember that there are those who are satisfied to remain the second sex because they have no need to fight for their freedom. They are already free, free to obtain their own particular aim in life, that of being a good wife and mother."

Some women go to work outside of the home to escape the many clubs that need willing volunteer workers. Only those who remain at home can do this, and sometimes to the extent of neglecting the home. *Marjorie Stucky, McPherson, Kans.* Feb. 11

Needs broader circulation

Dear Editor: I do wish the article "Being a parent" (January 22 issue) could be published in every magazine and newspaper printed. Every adult, whether a parent or not, should be able to better understand and profit by it. *D. E. Hood, 301 Center Street, Dowagiac, Mich. 49047* Jan. 27

Nursing homes

Dear Editor: Nursing homes are not the answer for the last years and days of an older person. In God's orderly arrangement there is always balance. We have parents and children. When grandchildren are grown up and able to work, their parents are usually so established that the going is easier and they are in a condition to pay back 1 to 25 percent of the care they received in their youth. Fortunately probably 75 percent or more of the people pass on without ever having been a mentionable burden to anyone.

Somebody said years ago: "It's easier to fight, suffer, and die than to live right." Real Christians never give up. God never burdens us with more than we can bear. A price has to be paid for health and strength or else there is illness and weakness.

I had a good neighbor, although not a convinced Christian—he said, "I believe in a Creator, the rest does not interest me"—with a stubborn will. Often he mentioned, "I want to die with my boots on." He did die one, two, three at the age of seventy-seven after sitting down on a chair in a grange hall at the end of a square dance.

E. Stanley Jones, the evangelist, kept up: bending over and touching the floor —thirty times—squatting with arms extended—thirty times—and thirty push-ups at eighty-three and longer. He died last year at eighty-nine. He said these exercises took the blood out of his brain ıd distributed it through his body as he ɔuld drop off to sleep.

Something else has to be mentioned: ɔme people assume they are Christian, hich means among other things to end under the law of cooperation no ıatter what, but their relations in their wn family circle and with relatives are) poor they are willing that $500 or ıore a month be paid for them in a ursing home, but they are not willing) offer $300 a month to a daughter or aughter-in-law when assistance is need- d.

Money saved up by a lifetime of work ɔes down the drain in these chain busi- ess nursing homes. Many smaller type ırms could keep on providing an ade- uate living for a young family member there were proper cooperation in the ımily. What goes for farming goes for ıy other business also. Everybody ould profit.

When we expect big business to pro- ide jobs for our children we will find it ıst does not work for long. Dare we ɔstume- and fashion-affected people for- ɛt that hundreds of millions of people ruggle to survive with their families in- uding grandmothers and grandfathers il often under one roof on a yearly in- ɔme of less than $500? If we do, we an tell our missionaries to come home.

udolf Laemmler, 42031 Road 52,
eedley, Calif. 93654 Feb. 5

ıalvation and revolution

)EAR EDITOR: "Salvacion — Si; Revolu- ion — No," (January 22 issue) war- ants further discussion. . . .

The Peru and Bangkok statements point) the goal of "the full liberation of all ıankind which God intends as our her- age." Three of the most important sues that Christians must consider in nticipation of that great realization are: 1) the true gospel of the kingdom as resented by Jesus, (2) the sinister op- osition by the satanic elements, and 3) the ultimate overcoming of those vil forces.

On the first point, it is important to ote how carefully Jesus explained the ature of the kingdom. In actual prac- ce, men have dropped much of what esus taught in that respect, especially s to economic values. When Christians ant to function as the world does, ıuch of the kingdom effort is lost. As ıan abuses his economic freedom, he ɔpardizes his economic future, but ands to lose more than that, when he nconsciously shifts his allegiance to the prince of this world. The earth's natural resources were meant by God to be a means of livelihood for all of mankind. When this divine provision is abused, a succession of troubles follows. The basic issues of life do not change even though the world does change in some respects. What Jesus taught still holds true as the key to life and the answers to the world's problems.

Had it not been for the opposition of Satan, the kingdom would have grown on to maturity in a relatively short time. Now it is not so much a matter of time as it is of allegiance to Christ whether a high point will be reached by the current generation. Jesus addressed himself to a particular generation when assessing their integrity. When the Israelites were going toward the promised land, special significance was attached to a particular generation as to whether or not they were obedient to God. It needn't have taken forty years.

Christianity has often been opposed openly and brutally. To some extent that still applies in communist countries. In other countries more subtle means are employed. There are many camouflaged organizations at work opposing Christianity. A great amount of Christian literature exists which is so designed as to serve its best interests. False prophets have helped the church to formulate correct-sounding doctrines which serve to hide more important issues. As long as God's people are roaming in the desert, their enemies are not worried, but if the great promises of the Bible were to be fulfilled, they know what that would mean for them. So in desperation they do their utmost to distract Christians from their purpose. . . .

As Christians we overcome the evil powers, not so much by attacking them, but by withstanding. Very simply stated, we overcome the world by living a truly Christian life. To quite an extent, Christendom has yet to learn the full meaning of that. It would seem about everything has been tried to bring peace and righteousness to this earth except really heeding the message of the gospel.

During the last sixty years on the aver-

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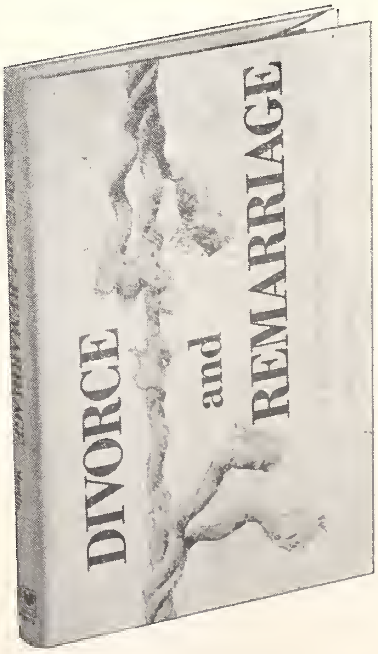
by John R. Martin, assistant professor of church studies at Eastern Mennonite College, a pastor for 15 years.



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age about a million people have been killed by wars, revolutions, and needless starvation. It could be double that number and it may get worse. These figures can only hint at the tremendous amount of heartache caused by man's callous indifference to the realities of life. Christians must share some of the blame, including Mennonites. An awareness of the foregoing facts must tell us what a terribly high price we are paying for being at peace with a chaotic world!

To achieve peace, not *with* the world, but in the world, the peace that God would give individually and collectively might cause many casualties too, but there is no other way. We have seen the Bible and the words of Jesus proved in so many ways. Surely we can accept his admonition and assurance that, no matter what we must forego or sacrifice for the cause of the kingdom, it will be well worth it. It was with that knowledge and assurance that Jesus undertook as he did! *Issac I. Klaassen, Box 36, Laird, Sask.* Feb. 5

Trainee program commended

DEAR EDITOR: From January to June 1972 I had repeated attacks of arthritis which made it almost impossible for me to do my work on the farm. When we learned of the MCC's Polish agricultural trainee program, my wife and I decided to try to get help. We asked for a girl willing to work at raising pigs. To our surprise, in April 1972 we got our first girl from Poland. I'll never forget our first meeting at the Wichita bus depot one terribly stormy night. Zdzisia didn't know one word of English. She was almost petrified with fear. She would not let us carry her bags, and she sat alone in the back seat of the car as we hurried through the storm toward Newton. I tried speaking German. Fortunately she knew some German because she was born during Hitler's occupation of Poland.

It was a real thrill to watch her gradually gain confidence. The fear was gradually replaced with close friendship. It was about two months before she was willing to go to my son's farm without my going along.

Her work was beyond reproach. She was extremely conscientious and was 100 percent trustworthy. She made many friends in the church and always speaks of the church in her letters.

In retrospect, I wonder if we got her to help her or did she come to help us. It really doesn't matter. Not what we give, but what we *share* really matters. The financial aid she received now seems secondary to all the cultural and spiritual values we learned from each other. Some months after she was here I asked her, "How did you get through the Iron Curtain?" With a twinkle in her eye she asked, "Where is it?"

Our second girl, Danuta, has already returned to Poland and today we heard from her. She writes, "You remember, too, we invite you to Poland. I promised my family and friends to keep in touch with you. You cannot disappoint us. . . . All the time I have discussion with some people. Ted, believe me I tell true. You said to me one time, always speak truth.

"The long trip around America helped me understand America. I think this is the best kind of school. I am reading mainly encyclopedia and history of America. Now is more easy to understand this message for me."

Yet it is hard to say who helped whom the most. That question is academic at this point. We can say it was most rewarding for all concerned.

Our next trainee, Maria, will be coming soon. I sincerely hope that someone reading this will open up their home to someone from far away to bless and be blessed by a rich experience. Who knows how far your influence for the good can go? *Ted and Betty Regier, Bar Cedar Farm, Route 3, Newton, Kans. 67114* Feb. 14

Armaments are idiotic

DEAR EDITOR: There are areas where feeblemindedness reigns in human behavior.

Most major social problems of humanity would largely be solved with even small applications of intelligence. Analyze one after another the major social problems. Almost all seem largely capable of solution.

For example, the world exults today at small measures of reconciliation between America and Russia, America and China, and the Arabs and Israelis—and this is good—but also all of this conflict of recent years has been idiocy.

An intelligent American government and an intelligent American people would not spend one penny for armaments and would be aghast at the stupidity of expenditures for armaments, since all national peoples are equal humanities between whom exercises of armaments are evil and self-destructive.

An intelligent national government never would exhibit national bias in governing, would seek to govern in behalf of all national peoples equally, and in proportion as its governing thus was intelligent would gain the support of all national peoples, rendering potentially internationally vicious national leaders unfollowed and impotent.

All national peoples are equal humanities. All are equally responsive to justice. All have dire faults; all, nobilities. All include thoughtless, cruel individuals who at times may acquire power.

But every national government that possesses great armaments attests to the delusion of national moral superiority and willingness to kill other national peoples to support this delusion. An intelligent government substitutes international cooperation wholly for competitive militarism. It does not seek the impossibility of constructive results by destructive acts. The self-conceived most virtuous government on earth, responding to international offenses by reciprocal cruelties of war, was not, as it believed, acting intelligently or nobly, but was, in fact, wholly or approximately adopting the evils of its adversary—for international war cannot be confined to erring leaderships but besets entire equal peoples.

A sufficiently intelligent and moral national government will rule not only within its own boundaries but also—be its example not quickly followed by other governments—will rule worldwide, for it will have the support of the vast majority of the human beings of all nations. It may be that no existing government can achieve this intelligence in international relationships. Nevertheless, the opportunity is there.

When international communication became fairly efficient, as during the last century, prevailing international peace became a wholly practical objective, for now the prevailing decency in the character of all national peoples could, within a reasonable time, be mobilized to enforce a comparable decency in international relationships. *Derwood M. Dudley, Campbell, N.Y. 14821* Feb. 14

ABOUT LETTERS: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.

MEDITATION

"Christ died for us"— His work and our strategy

Incarnation (God was in Christ) and substitution (Christ died for us) are words of first magnitude of importance in developing our way of thinking about the nature, mission, and work of Christ. We have not been accustomed, however, to apply them to our way of thinking about our own nature as Christians and our mission.

We must once more recapture that biblical sense of deep interrelationship between God and man in Jesus the Christ. If we can do that we are bound to recover unsuspected areas of personal responsibility. Much more than that, we will discover unsuspected resources to meet those responsibilities. This is a thrilling discovery! Finally we will uncover unsuspected areas of idolatry and irresponsibility. This may be shocking.

The incarnation, mighty step of God to participate in our human life, is but the setting of the stage for the second phase of God's work which is for man. We live in a world of right and wrong that has its own built-in judgment. The race with which Christ identified himself is one which has actively sinned judgment upon itself. Each man's sins catch him short in a way his conscience cannot deny in spite of any attempted proud protestations.

God in Christ not only came to stand with us but has gone further and assumed the guilt which our consciences feel so heavily. "Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:7-8). God not only comes to us in the remote place of judgment and separation where sin has taken us; in Christ he also paves a way back. Here is the God of the second mile, for it means the toleration of sin (not committed, of course, but taken upon himself); that which he has forever set himself against is taken into his own nature. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). With that man who accepts full responsibility for his shabby past with full face toward Christ—with that man Christ is not ashamed to walk through life or to stand before God in judgment.

Now these two most crucial and fundamental doctrines stress several things. One of these is that conflict can only be effectively dealt with in a direct relationship between persons. It further depends on the aggressive initiative of persons in the establishment of such a relationship. The motive of that initiative is the tender concern for the total welfare of the other person—the love which is ready to pour out its very life for the other.

You and I, then, are to regard our lives as the meeting places, as the battlegrounds for these conflicts so that they do not spread out into the realm of the shedding of blood with human instruments of destruction. This helps us to understand what Paul meant when he said that we struggle not against principalities, against powers, against the hosts of wickedness in heavenly places. Therefore, he suggests the suitable instrument to cope with the true nature of the enemy, the breastplate of righteousness. If we are contaminated, we are ineffective. The sword of the spirit which is the word of God, our feet shod with the preparation of the gospel of peace—both are the instruments of personality rather than the physical instruments of destruction, and they alone have the promise of victory.

Jacob J. Enz, condensed from his book The Christian and warfare

Beyond the second mile

The second mile,
oh, stony, plague-cursed road.
Footsore,
bowed under my cruel load
I cry,
Jesus Christ, have you no pity?
And then above my pain
I remember he
went all the way to Calvary for me.

Florence Pedigo Jansson

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COVER

The major articles for this issue were suggested and prepared by members of the seminary community. The cover photo shows the authors whose books are sampled in our lead article. Seated (left to right) are Ross Bender, J. C. Wenger, C. J. Dyck, Jacob Enz, Bertha Harder, and Millard Lind; standing, Robert Ramseyer, Paul Miller, John H. Yoder, Leland Harder, and Erland Waltner.

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Microfilm copies of current as well as back issues of The Mennonite may be purchased from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, Mich. 48106.

Lest you forget

Cornelius J. Dyck

In 1945 Sanford C. Yoder wrote a book about the history of Anabaptist-Mennonite migrations. He called it *For conscience' sake* because he believed that these migrations had been motivated by the search for freedom of conscience—freedom of worship, of education, and of community life and particularly freedom from military service. The strength and pathos of these migrations is aptly expressed in the words of a young colonist in Mexico who said:

"Great-grandfather migrated with his family from Prussia to South Russia via the wheelbarrow route. He lies buried there. Grandfather with married sons and daughters came to Canada in 1873. He sleeps beneath the soil in Manitoba. Now father, an old man, has brought his family to Mexico where he is starting all over again" (page 234).

Mennonites have indeed been a kind of *pilgrim people,* wandering from country to country, misunderstood, forgotten, suffering for their faith. Hebrews 11 can be applied to some of them: "By faith Abraham . . . by faith Moses . . . by faith the walls of Jericho (Berlin, 1947?) came tumbling down. . . ." But human motives are always complex and mixed. Sometimes the Mennonite conscience included the need for more land, for adventure, for an exclusive, ethnic community, or the identifying of a cultural tradition with biblical faith.

It is not for us really to say these motives were right or wrong but to understand them in order to understand our own history and being. Why, for example, would anyone leave Canada *for conscience' sake?* Yet many Mennonites did in the 1920s and again in the 1940s. In the 1960s some young Mennonites left the U.S. for Canada *for conscience' sake.* Who wishes to debate whether those who stayed, or those who left, whether in Prussia in 1780s, in Russia in 1870s, or in Canada in the 1920s and 1940s were the most faithful?

Today the Mennonites of Dutch ancestry are caught up in a flurry of celebrations commemorating the coming of the first 18,000 from Russia to the North American Midwest from Manitoba to Oklahoma, 1873-83. Those who came fifty years ago are also in a festive mood, as are those who came twenty-five years ago, after World War II. And all of us are preparing to help the Swiss descendants celebrate the 450th anniversary of the first (Anabaptist) baptism on January 21, 1525. Historical markers paralleling those of Samuel at Mizpah (1 Sam. 7:12) are springing up from Kansas to Steinbach and Rosthern. Dramas, films, folk festivals, art exhibits, lectures, and books are emerging in an amazing burst of energy and creativity.

Why do we celebrate these events? Again, as with the reasons for migration, our motives are mixed. We do it to honor our parents and grandparents for bringing us to this good land, for their courage to leave home for the unknown of a strange land, often against the advice of friends and loved ones. We do it to reaffirm our identity of faith with our fathers, back to the sixteenth century and—dare we claim it?—back to the New Testament church. We do it as an act of repentance and new covenanting with God. We have not always been faithful. We have been the quiet in the land, glad to live to ourselves alone and to become successful financially. Sometimes this success has come at other people's expense. We celebrate to renew our awareness of the responsibility we have before God as disciples of Jesus Christ.

This is also a time to let our celebrations teach our children and young people the strength and beauty of a great heritage. In his instructions to the children of Israel after they had entered the land of promise, Moses warned them against the sin of ingratitude, of forgetting. "Take heed lest you forget the Lord your God. . . . When you have eaten and are full, and have built goodly houses and live in them . . . then your heart be lifted up, and you forget the Lord your God. . ." (Deut. 8). Our celebrations must point beyond ourselves to him who is at the heart of our faith, by whose grace we have become his people. Faith and culture are difficult to separate. Borscht and folk dramas have their place in our celebrations. But we must go deeper to the roots of our calling in Christ to be his disciples, witnesses, suffering servants. What this means today will take a great deal of thought and study and prayer—and obedience.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:12 MARCH 19, 1974

Coping with depression

How I handle my depression

A feeling of worthlessness a
unacceptability is part of depressio
It is important for people quick
to discover and to adm
what is happening to them befo
the depression becomes sever

Chase H. Stafford

I HAVE HAD to learn by experience how to handle depression. There may not be any other way. Normally, I would prefer to talk less about myself, but for this subject I have decided to share my own experience.

When I am like this, I feel blue, although seldom for more than a day at a time. On one occasion I was down for an extended period when I felt tired, numb, and detached. Since such experiences are painful, I have studied myself carefully to learn how to handle them. What I have learned works when I let it.

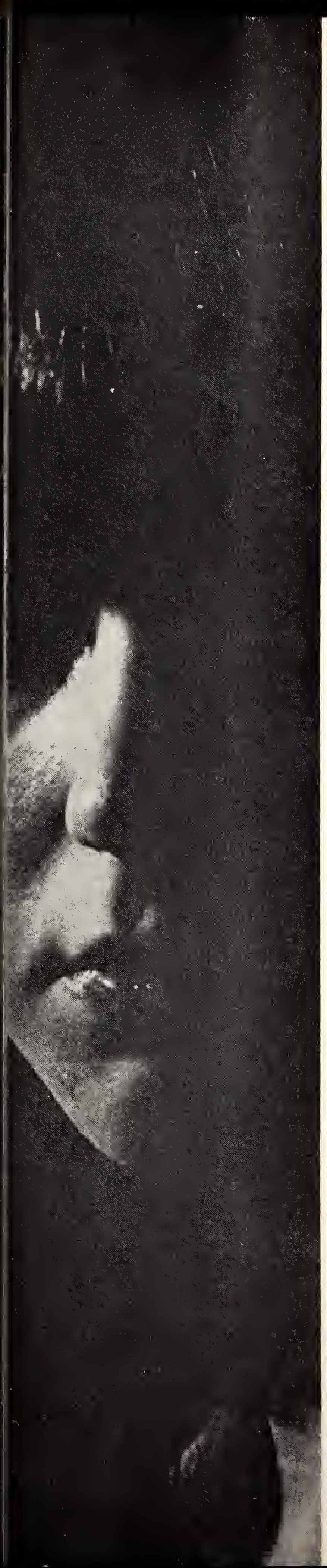
When I get down, I feel worthless and unacceptable. I compare myself unfavorably to everyone I meet and feel sorry for myself. I find it easy to dwell on faults and sins and mistakes. If no one puts me down, and people seldom do, I sometimes fantasize experiences when someone has. I find myself defining my worth in terms of things I do or fail to do rather than what I am, a process that leads me to magnify my failure and overlook my virtues. Usually, I find I am quite angry when depressed. At such times I have a tendency to become quiet and seek solitude, although I sometimes throw up smoke screens, talking or joking too much.

Even though depression is very painful, it has been surprising to me to discover that I get some kind of reward when I feel down. There is a peculiar comfort, indeed, a warm, nursed kind of feeling. Getting down seems to put me into the center of a circle in some way, and it becomes a device to get responses from people which they might not otherwise give or which I think they will not give.

It makes me angry when my wife or a friend tells me I'm getting something out of it. Here I am suffering, looking for sympathy, and they accuse me of getting rewards. Instead of kindness, I get what feels like cruelty and an attempt on their part to get me to accept responsibility for what I am feeling. When I am depressed, responsibility is the last thing in the world I want to accept. It is much more satisfying to blame my childhood experiences, problems of youth, and real or imagined rejection. Not that there isn't plenty of pain that is very real. There is. But when I get down, I tak
what is bad and make it much wors

How to alter this? It is important t
discover quickly and admit what is ha
pening before depression becomes sever
I must admit that I am hurting and th
what I am thinking is making it wors
This is not always easy to do, and I o
ten resist facing myself. At such time
part of the problem is that I tend t
hide my feelings from myself as well a
others, for what is hidden doesn't hav
to be dealt with. So I make myself brin
pain to the surface and realize that I a
holding on to it, perhaps nursing it. Th
is not flattering and it quickly robs me o
any rewards I may be getting, but
also is the absolutely essential first ste
in getting over those bad feelings.

With recognition of what is happenin
comes the need to accept responsibilit
to cope with my feelings. I can do thing
to change what I feel. So when I accep
responsibility for what I feel and no
blame someone else, *I decide to chang*
and take the steps that will gradually al
ter the feelings. It has been liberating t
learn that feelings can be altered and tha



I can do things that will change them if I choose to do so. But no one can do it for me; I must act myself, although others can help. While accepting responsibility does not always produce an instant change for the better, it is a beginning.

Then I stop thinking in ways that make me feel worse. I cannot successfully suppress feelings, but I can change thinking that deepens depression. So I stop entertaining depressed thoughts. I make myself think about my virtues and the reasons most people like me and many love me.

But what about my many faults that are real? The death of Christ helps with these. As I remember that he died for me and paid any penalty I might owe, I feel a deep sense of peace and acceptance. That reality permeates my emotional life with a rest from guilt. If God says I am OK, shouldn't I?

I let the resurrection of Christ and the operation of the providence of God give me hope. These beliefs set limits for me, somewhat like the net trapeze artists use to catch them if they fall. Thus, hopelessness does not become an option for me since I know that Christian reality makes despair totally irrational and utterly impossible for me. When I feel down, I am tempted to feel hopeless, but Christ's resurrection makes it impossible for me to feel that way for long.

Equally important for me is to get with people and share my life. Sometimes I simply have to *make* myself do this. My wife is most important in this process. As I tell her what I feel, I have discovered over and over that expressing feelings alters them, often immediately. If my wife is not present, I find others I can trust to talk to. I made a list of people I can call any time of the day or night who would help me to talk it out—my children, friends in California, several ministers in Colorado and Kansas. It was surprising to discover how many there are who would be pleased to be asked to help.

My youngest daughter once told me that getting with people can be a device to avoid dealing with the feelings, and I suppose it can. I think it depends on what you do when you get together. People who feel bad tend to avoid the subject just because it is so painful, or they think telling their troubles to others is a bother. But when I reach out to people I can trust and tell them what I feel, I find my bad feelings are altered, my life renewed, and they are happy to help. *Expressing feelings in a trust relationship alters them.*

What do others do that helps me? My wife has learned to ask questions rather than make statements. Occasionally she will explore just how bad I am until the feeling falls apart in absurdity. I have plenty of sins, but I am not a bad person, and it is very useful to have to face my negative feelings until I confront what I really am. More often, my wife has me tell her what is good about me, why my children and others respond to me as they do. She will make me review my life and list every person who has liked me or been helped by my life.

It is strange, but making me respond like this sometimes makes me angry, because it takes away from me whatever reward I am getting from feeling down. The helping person, however, should be careful about this. Withholding sympathy and getting the person to face himself should be combined with meaningful and loving support or it adds to the depression.

Learning to ask for help and love and then *accepting* it helps me the most. Accepting love not only stops the slide into gloom, it gradually lightens my feelings with joy. I have often noticed in myself and other people a resistance to the love offered them when they are depressed, sometimes refusing to believe or accept support. It is a mystery to me why anyone resists receiving love when they feel bad, but we sometimes do.

The rewards we get from misery sometimes seem more desirable than relief or the help offered. At such times I have discovered that I must make a decision to accept love, indeed, to bask in it like the sunlight, and I do not get over depression until I do. I do not know why, but I have found it easier to give love than accept it, but once accepted, depression lifts.

I once heard a woman say, "I am a beautiful person loved by God. Not loved because I am beautiful; but beautiful because I am loved." Exactly. Learning to seek and accept love from God and from humans is largely the secret of getting rid of depression. Whenever I have surrendered to love, and I believe it involves surrender, my depression has lifted.

Thus, the major ways to relieve depression are: recognizing and accepting what I feel and the rewards I am getting out of it, deciding to change, sharing and ventilating the feelings with people and God, and accepting love from whomever it comes. "Perfect love casts out fear." And when I accept it, love casts out depression also.

Unlearning learned helplessness

Marvin Dir

In describing his own feelings on the foregoing two pages, Chase Stafford has quite vividly illuminated the way many people feel when they are "depressed." Much to his credit, he has also discovered and described some ways of dealing with feelings of depression when they begin to occur in his own day-to-day experience. It is obviously impossible to comment on all of the important dimensions of his article. So I will comment on only two processes and say a little bit about how they are related to dealing with feelings of helplessness.

The first of the two processes Chase mentions involves recognizing and owning our feelings, as essential to getting over them. Realizing that we put ourselves down is one such recognition. Recognizing the potential emotional rewards which we get from being depressed is another element in accepting our own feelings.

The second process he describes in some detail involves opening up our lives and feelings to other trusted people, a process which he feels is an important part of his strategy for getting over his feelings of depression.

The simultaneous existence of these two processes is an important predictor of future improvement because together they make it possible to work at overcoming the feelings of helplessness which are very often a part of being depressed.

A great deal of research in recent years has been done on the nature and cure of depression. A number of the more helpful streams of research seem to be suggesting the importance of a kind of *learned* helplessness as a major component of depression. In brief, a person feels depressed because certain life experiences suggest to him that there are significant elements in his life which he cannot change, but he wishes very much he could.

An abbreviated description of one of the many studies on learned helplessness may be helpful here. A laboratory dog *that has never had any experience with electric shock* is placed in the "shock side" of a two-compartment shuttle box. It has shock grids on the floor which can be used to shock the dog at the experimenter's decision. The other side of the box has an ordinary floor (no shock grid). When a charge of electricity is sent into the shock side of the box in which the dog is standing, a dog without previous shock experience will usually begin vigorously exploring the box for a way to get away from the shock. He usually finds the way out the very first time and does so more quickly each time the experiment is repeated. Approximately this same experiment has been repeated many times with many different kinds of animals with quite similar results.

In another related type of experiment, experimental animals (dogs) were placed in a harness (one at a time, obviously) and *given sixty-four shocks from which they could not escape*. Each dog was then placed in a shuttle box similar to the one described above. When the shock was turned on in the shock side of the box, two-thirds of them crouched down whining and failed to escape to the no shock, safe side of the box. In the previously described experiment with dogs who had never received a shock from which they could not escape, only 5 percent failed to escape.

By now you have probably guessed the meaning of the two experiments. If a given dog has certain kinds of experiences from which he *cannot* escape, he learns that no matter what he does, he cannot escape the bad consequences of certain other similar painful situations. In terms of the previous experiments, he develops a kind of learned helplessness when shock is involved even though the situation is not identical. On the other hand, another dog may have lots of ex periences with shock from which he *ca* escape and in the process he learns in creasingly more efficient ways to dea with shock.

Can a dog with a learned helplessnes in shock situations be "cured"? As Ma tin Seligman*, the experimenter, repor it, the answer is yes. If a leash is put o the dog and he is forcibly pulled fro the "shock side" to the "no shock side whenever the shock is turned on, he wi eventually, after many repetitions, lear to escape.

While drawing analogies between an mals and people is dangerous at wor and tenuous at best, a number of para lels suggest themselves. Both clinical an experimental sources of data seem t suggest that there does appear to be learned helplessness component in th depression of many people. In short, w are depressed because we just canno conceive of a way to better our circum stances. We need to be convinced some how that change or escape is possibl

Humans, in the absence of leashes, de rive their pulling from relationships wit people who understand them and push o pull when either is needed. By givin honest feedback to us, people can hel us to see when we are using our depres sion as a means for gaining sympath and warmth, which ought to be gotte other ways. They can help us learn t know ourselves as valuable people i spite of our faults. They can help u see ways to change conditions in our lif which for one reason or another w could not seem to see ourselves. As Chas Stafford has fortunately discovered in hi own life, other people in the carin Christian community can be an indispen sable resource to the person who expe riences feelings of depression.

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*Seligman, Martin E. P., PhD. "Depression an learned helplessness." Unpublished manuscript, Phila delphia, Pa.

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NEWS

Best, worst of times for church in USSR

ter J. Dyck

e words of Charles Dickens, "It was best of times, it was the worst of es," describe the situation of the Men- ite church in the Soviet Union.

It was "the best of times" for the last ade for the 50,000 Mennonites in the viet Union because the church is alive d witnessing.

First, there is the testimony within its n ranks and among the many Baptist ievers. Frequently Mennonites and ptists are locally merged into one con- gation.

Secondly, there is witnessing to the believing population. One pastor re- ntly reported sixty baptisms in his con- gation. Another reported twenty, st of them young people.

Thirdly, there is the witness to official thorities. Though Mennonites in Rus- seek to be law-abiding citizens, they ist occasionally appear in court be- ise they obeyed God rather than man. ien this happens and when they are own into prison, they speak fearlessly their faith in Jesus Christ to persons o otherwise would not have had a ance to hear the gospel.

It is also "the best of times" because, cording to Article 124 of the Soviet nstitution, freedom of conscience and edom of religious worship are guar- eed to all people. In practice, this ans that any twenty persons can legal- constitute a congregation and make plication for official recognition as a irch.

It is "the best of times" because exter- conditions in Russia contribute to a nstant sifting process of church mem- s. The fainthearted and indifferent are n weeded out by the external pres- es to conform to a communist, atheist iety.

It is "the worst of times" because with other believers in the Soviet Union, ennonites are second-class citizens sub- t to harassment and persecution. me Mennonites are always in jail for nscience' sake. Many are discriminated inst at work and harassed in their nmunities. Young people frequently inot obtain higher education when it comes known that they are believers. When a group of twenty persons applies for official recognition as a legally constituted church, the government authorities frequently refuse to grant the permission or simply engage in foot-dragging tactics for months and even years. When such a local group of believers finally takes matters into its own hands and meets in private homes, the police break up the meeting, impose heavy fines, and arrest the leaders or the owner of the home. For such illegal private meetings of worship, the jail sentence is three to five years.

It is "the worst of times" because there are not enough Bibles and hymnbooks, there are no other Christian publications, and it is virtually impossible for ministers to receive theological education and training. Government permission recently granted for a limited correspondence course is inadequate.

It is "the worst of times" because whenever a minister attracts people, especially young people, in any number to the worship services, of which there are normally two or three every Sunday and two or three during the week, he will soon be informed that it will not be good for his health if he continues such a vigorous ministry.

Mennonites coming out of Russia in recent years to join their close relatives in Canada and West Germany give evidence of being deeply spiritual and much concerned about the church. On the other hand, it is also clear that because of their history of persecution, especially under Stalin, their lack of leadership, and other external and internal factors, they tend to be what we in the West would call "narrow." They are often legalistic and dogmatic, much concerned about eschatology and the events of the end times. They have little understanding of our concern for social action. Their understanding of the church seems to be primarily as an institution mediating salvation from God to man rather than as a vehicle for such social concerns as peace and justice.

For this situation the Russian Government bears much responsibility because it forbids the church to be active in social programs. On the one hand, it has driven Christians into the sanctuary, compelling it to a ghetto existence and, on the other hand, it criticizes the church for being "other worldly" and irrelevant to life on earth.

But the church in the Soviet Union is alive and well.

Operate clandestine publishing house

Documents and letters from Baptists in the Soviet Union which have recently arrived at the Center for the Study of Religion and Communism in England, contain positive confirmation of the success of the so-called Christian publishing house, which was established in Russia in 1971 to produce Bibles, New Testaments, hymnbooks, and other Christian literature.

Recent firsthand reports have stated that it has been producing up to 500 New Testaments or hymnbooks a day. (Christians in Russia have claimed legality for this activity, though of course the state has made great effort to track it down.)

Among the documents there were also a number of copies of *Bratsky listok*, the clandestine publication of the Council of Churches of Evangelical Christian and Baptist Churches.

Bratsky listok recently told of a woman in Perm, Zoya Radygina, who had had her two youngest children, Sasha and Vasya, forcibly taken away from her by the police because she brought them up in the Christian faith. (A third child, Tamara, is now in hiding.) A photograph of Mrs. Radygina and her children which recently arrived in the West bore the note:

"From a mother. I ask everyone who can help me in my distress, I ask you to write and request that I be given back my children, who were taken away from me because I believe in God."

Since then, Christians from all over the Soviet Union have been appealing on her behalf in open letters to the government.

Camps, schools, personnel on Manitoba agend

Leona Dyck

"Beware lest you forget . . . Jesus Christ who came because he loved, gave because he loved, and called us because he loved." These were the concluding words of moderator J. F. Pauls' conference message given to the first session of the annual meeting of the Conference of Mennonites in Manitoba.

The conference, at Winnipeg's Springfield Heights Mennonite Church February 22-23, met under the theme "Beware lest you forget" (Deut. 6:10-13). Participants in the conference included delegates from its forty-seven churches.

The Friday evening session centered on the reports of the Manitoba Mennonite Youth Organization and the missions and service committee.

Reporting for MMYO, Victor Elias related the problems they had had in following the mandate of last year's conference to hire a youth worker. This search was unfruitful and thus an alternate plan was suggested: that MMYO go ahead and hire resource people for various specific projects. Most youth, he said are in the fifteen to eighteen age-group, and MMYO would like to work more with the college and career age-group.

In response to the MMYO report, concern was expressed that the search for a youth worker not be abandoned. The new plan should be regarded only as an interim solution.

Reporting for missions and service committee, Clarence Epp said, "God is alive and well and things are happening," which the report went on to prove, in the areas of involvement with corrections, hospital chaplaincy, mission emphasis meetings, and bookrack evangelism.

In dealing with prison chaplaincy, Tom Neufeld encouraged the delegates to get involved in MCC's new Open Circle program as personal chaplains. In this way, he said, "you can come in touch with inmates who are continually being removed from us." His experience, he said, had given him a chance to relearn the gospel in prison. Inmates, he said, "have much to teach us and God has given us much that we can teach them."

H. T. Klassen's report on hospital chaplaincy pointed out that the highlight of that work is seeing that, in the midst of agony and suffering, God is alive. During the year he made contact with almost 4,000 patients. He pointed out that more and more doctors are consulting chaplains as a part of the "healing team."

The Women's Missionary Association was represented by Kathleen Driedger, who reported on the struggles of the group as it evaluates its existence in relationship to the "role of women."

Ernie Warkentin reported on bookrack evangelism, a project which cuts across the various conference lines. This project, he said, is looking into the possibility of getting a VS worker through MCC to run the book depot which is planned for Winnipeg. Sales of "wholesome Christian books," he said, have been doubling each year.

The Faith and Life Communications report dealt with that committee's work in the area of broadcasting and counseling. They reported that the mandate for the hiring of a full-time counselor given last year still had not been fulfilled. Following from this, the committee recommended that a relationship be established with the Pastoral Institute in place of one half-time position, leaving the committee to find one person to work in both the area of radio and counseling.

In return for the financial contribution to the Pastoral Institute, the conference will receive free consultation for its ministers, free family life education and marriage enrichment courses for lay people, free or reduced-rate training seminars for ministers and lay counselors, and the probability of a trainee at the institute doing his practical work in counseling at the conference's office.

Following discussion and questioning, the recommendation was approved by the delegates. A second recommendation, which also received approval, put all three of the Faith and Life broadcasts on CJRB (Boissevain), beginning March 1.

Victor Epp in reporting for the education committee said, "Christian education continues to be one area of church involvement that produces the greatest frustrations partly because of the occasional glimpses we have of what might be in contrast to what is."

The work of the education committee in the past year included the planning of the annual Sunday school conference in Winkler, the setting up of the task force on education, the ministers' and deacons' conference, and work with the campus ministry.

Under the heading of education, reports were given by the principals of Mennonite Collegiate Institute, Westgat and Elim. Each school presented its c lemma in the areas of finance and enro ment. Abe Rempel reported for the r cently formed task force, asking for t cooperation of the local churches as kit for self-study is made available them. The group also recommended th congregations give as much moral a financial support as possible to their p vate schools until the task force giv further directives for action.

Both the camp program committee an the camp development committee repor ed on their work over the past year camp planning. The major portion discussion time was spent in this area the delegates voiced concern about t program, about the plans to go ahea with wilderness camping in the Whit shell, and about the return of the Moos Lake program to the conference aft three years of being run by the Moos Lake Association.

In presenting the report of the cam development committee, John Marte presented the plans for building at Cam Assiniboia to bring the facilities there u to the standards set by the provinci health department. The conference a proved a recommendation which allow the executive to make a loan of up t $85,000 for construction at Camp A siniboia.

Following a discussion of the propose camp in the Whiteshell, the recommenda tion to acquire a lease for a campsit there was defeated.

Ernest Wiebe and Abe Thiessen pr sented the report of the finance commi tee, which included the 1974 budget $119,510 plus $20,000 as first payme on the Camp Assiniboia loan. During th discussion of the budget, an amendme for a budget item of $25,000 for priva schools was proposed, but it was defea ed. The budget was approved as presen ed, making the per-member levy appro imately $15.10.

Throughout the conference session elections were held for the various co mittees and executive positions. Jake Pauls was reelected as chairman, an Alvin Enns, Gretna, and Werner Neufel Boissevain, became the new secreta and vice-chairman.

Miller addresses Saskatchewan conference

rne R. Buhr

verful biblical exposition, animated cussion, and gracious hospitality were e of the obvious characteristics of the eenth annual sessions of the Confere of Mennonites of Saskatchewan, d at Herbert Mennonite Church Febry 22-23.

Five sermons based on the pastoral ers to Timothy by Paul Miller of Gon Biblical Seminary, punctuated the ular business deliberations. He spoke the general theme: "In pursuit of our sion."

Outgoing chairman of the conference, o Driedger, referred to the high points 1973. Discussions continue with the nadian Conference regarding constional review and the role of our rective conferences. Relationships with Alberta Conference continue to be dial in regard to cooperative projs: conference pastor, Rosthern Junior llege, and Swift Current Bible Insti. A resolution was later endorsed by delegate body which undergirds furr action by the Saskatchewan executive review the common governance of the ools together with Alberta.

Ferd Ediger, on furlough from a COM ting in Japan, has agreed to begin a half-time hospital chaplaincy work in Saskatoon for the period from July 1, 1974, to June 30, 1975.

Conference pastor, Abe Neufeld, reviewed his activities in the past year and particularly emphasized the need for improved communications between pastors and church councils and congregations. The General Conference committee on the ministry has designed a questionnaire which will be useful in this regard.

Several new developments were forecast by the various standing committees. Missions wishes to explore the possibilities of planting new churches in the province. The service committee is entering into the area of ministry to the offender. And all three camp committees (Rosthern, Pine Lake, Elim), which report to the conference under the aegis of the education committee, are looking to the winterizing and improvement of existing facilities. In this latter conjunction a recommendation was entertained, much discussed, and passed which asks the conference executive committee, the education committee, and the camp committees to develop a coordinated plan to raise funds for the capital expansion of the camps. Expansion at the camps will progress as funds become available.

Swift Current Bible Institute reported good enrollments and new programs, such as the January interterm arrangement, which will be expanded next year when the auditorium is hopefully available for accommodating outside participants.

Six persons from various churches—Dave Neufeld, Issac Wiens, Peter Derksen, Norma Klassen, Stella Pankratz, and Tony Nickel—related in testimonials the way they see their mission in life. These ideas were then tested out in small group discussions. A renewed freedom to share Christian experience was evident.

A constitutional review and amendment was undertaken to bring the constitution up to date both in terms of Saskatchewan law and present practice in the conference. Some terms of office were changed. The executive officers will now comprise the chairman, vice-chairman, secretary, and treasurer. Terms for the latter two offices now will be two years, with a maximum of four terms. Elected were chairman, Ernest Baergen; vice-chairman, Benno Klassen; secretary, Edwin Epp; and treasurer, Werner Zacharias.

Student interns introduced to MPM ministry

cross-cultural learning experience — is the best way to describe the innship program which five students m Swift Current Bible Institute in katchewan recently completed.

Internship is a practical learning expence outside the confines of the classm, a program to supplement book rning. A few students go for three eks to one month of work and study h a pastor or mission person.

From very modest beginnings, the prom has become part of the school curulum. One student started several rs ago under Jake Wiebe, then pastor Osler, Saskatchewan. Last year a few re served under pastors and also un Mennonite Pioneer Mission.

This January five students had the optunity of working with Mennonite Pier Mission in Manitoba. Two stuts stayed in or near Winnipeg and ee went to the more remote MPM tions in the north.

There are already requests for stuts for a similar venture next year.

The five students from the Swift Current Bible Institute who participated in the one-month internship with Mennonite Pioneer Mission this winter are shown here with MPM staff members Menno Wiebe and Carol Wiebe (on the right). The interns were Darrell Heidebrecht, Joy Neufeld, Roger Bueckert, Leonard Doell, and Jo Zacharias.

Property transfer celebrated in Taiwan

In a simple ceremony on February 13, the church properties of the Mennonite churches in Taiwan were publicly transferred from the control of the mission to the church.

The ceremony was the highlight of the annual conference of the Fellowship of Mennonite Churches in Taiwan February 11-14 near Taipei and marked the final action in the transfer of responsibility from the General Conference Mennonite mission in Taiwan to the Taiwanese Mennonite churches.

The revised constitution of the conference and the memorandum of understanding between the mission and the church conference had been approved by the conference delegates and the Commission on Overseas Mission. As flash pictures snapped, Mark Chen, FOMCIT chairman; Simon Wung, chairman of the board of directors; and Peter Kehler, chairman of the mission, signed the memorandum of understanding.

Following the signing of the documents, Henry Poettcker, president of the General Conference, now on temporary assignment in Taiwan, spoke, as did Peter Kehler, who reminded the conference of the change that took place in the early church when the church at Antioch replaced the church in Jerusalem as the center of missionary activity.

The first Mennonites who came to Taiwan were Mennonite Central Committee workers who conducted mobile clinics in the mountain areas beginning in 1948 and started a hospital. The General Conference Board of Missions took over the work in 1954. The first joint meeting of church workers and missionaries working in evangelism was in 1959 in Taipei. The three members elected to the constitution committee at that time were all Taiwanese, and one Taiwanese was elected to the executive committee.

Now, after many years of consultation, legal arrangements have been completed to place church property under the control of FOMCIT. All properties are held in trust by the Incorporated Foundation of the Mennonite Church in Taiwan. A contract governing the use of the property will be signed by both the mission and FOMCIT.

Transfer of leadership preceded the transfer of property, with the last duplication of mission work and church work, the mission evangelism committee, being allowed to die last year.

Direct communications between COM and FOMCIT began a number of years ago. This communication has increased substantially in the last year; FOMCIT makes its own requests for financial help and foreign personnel directly to COM.

The FOMCIT annual conference also took action to restructure the organization of the conference committees, subject to amendment of the constitution. The executive, evangelism, and education committees will be replaced by a nine-member council representing the concerns of the three former committees. The fledging social concerns committ will continue as a separate committ for one more year.

This reorganization was motivated b a need for greater efficiency and eco omy in the administration of program

Elected to the main offices of the co ference were Simon Wung, chairma Hugh Sprunger, vice-chairman; Peter Li secretary; and T. H. Hwang, treasure

"A free-for-all style of debate chara terizes the decision-making process at th business sessions of the conference," sai Sheldon Sawatzky. "A consensus or compromise eventually emerges, and the vot on a motion is usually unanimous. Thos motions or recommendations on whic no solution is evident are dispensed wit by a useful Taiwanese phrase meanin 'to study further and manage.' The Ta wanese style of conducting business take time, and the decision taking the longes time at this conference was the one concerning the raising of pastors' salaries

"Another item of business that involve thorough discussion was the case of seminary student wanting to break hi relationship with the Mennonite church A review of the ten 10-year goals of th church formulated two years ago at th Goals, Priorities, and Strategy conference was conducted on the final mornin of the conference. Progress made to dat in meeting these goals is encouraging.'

The Fellowship of Mennonite Churche in Taiwan has 792 members in twelv congregations.

Simon Wung, second from left, chairman of the Taiwan conference board of directors, accepts the seal of the organization from Hugh Sprunger, second from right, former chairman of the board of directors. The transfer of the seal represented the transfer of all church property. Watching the transfer are Mark Chen, far left, chairman of FOMCIT; Henry Poettcker, center, General Conference president; and Peter Kehler, far right, chairman of the mission.

CENTRAL DISTRICT EDITION

arch 19, 1974 OF THE MENNONITE CENTRAL DISTRICT REPORTER

8th annual Central District Conference

hursday, March 28

:00 P.M. Registration
Informal fellowship and singing

The host churches ask that we urge you to come Thursday evening even though conference does not officially open until Friday morning. By coming Thursday evening you can be registered and rested for the weekend. Informal singing and fellowship have been planned.

They ask that you be sure to notify the host churches on your registration form if you will need lodging Thursday evening and whether you will arrive in time for supper. However, by the time you receive this copy of the *Reporter* your registration should already be in. If you failed to note this on the registration form we suggest that you give the committee this information *immediately*.

iday, March 29

:30 A.M. Registration
:45 A.M. Opening devotions
:00 A.M. Opening of conference
Greetings
Report of program committee
:15 A.M. "The family as a Christian resource," —Bernard Wiebe, president of Freeman Junior College, keynote speaker
:00 A.M. Break
:15 A.M. Committee and institutional seminars:
"What district conference should say to the churches"
Camp Friedenswald: "How not to be a dull family"
Education: "How to communicate sharing and caring in the home — A skill training experience"
Seminary: "Personhood in the family"
Oaklawn: "Mental health issues in divorce"
Missions: "Church-planting families"
Ministry: "What makes a marriage ceremony Christian?"
Historical: "Mennonite heritage as a family resource"
CEEP: "Who is my family? —Matthew 12:46-50"
Peace and service: "The family—Building block of society"
12:00 noon Lunch
1:30 P.M. Seminars (repeat)
3:30 P.M. Group sharing
5:30 P.M. Dinners: Womens' Missionary Association, Men
7:30 P.M. Mennonite media services; program presented by WMA
9:15 P.M. Group sharing and prayer
10:00 P.M. Youth program

Saturday, March 30

8:45 A.M. Morning song
9:00 A.M. Reports of committees and institutions
10:30 A.M. Break
10:45 A.M. Group and plenary discussion of concerns raised by committees and institutions

12:00 noon Lunch
1:30 P.M. Singing
1:45 P.M. Conference business and elections
3:00 P.M. Free time
5:30 P.M. Supper
7:30 P.M. Bluffton College revue — *For heaven's sake!*
9:15 P.M. Group sharing and prayer
10:00 P.M. Youth program

Sunday, March 31

8:45 A.M. Morning song
9:00 A.M. Sharing what the churches have to say to one another and to the conference
10:30 A.M. Morning worship with the Bethel College Chorale and Holy Communion
12:00 noon Dinner and close of conference

Why do we have church conferences?

In just a few days we will be assembling for the eighteenth annual conference of the Central District. Much thought, work, and expense have gone into planning for it. If we add to this all that individuals will spend in attending, it would amount to quite a sum. Only a few weeks ago someone, an active member of one of our churches, seriously asked the question: Why do we have church conferences? What do we hope to gain? Are they really worthwhile? Here are some of the things we hope to gain, which make conferences valuable, indeed almost indispensable.

We will have fellowship with those of other congregations. We need to get acquainted outside our own individual church groups and find out what other folks are doing and what they are thinking.

We will sing, pray, and worship together. We can worship God alone, even in the privacy of our own closets, but there is something gained by corporate worship. We inspire each other as we worship together. We hope that there will be much prayer in preparation for the conference, but the faith of others will inspire us to even greater faith. Our worship will culminate in a communion service, which has both vertical and horizontal dimensions. We will be stronger Christians due to this experience.

We will discuss our faith and its relation to current issues. This year our interest will center on marriage and the home, a problem which is especially urgent in our day. Other applications of our faith will be discussed. We will not all agree. Some issues will be controversial. But instead of avoiding controversial issues because of their hazard to unity, we will hopefully discuss them in a spirit of love for each other and with respect for the opinions of others. We are glad, for example, that at the first Jerusalem conference the issue of the place of Gentiles in the church was openly discussed rather than being avoided because it was controversial. The church must live on the cutting edge, and the cutting edge is always controversial.

We will hear what our conference is doing, and we will discuss how we can make our work more effective. The challenge of our task and the problems which we face will be presented by our conference committees and institutions. We can do things together that our congregations could not do separately. Then we will freely discuss, in both large and small groups, ways in which we can work more effectively. Hopefully, we will arrive at decisions on ways in which we can implement the goals which we have set for ourselves.

We will elect individuals to carry on the work of the conference during the coming year. Hopefully, election will be based on ability and consecration, not on mere popularity. We will install these officers and committee members and do what we can to inspire them to do their best, as we also ask God to strengthen them and reveal his will to them.

We will then go back to our churches to impart to them some of the inspiration and information which we have received. Hopefully, we will find ways to do this inspirationally, rather than in dry reports which deaden rather than make alive.

If we really do these things, the time and effort which have gone into the conference will be repaid many times over. But let us go to conference, not just out of force of habit or from sense of duty, but to gain the inspiration and reach those decisions which will help our churches and our conference to serve God better. Between now and the time we assemble for conference, let us think and pray about what we can do so that this conference will be long remembered as one in which the church gained insight and power. May those who cannot attend also pray for the conference and await with eager anticipation a report of what has been done there, all of us ready to reaffirm our commitment to Christ and the church. *Lloyd L. Ramseyer, CD president and acting editor of the* Reporter

Constitutional changes recommended

Constitutions must at times be brought up to date. The executive committee recommends the following changes in the CDC constitution. These changes do not represent any drastic changes in conference procedures. The requirement of thirty-days notice of proposed changes has been met by direct mailings to the churches. A two-thirds vote on the floor of conference will be necessary for adoption. The changes are published here so that all may have ready access to the proposals. If you do not have a copy of the present constitution, you could perhaps find one in your church library, or ask your pastor.

Article II: Section 3. Delete the words *home* and *foreign*.

Article VI: Section 2. Ministerial committee

A. Election Delete "from the ministry" and replace by "at least two of which shall be active pastors."

B. Duties

(a) Delete sentence beginning "A license for one year . . ." as the provisions for licensing are under C.

(b) Combine b and c with the following wording: It shall offer its services and counsel to churches and pastors in their personal and church-pastor relationships. It shall be considered desirable procedure for a congregation in securing a pastor, or for a pastor in entering or leaving a pastorate to contact the conference minister who functions in behalf of this committee.

(c) Formerly d, change "ministry" and "ministers" to "pastors."

C. Pastoral leadership (Whole section rewritten)

(a) Persons who are called by a congregation to serve in a pastoral leadership capacity shall be recommended to the ministerial committee for licensing. After a review by the committee a license for one year may be issued to such a person who shall function in whatever capacity the congregation designates, including officiating at marriages, baptisms, and the service of communion. A licensing service shall be arranged by the congregation in consultation with the conference minister.

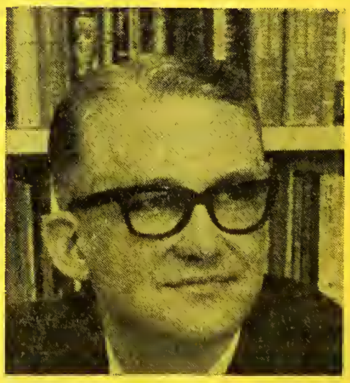
(b) After a person has served as a licensed pastor for a year the license may be renewed annuall or the congregation may recommend that the person be ordained and commissioned for continuin service, with approval by the ministerial committee. In general, th conference minister and/or th chairman of the ministerial committee, or a person designated shall officiate in the ordination commissioning service.

Aritcle VI: Section 3 B. Delete "Cong Inland Mission Board"; substitute "Africa Inter-Mennonite Mission."

Section 5B. Delete "Board of Christian Service"; substitute "Commission on Home Ministries."

Section 11A. Delete "four"; substitute "two or more."

Article X: Insert following executive committee "in consultation with standing committees to determine the projected operating budget." Delete from this same paragraph the words "to provide the necessary operating funds."



Bernie Wiebe

Bernard Wiebe is keynote speaker for CDC

Bernard Wiebe, president of Freeman Junior College, has been chosen as the keynote speaker for the Central District Conference. He received his doctor's degree from the University of North Dakota in studies of family relationships. He has been in demand to conduct seminars in church and other groups on marriage and family life. He will introduce the discussions on family life which will form the nucleus of our discussions for the forenoon and afternoon discussions on Friday, March 29. His keynote address will be followed by seminar discussions on various phases of family life

Vhat are the growing edges?

ving, active congregations like trees have rowing edges." Without a growing ge they are dead. Every congregation ust determine its growing edge. Goal ting is one handle in identifying the ssion of the church. Where are hurts at need caring love? What are untapped sources?

Our conference to fulfill its mission ust have a growing edge. The following n be growing edges:

hurch planting

If we are to plant churches in urban eas where our people move to work and ain, we need to develop church-planting milies and models in our local congregations of what a house church looks like.

ivil religion

Mark Hatfield stated at a presidential eakfast in Washington, "Let us be vare of the real danger of misplaced legiance, if not outright idolatry, to the tent that we fail to distinguish between e God of an American civil religion nd the God who reveals himself in oly Scriptures and in Jesus Christ."

Youth ministry

Adult leaders of youth need more help than they are now receiving. Should we secure a person who could give half time as director of programming at Camp Friedenswald and half time assisting adult leaders of youth in our churches?

Offender ministry

We need go no further than the local police office, county jail, or probation officer to find persons in the center of conflict and decision making. Offenders are our own and our neighbors' children. They need us! *Jacob T. Friesen, conference minister*

ormal Church employs ducational director

irst Mennonite Church of Normal, Illiois, has called Martha Jo Ropp to sist the pastor, James Waltner. This signment as director of Christian eduation is for a six-months period (half me) to help develop areas found "needy" the church program. Jo will conduct study in cooperation with Carl Newsanger of the Bloomington Mennonite hurch on the needs, wants, and direcons of services to university and school nursing students in Bloomington - Noral. She will also coordinate the Chrisan education activities (Sunday school, aily vacation Bible school, etc.), assist worship planning, help special age and terest groups in direction, and help develop special seasonal activities. This ill give the pastor more time to conntrate on defined areas for this period.

Jo is the wife of Ronald Ropp, chapin at Mennonite Hospital, and has vo sons, Martin nine and Jon seven. s background for this position she is graduate of Bluffton College, has taught public schools for nine years, is a astor's wife, and has worked in various hristian education programs.

Mennonite Camping Association plans conference

The Mennonite Camping Association, an inter-Mennonite organization for the promotion of Christian camping, has planned a conference for North American Mennonite Christian leaders and leaders in Mennonite camps to be held at Camp Friedenswald April 2-4. The purpose of the conference is defined as follows:

—to bring camp people and Christian educators together.

—to find ways to make the ministry of the church more relevant in relation to leisure time activities of our people

—to examine some of the theological concepts behind our use of the outdoors and the ministry of the church; camping etc.

—to develop a strategy which can guide further programming and development by Mennonite leadership groups such as MCA

The list of speakers includes Harold Lehman, professor at Madison College, Harrisonburg, Virginia, who recently gave a Conrad Grebel lecture dealing with recreation and leisure time; Betty van der Smissen, professor of recreation at Pennsylvania State University, who was formerly very active in the General Conference; Howard Kauffman, professor of sociology at Goshen College; and Ross T. Bender, dean of the Associated Mennonite Biblical Seminaries in Elkhart.

The association recognizes the need of helping our congregations to see camping as a vital part of the total educational ministry of the church, which involves a greater need for MCA to relate to the conference structures of our congregations.

Carl and Viola Hilty

Carl and Viola Hilty join Camp Friedenswald staff

The Camp Friedenswald Board has appointed Carl and Viola Hilty to the camp staff on a semi-voluntary-service basis. Carl will assist with the general maintenance of buildings and grounds. Viola will help with the management of the camp's food service. They are currently members of the Bethel Church, Fortuna, Missouri.

The Hiltys formerly lived at Donnellson, Iowa, where they were members of the Mennonite church. Since 1944 they operated a dairy farm in the Versailles areas. They have recently retired from farming.

The Hiltys have four children, three married daughters and a son away at Bible school. They plan to begin their year of service at the camp about March 15. We welcome them to their new duties.

Summer schedule announced for Camp Friedenswald

May 24-27 Memorial camp-o-rama
June 10-23 Wilderness work camp
June 17-23 Junior I
June 17-23 Bike trip I
June 24-30 Family retreat I
June 24-30 Canoe trip I

July 1-7 Prejunior
July 8-14 Junior high I
July 8-14 Bike trip II
July 15-21 Canoe trip II
July 15-21 High school
July 22-28 Junior II
July 29-August 4 Junior high II

August 5-11 Family retreat II
August 30-September 2 Labor Day camp-o-rama

October 18-20 Fall camp-o-rama

There will also be a bike trip to General Conference July 22-August 1 and one returning August 7-18.

Members respond to conference goals

Goal 6: Outreach of church to our needs and into community

The church should be a sharing fellowship

The view of the church as an integrated body, each part servicing other parts and in turn requiring something from others, suggests an ideal for interpersonal relationships in response to faith in Jesus Christ, the head of the church.

As individuals we need to share our experiences of life and faith with others. This is important within the church and even more so with those uncommitted to Jesus Christ. The illustration of witnessing as "one beggar telling another beggar where to find bread" (D. T. Niles) portrays an approach in which is pictured a helper, a possible receiver, and the inference that self-sufficiency is not attained. The reason for being, the Christian says, "is to glorify God." This only follows several affirmations which the church makes: that Christ is trustworthy, that God is like him, that prayer is valid, that miracles are possible, and that death does not separate from divine attention. It is in the context of these affirmations that the members of the church can reach out.

The vitality of the local church stems from commitment to Christ. The search for meaning can be enhanced by denominational and interdenominational contacts and joint programs to meet community needs. To be caught in local program only deprives the vision that God is at work throughout the world and, locally, we are a part of his vast relationship with mankind. *Al Bauman, missions committee*

Pressing current needs are of the Spirit

In a recent article in *The Mennonite,* Robert Kreider referred to the late nineteenth and early twentieth centuries as a golden age in the history of the Mennonite church. Mission societies, colleges, hospitals, homes for the aged and MCC were formed. These were ideas and programs whose time had come. These institutions have served the church well and helped the church be a servant in the world. Prior to that, more emphasis was on believing properly and obeying diligently — being rather than doing. The institutions born during this time gave effective expression to a people who wanted to act out their faith in the world. I am grateful for these institutions and to the courageous men who worked so diligently to midwife them into existence.

Has the pendulum swung too far? Do we now need more emphasis on being rather than doing?

Needs still exist in our communities. Some of the problems I see are alienation, estrangement, loneliness, bitterness, hate, meaninglessness, and loss of hope. These are manifestations of the poverty of the spirit. If the church can show that she has the gifts of the Spirit, she will find the vehicle to respond to the unique needs of the community where she finds herself. *John Bertsche, chairperson, missions committee*

We find ourselves as we help others

There are many ways the church should reach out to our needs. One thing I would like to see happen is to get each church member involved in some area of service through the church or in some community projects. As persons, we all need to feel we are needed and loved. And one way to have this feeling is to help others

Since God has given us all different talents, we need to find our own talents. The church should help us to discover just what it is we can do best and where we can use our talents to help others.

Through WMA many talents are put to use. Some women are gifted with the ability to sew. So these ladies sew layettes and make quilts, blankets, doctor gowns, and many other things to give to those in need. Some ladies enjoy rolling bandages; some work in thrift shops, snack shops, and in many other ways. So we see here are many talents being put to use.

As a church let us strive to use all talents and not just a few, in serving others. *Thelma Augspurger, secretary, WMA*

Radical changes are required

Reaching this goal would involve makin some radical changes in the way tha we see ourselves as a church and in ou relationships as a church to those outsid the church. We will have to break ou of the box that our society says is th place for religious institutions in American society, stop seeing ourselves primarily as a group that meets weekly to perform religious exercises, and begin to se ourselves as a group of people who really have been made new in Jesus Christ new in all areas of our lives. The second step will involve sensitivity to the needs of people around us outside the fellowship of the church, learning to sit where they sit and feel where they hurt, so that Christ working through us migh be able to help them. The third step is willingness to change the organization and structure of our congregations from groups organized primarily for satisfying the needs of our own members to groups shaped for reaching out to others.

Specifically, I would like to see the congregation of which I am a member develop this sensitivity to the needs of others, pick out perhaps two specific needs to work on, set some concrete specific goals for meeting these needs, and then mobilize its total resources to reach these goals and meet these needs. *Robert L. Ramseyer, missions committee*

The privilege and the risk

The special concern of CEEP has to do with the excercise of Christian stewardship as it relates to the allocation of accumulated resources. At this particular time may we approach the matter of stewardship in its usual relation to current income. This becomes a pertinent matter at this time of year with income-tax-paying time coming on apace, with the considerations permissible of exemptions and deductions.

The former are usually very well spelled out, but the later admit of more flexibility, especially in regard to deductions for benevolences given during the year. Here is where privilege and risk come in. The privilege is well understood, but how about the risk if one has not kept an accurate record.

In this it would seen that one would want to be very sure, for if the percentage allowed should exceed the giving, who loses? The answer is obviously both Caesar and God. *R. L. Hartzler, for the Committee for Encouragement of Estate Planning*

evangelism-that-cares

Vhat is the content of our witness?

'ritten by Kenneth G. Bauman, pastor the First Mennonite Church, Berne, diana, by request of the editor.

ıe secular world expects something stinctive from Christians. It expects a gher standard of conduct, deeper social ncerns, mixed with mercy and generity. What does a Christian have to ve a waiting world?

The impotence of the church in its tness should concern every Christian. ith their witness, the Apostles Peter d John shattered the stereotype given e church. In answer to the need at e very doorstep of the church they plied, "I have no silver and gold, but what I have I give you. In the name of Jesus Christ of Nazareth, walk."

What is the content of our witness? It is more than good conduct, though life must back up what we say. It witnesses to a strong name, "In the name of Jesus Christ . . . walk." It is a witness to Jesus Christ and not to our character, our church, our cultural background—good though they may be. With the witness to the strong name of Jesus Christ there needs to be a supportive hand. To meet men where they hurt we need a sensitivity followed by loving service. This is costly but very fruitful! As our witness relies on a strong name and reveals a Christian concern, we become channels of divine power and witness.

Vitness is withness

ıis is the title of a little paperback, 7 pages, written by David Augsburger ıd published by Moody Press. The ont cover carries a subtitle, "More owing than telling."

If you want a profound book on the eology of evangelism, or one that chalıges your intellect, look elsewhere. If u want something that in simple lanage, with homely analogies, urges the aring of yourself as you share the good ws of the gospel, you will like it.

He opens with the analogy of a comunity where no one wears shoes, but ey manufacture shoes and everyone lks about shoes. Similarly we gather ery Sunday to talk about Christianity, ıt often it does not influence our lives ry much.

Another illustration is of the football ım with a very eloquent coach. But e players sit in the grandstand and pect the coach to play the game. Every ven minutes they have an inspiring ıddle. The analogy is obvious, the miner is too frequently expected to play the game, the members "huddle" in church every seventh day to hear an inspiring address, then return to the grandstand. Neither the football team nor the church can be expected to accomplish very much this way.

No person is good enough for his life to be his only testimony of what Christ can do. Yet people interpret what we say in the light of what we do. The "professional" evangelizer often speaks from compulsion, to clear his own conscience, rather than out of compassion for the one who needs the good news. "After all, it is the person and all that he is communicating by what he is that is really important" (page 102). "Jesus' greatest message of love was not said in words but in drops of blood" (page 117).

The introduction to the chapter on "Witness is withness" is significant and characteristic of the message of this little book, "It is much easier to tell a person what to do with his problem than to stand with him in his pain."

Mennonite Biblical Seminary has good year

Although Mennonite Biblical Seminary is a General Conference, not a Central District, institution, we take special interest in it since it lies within our district and members of its faculty and staff are members of our churches.

Every January there is a weeklong workshop for ministers on the campus. This year the topic was "Contemporary biblical preaching." Even the most optimistic were surprised and gratified by an enrollment of 150 for this workshop. This is an indication of the return of recognition of importance of preaching in our churches. Those attending testified to the excellence of the workshop.

Following in-depth interviews with the Committee on Faculty Status and Counseling, two members of the administration were granted three-year extensions in tenure. They were Paul Roten, librarian, and C. J. Dyck, director of the Institute of Mennonite Studies. Such interviews have become routine, a policy adopted a year ago. President Erland Waltner was granted continuing tenure as a teacher, in the event that he would choose to relinquish his administrative duties before he reaches retirement age.

You have read of plans for an addition to the seminary library. It had been decided that building could not proceed until each of the two seminaries had raised 60 percent of its quota, $200,000 for each seminary, in cash or pledges. It was reported that this quota had been reached and authorization was given for the architect to proceed with working drawings and plans for construction. It is hoped that actual construction can begin by late next summer and that money sufficient to pay all costs will be available as needed.

Accredited seminaries are reexamined every ten years by the American Association of Theological Schools. That examination took place last fall and resulted in the continuance of full accreditation. It was pointed out that this accreditation was based on the contribution which each seminary makes to the Association of Mennonite Seminaries, although each received separate accreditation. Application was also made for North Central accreditation, and although preliminary reports are favorable there will be no definite response until the North Central Association meets in March.

David Schroeder, for many years a member of the faculty of Canadian Mennonite Bible College of Winnipeg, will be a full-time member of the seminary faculty this next year while on leave of absence from his own institution. He will teach in the field of New Testament. He is a very active member of the General Conference and has been much in demand for speaking engagements.

A living, dynamic church

Briefly stated

The First Mennonite Church, Berne, Indiana, has a class on "Inductive study of Mark's Gospel" with a beginning attendance of 192 persons. It is taught by the pastor, Kenneth Bauman. It had to be moved from the chapel to the sanctuary because of the large attendance. The first such class which ran for six weeks last October and November, was on "Our Christ-centered faith" taught by J.C. Wenger of Elkhart. It was estimated that the number who would take the class would be from fifteen to thirty. Instead 116 registered and many other guests attended.

Atlee Beechy of Goshen returned from an MCC visit to North Vietnam in January. He brought a proposal for help in reconstruction and medical aid for that area. He was impressed by the massive destruction in North Vietnam still evident from the December 1972 bombing. He said it equaled the destruction of German cities in World War II. Since 1968, he said, 4,400 of the 11,000 schools in the country have been partially or totally destroyed. A leprosarium near the coast was bombed numerous times. Bach Mai Hospital in Hanoi, the medical training center for North Vietnam, was hit twice during the December bombings and has been partially rebuilt. Religion, he said, is tolerated but not encouraged. "There is an awareness (among North Vietnamese officials) that our rootage in the peace tradition is vastly different from that of many other peace groups. And there is the opportunity for personal encounter."

One congregation reports significant progress toward goals which it has set. A second survey was taken approximately three months after the first. The percentages below show the percent of those responding positively on the first survey, the percent responding positively on the second survey, and the gain in percentage after the three months. "If we are to be a truly evangelistic church whose members reach out into the community to the unchurched, we need to have an understanding of God's word (goal one—61 percent, 72 percent, 11 percent). If we are to be effective in our outreach we need to be united in Christ (goal two—48 percent, 72 percent, 24 percent). As we attain these first two goals we will become more aggressive servants of God in ministering to the unchurched and leading them to a commitment to the Lord Jesus Christ (goal three—13 percent, 22 percent, 9 percent; goal four—16 percent, 22 percent, 6 percent)." A church can make significant progress if it clearly defines what it wants to do in measurable terms.

Fighting like heaven written by William Keeney is a new Mennonite pamphlet illustrating the biblical basis of pacifism. It was written especially for youth and depicts Jesus as a different kind of commander-in-chief and Paul as an unusual five-star general. The author clearly footnotes numerous references and suggests material for further reading. The pamphlet is available free from MCC, Akron, Pennsylvania 17501.

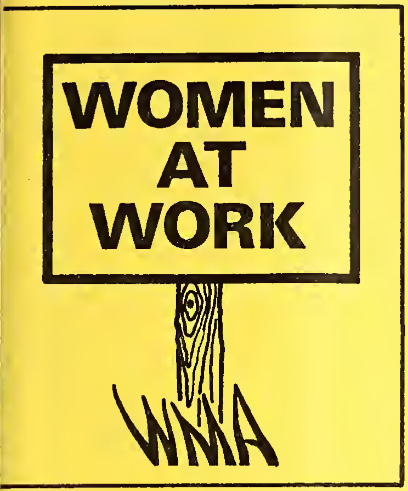
The Salem Mennonite Church near Kidron, Ohio, burned a mortgage Sunday, January 13, signifying that the last payment had been made on a loan made in 1967 to help pay for a two-story addition to the church. It was paid off in about half the time which had been anticipated. Since the final payment was made, the congregation has installed a new heating system, new carpeting for the sanctuary, and approved remodeling of the chancel. Within the last two years the old parsonage was sold and a new one built in Kidron. Ben Rahn is the pastor.

Ten congregations in our conference have engaged in goal setting, using the Evangelism-In-Depth technique. Two others have used different techniques for setting goals. Two others, North Danvers and Meadows, expect to give the survey for goal setting soon. One congregation has already started on the second year, called recycling. Interested congregations should inquire into the success which members of participating congregations have had, to see whether they might also benefit by this technique.

Evangelism is one form, but not the only form, of church outreach. If the church is to love and minister to the whole of man, then since man has many needs, there will be multiple types of outreach to meet needs. Furthermore, there is evangelism to our own group within the church families which dare not be neglected. The church should be intensely interested in needs both within and outside the church, if it is to reflect fully the love of Christ.

Elmer Neufeld, a member of the First Church, Lima, Ohio, and on the faculty of Bluffton College, was elected as vice-chairman of the executive committee of the Mennonite Central Committee at its recent annual meeting. Robert Kreider, a member of the First Church, Bluffton, immediate past president of Bluffton College, a member of MCC since 1954, and vice-chairman of the executive committee from 1960-1972, left the MCC body this year. During the past year he was director of the MCC self-study.

Shown here for sale on the Et Cetera store shelves are Mennonite Central Committee self-help items from different parts of the world. There is no markup on these items, with the total income from sales going to MCC. The Et Cetera store is operated by the First Church of Bluffton. All labor is donated.



heme . . . *"For everything its season, nd for every activity under heaven its ime . . ."* (Eccles. 3:1).

MA president leaves n MCC assignment

ois Kreider, our CD WMA president, ft Bluffton on February 8 to serve unr MCC. She, with her husband Robert, ill be serving in Africa and the Far ast for four months. We will miss her adership but wish her God's blessing in is new venture.

During Mrs. Kreider's absence, Fran undy will be providing leadership for ır CD WMA. Fran is our vice-president ıd lives at 22431 Main St., Woodburn, diana, 46797. We thank her for taking this added responsibility.

ashington MCC office lans seminar for women

seminar especially for women is anned by the MCC Washington office ay 7-8 in the nation's capital.

The focus of the seminar will be on e family. During this time participants ill examine the forces and pressures—pecially governmental and institutional -that are affecting the American family.

The objective of this seminar is to acuaint more women with the political ocess and to give them opportunity to come informed on present issues.

For information about the seminar for omen, write to Luann Habegger, MCC ashington office, 100 Maryland Ave. ortheast, Washington, D.C. 20002.

Interested in receiving information on rrent legislation before Congress and a hristian perspective on happening in ashington? Write to the address above r *The Washington memo* and *Hotline.*

Bluffton group serves home

Women from five churches in the Bluffton, Ohio, area are active in the service group at the Bluffton Memorial Home. These churches are First Mennonite in Bluffton, Ebenezer in Bluffton, Grace Mennonite in Pandora, St. John Mennonite in Pandora, and First in Lima.

Members of the service group are asked for a "gift membership" of $2.00 or more. This money is used to help to finance the projects of the group. Another source of income in 1973 was a refreshment stand at an auction sale.

During 1973 the women's service group furnished the following articles for the home: a Maytag washer and dryer, kitchen serving cart, money for photocopy machine, cutlery which included twelve dozen stainless steel knives, forks, and spoons, dishes, five pair of drapes, and numerous linens.

Volunteers serve as hostesses at the reception desk. Members of the supporting churches provide cookies for the home on a regular basis. Each Wednesday evening there is a worship service for residents at the home. The area churches take turns providing other programs for the residents.

At the annual meeting Mrs. Harvey Bauman of the First Mennonite Church in Bluffton was elected to the office of president. Assisting her in the leadership responsibilities are Mrs. Keith Sommer, first vice-president; Mrs. Clarence Kooker, second vice-president; Mrs. Warren Bridenbaugh, secretary; Mrs. Ray Hilty, treasurer; and Miss Hilda Bixel, Mrs. Howard Habegger, Mrs. Elmer Neufeld, Mrs. Sidney Steiner, and Mrs. Maurice M. Grismore, publicity committee.

A new addition to the home was recently dedicated. There are seventy-one residents living in the Bluffton Memorial Home, and all benefit from the efforts of the faithful women in the service group.

WMA has new paper "Window to mission"

A new baby has been born. Its name is *Window to mission.* You will be able to get your first look at it next month.

Window to mission, the new WMA paper, is a twenty-four-page quarterly insert in *The Mennonite.* It will contain program material for WMA programs and church study groups, articles on a wide variety of topics of interest to women in the church, poetry, church and local news, prayer concerns, book reviews, and many features found in *Missions today.*

Muriel Thiessen Stackley is the editor. She hopes *Window to mission* will bind us, as Mennonite women, in a strong and supportive, worldwide fellowship by informing us about the work of Mennonites locally and around the world, by interpreting the hopes and goals of our leaders, and by giving us a place to listen to other women who are serving God.

Everyone who receives *The Mennonite* will receive *Window to mission.* Recommended contribution for the paper is $1.00 per year. Members of local WMA groups share in the publication costs by sending in their regular quarterly contributions to the WMA office in Newton.

Back issues available of "Missions today"

In September 1973, the last issue of *Missions today* completed just over forty-seven years as a WMA mission periodical. For about thirty-nine years the paper was known as *Missionary news and notes* but the last eight years it was called *Missions today.* Publication was discontinued to avoid unnecessary duplication on mission news. *Encompass,* a new Commission on Overseas Mission paper that appears as an insert in *The Mennonite,* features news from the areas where mission work is done by the General Conference Mennonite Church.

Besides mission news, regular features of *Missions today* included "Consider reading," "Pray and praise," "News briefs," "Missionary birthdays," and "To help you serve." Many of these features will be appearing in a new WMA publication, *Window to mission,* that will be appearing next month.

Would you be interested in back issues of *Missions today* for your libraries or for pictures for children's mission study and Sunday school? The WMA office has several stacks of overrun printings and is making these copies available to you. Send your request and postage for mailing to the WMA office, 722 Main St., Newton, Kansas 67114.

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

Don Sprunger, on the left, and Eli Beachy, members of the building committee, cement the stone into the wall of the new addition.

Maplewood Church has "stone-laying" service

The Maplewood Mennonite Church of Fort Wayne, Indiana, recently observed a "stone-laying service" as a part of the Sunday morning worship service. The congregation had outgrown its present facilities and thus began a building program in 1973. The enlarged facilities will add eight additional classrooms for church school and weekday nursery school, and a new sanctuary.

Two stones with inscribed dates were cemented into the wall. The stone which was placed into the wall of the first unit bears the inscription "founded in 1960." That was the year in which the church began meeting for services in the parsonage. The second stone bears the inscription of 1973, indicating the year in which the addition was constructed. If construction continues at the present rate, the congregation will likely be in the new building by Easter. Leonard Wiebe has been the pastor since the founding of the church.

VITAL STATISTICS

BIRTHS

Comunity, Markham, Ill.: to Pete and Melba Graber, Stacy Ann, Jan. 2.

Ebenezer, Bluffton, Ohio: to Wayne and Susan (Allgire) Snyder, Amanda Joy, Dec. 24; to David and Carol Steiner, Lori Elizabeth, Jan. 5; to Paul and Barbara (Wingate) Dudgeon, Rodney J., Dec. 29.

First, Berne, Ind.: to Mr. and Mrs. Kenneth Schwartz, Kristen Payne, Jan. 12; to Mr. and Mrs. Ron Habegger, Benjamin Michael, Jan. 21; to Mr. and Mrs. Keith Fox, Scott Eric, Jan. 21; to Mr. and Mrs. Richard Smith, Richard Montgomery, Jan. 23.

First, Champaign, Ill.: to David and Sharon Schertz, Stacey Meredith, Dec. 30; to Don and Bertha Smucker, Maria Elena, Dec. 31.

Grace, Pandora, Ohio: to Ronald and Barbara (Suter) Lewis, Mary Rosanna, Dec. 21.

Maplewood, Fort Wayne, Ind.: to Tom and Coleen Cameron, Bradley Thomas, Jan. 24; to Von and Ruth Bixler, Bobbi Jo, Jan. 14.

Wayland, Iowa: to Loren Hirschys, Sean Isaac, Jan.. 5; to the Joe Kauffmans, Ryan Joe, Jan. 29.

MARRIAGES

Carlock, Ill.: Keith McClure and Pam Bushert, Jan. 19.

Ebenezer, Bluffton, Ohio: Martha Snyder and Dean Fruchey, Dec. 22; Cathy Jones and Doug Weldy, Dec. 28.

First, Berne, Ind.: Janet Biberstein and Bruce Lehman, Jan. 26.

ANNIVERSARIES

Ebenezer, Bluffton, Ohio: Mr. and Mrs. Waldo Hofsteter, 50th, Dec. 23.

First, Normal, Ill.: Ed and Ida King, 59th, Jan. 14.

Items missed in this issue of Vital Statistics will be published in the April 16 issue.

Mennonite pastor cited "clergyman of the year"

James Dunn, pastor of the First Mennonite Church, Champaign-Urbana, Illinois, was cited as the "Clergyman of the Year" in the twin cities by the Champaign-Urbana Jaycees. A suitable plaque was awarded. This citation was in honor of his contribution to church and community service during the last year. The award was especially noteworthy since it is usually given to the pastor of one of the larger, more prestigious churches. James modestly attributes a major share of the credit to the Mennonite voluntary service unit that was working with him and the church.

Wilmer Shelly

Emma Shelly

Bluffton senior citizens honor the Shellys

The First Mennonite Church and the Bluffton senior citizens collaborated in a reception for Mr. and Mrs. Wilmer Shelly in honor of his retirement as assistant to the pastor of the church.

In his response, boiling down the wisdom gleaned from a lifetime as a Mennonite pastor, Mr. Shelly shared with those present five of the most important things he had learned.

(1) I found that I do not need everything I want.

(2) One must endeavor to get along with people. It is very easy to turn people off but very difficult to turn them on.

(3) I am not always right.

(4) Don't believe everything you hear, and don't repeat it. A good test is (a) Is it true? (b) Is it kind? and (c) Is it necessary?

(5) One learns to let the Lord work some things out and let him take his own time about doing it.

Mr. Shelly's work has been very much appreciated, especially by the senior citizens with whom he worked directly.

Material for Vital Statistics should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514. Other material for the Central District Reporter should be sent to Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817.

iblical drama at prime time

two-hour television special, centering on the lives of two biblical giants, Jacob d his son Joseph, and emphasizing the human story of the Genesis accounts, will a prime-time release by the ABC-TV network on Sunday, April 7. Filmed en-ely on location in Israel, the elaborate production is billed as the first of a series biblical dramas. "The story of Jacob and Joseph" begins with the birth of Jacob d Esau and ends with the settling of the Hebrews in Egypt under Joseph's leader-ip. Above, Keith Mitchell, who portrays Jacob; Julian Glover as Esau; Colleen ewhurst, who plays Rebekah; and Harry Andrews as Isaac (left to right), stand tside their family tent before Jacob usurps his brother Esau's birthright and flees escape his wrath.

irms in Africa challenged

coalition of ten U.S. religious organi-tions has filed resolutions with twenty-o corporations doing business in white-led Africa.

For the third straight year the Church oject on U.S. Investments in Southern rica is challenging U.S. multinationals her to reveal the facts behind their op-ations or to cease activity in the af-cted areas.

Participants in the church coalition in-ude the National Council of Churches, e Friars of the Atonement (a Roman atholic order), and the following Prot-tant denominations: United Methodist, nited Presbyterian, Episcopal, Ameri-n Baptist, United Church of Christ, ristian Church (Disciples of Christ), d Reformed Church in America. Also king part is the Unitarian-Universalist Association. The ten church groups hold stock valued at $700 million, some $17 million of which is invested in the twenty-two corporations under fire.

Last year the coalition filed resolutions with eleven companies asking them to issue comprehensive reports to their shareholders on company operations in Southern Africa. More than half voluntarily agreed and the resolutions were withdrawn. Two companies that refused, International Business Machines and General Electric, are targets of this year's campaign.

Six of the churches are asking Exxon not to drill off the coast of Guinea-Bissau on a concession it holds with Portugal, since Guinea-Bissau's independence has now been recognized by seventy-one nations. Three others are questioning the activities of Gulf Oil, Texaco, and Bethlehem Steel that appear to support Portugal's oppression of Angola and Mozambique. Still others criticize operations in Namibia on concessions with South Africa, which is occupying the country illegally.

No wage, price controls for religious organizations

Religious organizations, including schools, colleges, and universities, are among most nonprofit, tax-exempt organizations exempted from wage and price controls by the U.S. Cost of Living Council under the Economic Stabilization Program.

The council said "the decision was made after review of a wide range of activities of these organizations, which are generally listed in Section 501(c) of the Internal Revenue Code." Formal notice of the ruling has been published in the *Federal register.*

Exemption includes nonprofit schools, colleges, and universities and such organizations as civic leagues, business associations, employee associations, nonprofit social clubs, credit unions, and religious, charitable, and literary organizations.

"The exemption does not apply to price or pay adjustments made by organizations in the health industry or to rate increases made by insurance companies," the council said.

The statement noted that the council, in making its decision, took into consideration the fact that firms which qualify for federal tax-exempt status are basically noncommercial and nonprofit in nature.

While religiously affiliated and other private schools, colleges, and universities are exempt from wage and price controls, public colleges and universities are exempt from price controls but not wages because, a Cost of Living Council official pointed out, wages are controlled at most public colleges and universities as agencies of state and local governments.

Bethel enrollment jumps again

Bethel College has registered an overall increase in students the second semester for the second year in a row.

A total of 570 persons are registered, compared with 564 the fall semester, for an increase of six students. Last year at this time 452 students were enrolled, also an increase of six over the fall term. Bethel recorded an overall increase of more than 26 percent this year.

Who's running the store? Everybody

Imagine a business with fourteen employees in which each one sets his own salary, where all employees from receptionist to owners meet monthly to make decisions about prices and policies, where people enjoy coming to work, where customers can talk directly to the person who will be handling their job, where employees feel responsible for the economic success of the company, where the owners are trying to give up power.

This seems like an improbable dream. But it's possible, say the people at Central Graphics, a company in Wichita, Kansas, which sets type and prepares artwork for business forms, catalogs, and various other commercial printing needs.

The impetus behind this idea—variously called participatory management or industrial democracy — at Central Graphics is Wendell Hendricks, its principal stockholder and a member of the University Friends meeting in Wichita. He got the idea in 1972, when staff morale at the eight-year-old company was low, communications between management and labor were poor, and profits and losses were running in cycles.

"I was ready for some alternative, but I didn't know what it was," he said.

The answer, or more correctly, the way to find the answer, came when Wendell attended a workshop at the Friends General Conference that year.

Gathering enthusiasm for the idea, Wendell presented it to the entire group of employees two or three months later.

The idea fell flat on its face.

He hadn't considered the possibility that other people might have more trouble accepting responsibility than he did in giving it up.

Wendell didn't give up the idea, but he tried a more gradual approach. He started calling monthly meetings, modeled after the Quaker monthly meeting, where employees could talk about company problems. At first the problems were small. Now the monthly meetings tackle larger issues. In January the group looked at rising costs and declining profits and decided on the company's first price increase in three years—6 percent instead of the needed 15 percent—and decided to increase production efficiency to make up the difference.

The two traditional "management" people — Wendell Hendricks and Butch Ewing—have tried to work themselves out of the management role. Butch is salesman for the company. Wendell no longer talks to all customers and handles all scheduling but fills in as needed in the shop. Neither is necessarily involved in hiring a new person.

Recently, after the monthly meeting had decided the company needed some part-time people on call, a committee of artists interviewed applicants, hired another artist, and will train her.

When one employee has a problem concerning another employee, he is encouraged to work it out directly with that person rather than going to Wendell or Butch.

Each person sets his or her own salary in consultation with one other person—in practice, usually Wendell or Butch. Salaries are consistent with the industry as a whole. The fact that salaries are no big secret and the fact that the profit-loss statement is everybody's business keep salaries at a reasonable level. One person, in fact, has regularly refused a salary increase as his statement against inflation, and his feelings played a role in the decision of the monthly meeting to postpone the cost-of-living increase employees were to have received in January.

"It would have been hard for a hierarchy to impose that," Wendell commented.

Decisions of the monthly meeting "are moving toward consensus," although some people are more reluctant than others to express their ideas.

"It's been eighteen or nineteen months since we started," said Wendell, "and we're just now to the point where I feel we're all participating. The transition is very long."

Practically no one wants to return to the old system, but employees are candid about the new system's problems. At least, that was the feeling of those who were around one Friday afternoon. About a third of the employees had put in four extra hours earlier in the week so they could take the afternoon off.

Changing the roles of management and labor is a long process, almost everyone agreed.

"You substitute one set of problems for another," said artist Rosetta Havely. "I don't want you to get too rosy a picture. Some people can't cope with the new kind of problems."

One eight-year veteran of the company,

Workers at Central Graphics have no central scheduler. Artists put a deadline on each job that goes to the typesetter. If scheduling conflicts arise, artists and typesetter work it out among themselves. Shown at work above are Mel Woolf, left, and Wanda Blunck, foreground.

ssatisfied with participatory management, recently quit to go to work for a mpetitor.

"But personally I think it's just terfic," Rosetta said. "As recently as six onths ago, I introduced Wendell to my n as boss. Now I feel on an even par. can disagree without fear of losing my b. But it's hard for us to grab on and ard for them to let go.'

"I like it better this way," said Bob ampson, the typesetter, "but it's not alays more comfortable." He felt that the onthly meeting gave his ideas a chance be heard. "I made the suggestion that erything should go to the proofreader efore it goes back to the artist, and the ange was made."

Wanda Blunck was less enthusiastic. To a point, it's okay," she said. "I like see everybody being able to participate d show an interest in what's going on. ut sometimes we get so wrapped up in mpany problems we don't have time to our own work. We should find a hap- medium. We're not all qualified to ake the kinds of decisions leaders ould make."

Pat Billups had her own analysis of articipatory management: "The idea is ood, but it's not working. I don't want go back to the old way, but this half ing is what's bothering people most."

"We're making progress," said Marvin es. "Everyone was real skeptical about when it first started." He admitted his ixed feelings about the new system— added responsibility which some peoe are reluctant to accept and its added eedom in scheduling working hours d vacations.

Others had unqualified enthusiasm. t's really great," said Ron Duval. "I ave a degree in graphic arts and could robably go somewhere else and make ore money and do more creative work. ut the atmosphere is so good and the ducation so thorough. There's a feeling at what you believe will have an influnce on the direction of the company. m no socialist, but this is a better sys- m."

"You look forward to coming to work," id Mel Woolf. "That's something you an't say for every job.

"But it's sometimes difficult," he ad- itted. "When Wendell says something, is hard to think of him as a per- on and not owner. Recently though, we id something even though Wendell asn't in particular agreement with it. ly friends can't believe it."

Wendell compared the change in management-labor roles to rearranging the typewriter keyboard more efficiently. In the long run, it's better, but the short run is confusing.

"I was a bit skeptical at first," said Butch. "My background told me, 'You've got to make people do things.' I couldn't see turning people loose to do the things management should do."

Gradually Butch picked up Wendell's enthusiasm for participatory management.

"Then a few months ago, all of a sudden, I felt threatened by it," Butch said. "I wasn't being as objective about it as I thought I was. I've had to do some personal adjusting. But the leveling process is necessary and is working beautifully as far as the organization is concerned. It will take me a while to get rid of a few of the old attitudes, but I don't want to go back to the other way."

More changes are in the wind, too. Lying around the shop were books like *Economics and the gospel,* which talks about a Christian basis for economic sharing and cooperative enterprises. Although the concept at Central Graphics grew out of Wendell's Christian convictions, not all the employees are Quaker or would even consider themselves religious.

Other books approach participatory management from a good-business angle. *Job power; Blue and white collar democracy* and *The future of work* tell about industrial democracy experiments with much larger groups of employees at Proctor and Gamble, Lima, Ohio; General Foods in Topeka, Kansas; and Texas Instruments—and about what has been tried in Norway, Yugoslavia, and Israel.

Many companies have adopted industrial democracy only as a way to increase profits. At Central Graphics, personal job satisfaction is more important, and profits or breaking even is important only to keep the company alive.

The next step toward full participation by employees will probably be equality of ownership. One possibility is to enable people other than Wendell and Butch to begin purchasing stock, but in such a manner that the company would retain ownership when the employee left.

And the ideal, said Wendell, is that people at the company take an interest in other people's lives and how work relates to that, instead of seeing work as a way to make money so they can go home and really live.

"We have a long way to go before we are really a community of people who will open up to each other on things besides work," he said.

There are also broader implications to changing the structure of business.

"Business has such a great influence on people's thinking," said Wendell. "People think that the way businesses function must be right. Church institutions are even built around the business hierarchy. If we want to encourage change, business is the place to start." *Lois Barrett Janzen*

Elkhart mission board plans new work in three countries

The overseas committee of the Mennonite (Church) Board of Missions, Elkhart, Indiana, has approved a record budget of over $1 million for 1974, including funds for new program developments in Spain, Ivory Coast, and Bolivia.

Chairman John Koppenhaver provided updated information on witness opportunities in Spain stemming from his three-week visit there in January. The committee authorized drafting of a specific proposal for objectives, personnel, budget, and schedule for new Mennonite outreach in Spain.

New work in Bolivia would be in cooperation with the Argentina Mennonite Church, General Conference Commission on Overseas Mission, and Mennonite Central Committee.

Peanuts for Chad beat Nigerian export freeze

MCC purchased twenty-five tons of peanuts in northern Nigeria last month for shipment to Chad. The peanuts, which cost $492 a ton, will be used in food-for-work projects in northern Chad, where Stephen Penner is coordinating the MCC relief effort.

The shipment required considerable groundwork because selling such a small quantity of peanuts for relief to a neighboring country was a new experience for the Nigerian marketing board and customs authorities. Apart from making sure that all authorities had given their assent, William Thiessen, the MCC director in Nigeria, said he had no real difficulties. The customs authorities charged no export or import duty.

A few days after the purchase was made, the Nigerian Government froze all stocks of peanuts designated for export. It took this action to ensure that there will be sufficient peanuts for Nigerian mills and that wealthy mechants, who are monopolizing large quantities, will not take advantage of the situation. Because of an unprecedented poor harvest, there is currently a shortage of peanuts.

Words & deeds

North Americans are not the only people experiencing *inflationary food prices.* Africa Inter-Mennonite Mission worker Peter Buller wrote from Kinshasa, Zaire: "Though we expected it, the great culture shock here was getting used to Zaire prices which keep rising each week. Eggs at sixteen cents each seem best kept as antiques. The other day Gladys [Buller] wanted some chicken and found that a two-pound fryer costs $3.20. She did not want to buy. And gasoline at eighty-three cents a gallon makes you wonder if the Lord wants Christians to drive cars. Yet beef has been a relative bargain. By butchering it ourselves and buying quarters, we are paying an average of $1.20 a pound."

The Et cetera shop, an MCC self-help center and thrift store combination in Bluffton, Ohio, opened its doors to the public. The thirteenth such store to be set up for MCC benefit, it is a first in the United States. The Et cetera Shop, a nonprofit organization, has a threefold purpose: to provide an outlet for disposal of useful articles, to offer needed items at reasonable prices, and to set up a center for the sale of MCC self-help needlework and crafts. All profits will be channeled into the worldwide relief and rehabilitation program of MCC. Members of the First Mennonite Church of Bluffton planned and opened the shop. Individuals and Sunday school classes subsidized initial expenses. The church board appointed an Et cetera Shop board to act as a trusteeship. Heading the operational staff are Lois Kreider, manager; Lucille Habegger, treasurer; and Celia Hilty, head of MCC self-help sales.

CROP donations in 1973 totaled $3,204,671, a 40 percent increase over 1972. McPherson County in Kansas had the highest county receipts last year. Its donations totaled $61,764. Elkhart County, Indiana, was a close second at $60,378. Mennonite contributors have the option of designating their gifts for the Mennonite Central Committee if they wish.

Hedard J. Robichaud, lieutenant governor of New Brunswick, earlier this month received the ten millionth copy of the Bible to be presented by Canadian Gideons. On a world basis, Gideons in ninety-eight countries are now placing a million Bibles every twenty-eight days in hotels, motels, hospitals, schools, penal institutions, and various other organizations.

Calendar

April 18-19—Mennonite Council on Mass Communications, Indianapolis, Ind.

April 26-28—Western Voluntary Service retreat, Camp Utaba, Eden, Utah

May 2-5—Eastern District Conference annual sessions, Pine Grove Church, Bowmansville, Pa.

May 7-8—Washington seminar on the family, sponsored by MCC Peace Section Task Force on Women

July 25-27—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, St. Catharines, Ont.

Canadian

March 30—First annual homecoming activities, Columbia Bible Institute, Clearbrook, B.C.

Bible institute plans homecoming

Students and staff of Columbia Bible Institute, Clearbrook, British Columbia, are planning homecoming activities for March 30. This almuni homecoming is the first of its nature at the school.

All former students and staff of CBI and its precursors, Mennonite Brethren Bible School (1936), Bethel Bible School (1943), Mennonite Brethren Bible Institute (1955), and Bethel Bible Institute (British Columbia United Mennonite Conference) are being invited.

Merle Good attends Ohio film premiere

Bluffton College was host of a reception and news conference March 3 for Merle Good, the Lancaster, Pennsylvania, author of *Happy as the grass was green.*

Mr. Good, along with two actors from the film, spoke in three local Mennonite churches on Sunday morning. Included were First Mennonite of Bluffton, Grace Mennonite of Pandora, and Salem Mennonite of Elida. The men explained what message the church should receive from the story depicting Mennonite life.

A buffet luncheon welcoming Mr. Good and the actors was held at noon in Marbeck Center on the Bluffton College campus. Merle Good and the actors attended the premiere showing of the film in Ohio in the Carma Theater in Bluffton that afternoon.

Mr. Good is a graduate of Eastern Mennonite College at Harrisonburg, Virginia, and Union Theological Seminary in New York. He teaches drama and writing at Lancaster Mennonite High School and directs the Dutch Family Festival Players, a semiprofessional theater group in Lancaster during the summer months.

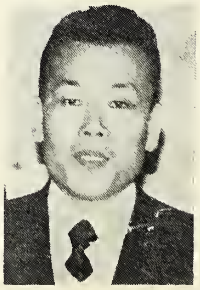
Japanese delegates make fraternal visit to Taiwan

Three representatives of the Japanese Mennonite churches recently spent a week in a precedent-setting visit to Mennonite churches in Taiwan.

The visit was arranged after plans for Taiwan Mennonites to attend the Japan Mennonite Conference in Kyushu did not materialize. The Fellowship of Mennonite Churches in Taiwan invited Japanese delegates to the Taiwan annual conference. But after the dates of the conference had to be changed, the Japanese Mennonites came for visits with congregations in Taipei, Taichung, and Hwalien.

Members of the delegation were Hiroshi Isobe, pastor of the Namiki Christian Church of Miyakonojo and chairman of the Japan Mennonite Conference, and two members of his church, Masahoumi Shibahara and Yasutoyo Sakshita.

The delegates had the opportunity to preach, speak at a Bible study, visit in the homes of several members who spoke Japanese, do some sightseeing, and report on the work of the Mennonite churches in Japan.


Isobe

Shibahara

Sakshita

REVIEW

Spiritual nutrition for various diets

ristians alive, *by Cliff Pederson, ed. ugsburg Publishing House, Minneap- s, 1973, 112 pp., ppb. $1.95*); How talk with God, *by Stephen Winward 'arold Shaw Publishers, Wheaton, nois, 1973, 149 pp., ppb. $1.45*); us, I want to talk with you, *by Ed- rd Carter (Alba House Books, Can- 'd, Ohio, 1973, 126 pp., $4.95*); He there and he is not silent, *by Frances Schaeffer (Tyndale House Publish- , Wheaton, Ill., 1972, 100 pp., ppb. .95) are reviewed by Erwin H. Rem- ', pastor, Harleysville, Pennsylvania.*

E APOSTLE PAUL in describing spiri- l nutrition divided Christians between ose on a milk diet and others on a at diet. This division also applies to ristian literature. Some books are like ritual milk, while others are written those who can digest strong meat. the four books in this review three, *ristians alive*, edited by Cliff Peder- n, *How to talk with God*, by Stephen inward, and *Jesus, I want to talk th you*, by Edward Carter, would be commended for those on a milk diet. *is there and he is not silent* is commended for those on a meat diet.

If the Christian life were like a col- ge curriculum, the book edited by iff Pederson, *Christians alive*, would the college catalog. He gathers enty-one authors and different Chris- n life courses in this catalog. The rious authors give only sketchy and, the reviewer's opinion, somewhat allow treatment of the weighty issues. notable exception is the lead article Oswald C. J. Hoffmann.

The catalog of the Christian life is vided into four general areas of alive- ss to God, to himself, to others, and the world. We have short articles on will of God, prayer, Bible study, ts of the Holy Spirit, honesty, for- veness, temptation, sex, booze, grass, church, small groups, foreign mis- naries, racial prejudice, and others.

One might fault the editor for raising pectations in his introduction where criticizes the now generation for in- nt everything and falls into the same p by suggesting simple solutions to complex issues. One who wishes to struggle with these important questions should look elsewhere. If, however, the reader wishes to gain a perspective of the issues involved in the Christian's life, this book should not only be on the library shelf but be read with interest.

If we could take one course in the school of the Christian life and study it in some depth, we might read the book by Stephen Winward on prayer: *How to talk with God*. Simple questions such as the why, when, where, and how of prayer are discussed. This book is simple and easy to read. It would be good for a small group of young Christians in a weekly fellowship, where the suggestions could be experienced. One who is looking for a treatment of some of the mysteries and paradoxes of prayer should look elsewhere for a study in greater depth.

If Mr. Pederson provides a Christian life curriculum catalog and Mr. Winward teaches one course on prayer, then Edward Carter might be a student who received an assignment to record his daily prayers verbatim and collect them to be handed in. *Jesus, I want to talk with you* is a collection of 100 contemporary prayers. Mr. Carter is a good student and has not only learned the correct answers to the why, when, where, and how questions of prayer, but he has actually experienced the freshness and vitality of a dynamic prayer life. The reader can easily identify with the experiences and prayers, as may be noted by these interesting titles: "Lord, she'll never walk again," "Adult books, magazines, and movies," "She isn't very pretty, Jesus," "I feel depressed Lord," "I'm feeling bored," "I've avoided you, Jesus," and ninety-four other equally stimulating prayers.

All three of these books have already assumed the authenticity of the Christian faith and are geared to the Christian believer. Francis A. Schaeffer, well-known author of numerous books on Christian apologetics from L'Abri, Switzerland, writes for a different audience. *He is there and he is not silent* is designed for the informed layman and college student who is struggling with the truthfulness and authenticity of Christianity. Mr. Schaeffer assumes twentieth-century man is asking basic questions of God's existence and the possibility of his self-revelation.

This book is the distilled and edited content of a series of lectures given at Dallas Theological Seminary a few years ago. It is a companion volume to the earlier book entitled *The God who is there*, in which the issue of the ontology of God is discussed. In the present volume the author goes on to demonstrate that not only is God actually there but he is also able to disclose himself to man in a reliable and trustworthy manner. The epistemological question, that man can know truth, is answered only by the Christian God who is there.

Francis Schaeffer argues that man can know nothing about himself, his world, and his destiny apart from the Christian revelation in Christ and his word. While many are skeptical of the ability of human language to communicate truth and have had their trust in the infallibility of Scripture eroded, Mr. Schaeffer argues that not only does language reliably communicate truth but points out that without propositional revelation man must resort to a mute silence. Wittgenstein in *Tractatus* is an example of a philosopher specializing in linguistic analysis who is locked up to a mute silence in the area of meaning and values.

Concluding his book, Mr. Schaeffer suggests that man cannot even know who he is apart from a Christian epistemology and states: "This is the heart of the problem of knowing, and it is not solved until our knowledge fits under the apex of the infinite-personal, triune God who is there and who is not silent. When it does, and only when it does, there simply is no problem in the area of epistemology" (p. 88).

This book is recommended for anyone who is struggling with these basic questions. It might be somewhat difficult for a person not familiar with philosophical terminology but should certainly be read by all pastors and informed laymen.

LETTERS

Examine everything we do

Dear Larry: I am concerned about the assumptions and focus of Janice Paul's article "From kitchen to civic club" (February 12 issue).

It is true that social organizations and community work can demand as much time as a career does, but I feel that the article takes only women to task as "joiners," though the articles quoted suggest that "Americans are joiners." Perhaps reaching out by joining a club can be more meaningful than participating in a Bible study. How do we make friends—are they only Christians?

It is true that "each day . . . is a gift from God." Therefore, *all* that I do needs to be examined closely—my job, my church work, my social organizations, etc. But why is the woman more suited to answer the church's call for assistance? The church needs men and women. It is a matter of priorities for either.

It is true that the role of homemaker has been devalued. Homemaking needs to be lifted up to its true value. But just as the "bored housewife" is a stereotype, so is the statement that "most housewives and mothers are expert chefs, creative designers. . . ."

The "battle for the rights of women" is not primarily about equal employment opportunities. It is necessarily a struggle to convince both men and women (as Dorothy Yoder Nyce says in the preceding article) that "both deserve equal opportunity to develop or prepare for vocations using personal gifts. . . ." "We were created to have accountable dominion over the rest of creation, not over each other." The sexes are equal—there is no "second sex." Those women who consider themselves free, whether as homemakers and/or employed outside the home, need to identify with and work for the freedom of the many women still struggling to find their own identities. *Elsie Enns Steelberg, 9632 Skyway Drive, Wadsworth, Ohio 44281* Feb. 19

Creative perspective

Dear Editor: Give my thanks to Dorothy Yoder Nyce for the well-written article "Partners in parenting" (February 12 issue). It is exciting to read such a creative perspective on Christian family life. Too many times on an issue such as this the church has either protected the way things are or else completely accepted the new trends without taking any creative leadership.

I hope the church supports Dorothy and John in their efforts at creative parenting. Nowadays parents need all the help they can get. Independence, one of the great "American virtues," has only helped to isolate parents from each other as well as from other parents and the church.

Thanks to you also for presenting this article and several others on the same issue. I feel that we cannot ignore women's and men's liberations, hoping the issues will disappear. We need to seek Christian answers. *Louise Newswanger, 417 Warren Ave., Normal, Ill. 61761* Feb. 20

Good potential

Dear Larry: I want to say thanks to you and Lois for the quality of work you are doing in *The Mennonite*. It seems that if we want to make the most of what we have, the potential, as you have shown, for being in touch with each other and the rest of the world is great in *The Mennonite*. *Jack Goering, Box 211, North Newton, Kans. 67117* Feb. 24

MEDITATION

In giving you will receive

You may see a small broken mirror
in the ladies' wing of a nursing home.
And you will begin to care about people
who want so much to care about themselves.

You may be given the plaster plaque
that you encouraged a little person to paint,
Durer's "Praying hands" painted brown.
And you will remember that all people pray.

You may see stained glass windows in south Chicago.
And you will know that Jesus
walks on Lake Michigan
and steps onto the sidewalks of any street.

You may sit across from a very large woman
reading *Modern romance* on a train.
You will smile inside yourself
and learn a little about compassion.

You may hear a budding adult
lead a camp fire worship.
And you will know—all new—why
God has patience with immaturity.

You may have a pupil plead,
"Teacher, give me something to do."
And you will feel the impact
of the potential of your presence.

You may hear a small voice in your cabin
some night, explaining: "We were too many,
so my father found another place."
And you will breathe a "thanks" for your own folks.

You may feel hands tugging at yours,
begging you to stay longer.
And you will accept with joy
this "cup of cold water" just offered you.

Muriel Stackley

fe: A do-it-yourself kit

AR EDITOR: Our nation, for the most t, has a neurosis about age. So it was velcome surprise to have one issue of *e Mennonite* (January 8) largely de-ed to it. This is the first century in ilization in which age is not respected l appreciated.

Whether we say yes or no to the calen- will make less difference than how erfully we state our position. It will t stop the calendar for a moment. It written that time was stopped for hua upon God's command, but that has not happened since then.

Life is a "do-it-yourself" kit, by the ce of God. We are given materials d instructions; then it is up to each of and we had better get a head start. gardless of how young we may feel ring the late thirties, that is when ms begin to recede, and for many, ion at forty is 50 percent of what it s at twenty.

For the writer of Ecclesiastes, these "evil days" came very much earlier, often at fifty. Illiterate, blind, deaf, toothless, and tottering, there was no pleasure in their days. So *today* is the time to build the house in which we will live in the later years. When we get older, we get neither better nor worse; we only become *more* of what we already are" (J. N. Smucker).

One gentleman of ninety-two said: "People talk about getting old. I *am* old. *There is a difference.*" Yet his mind was as lucid and his spirit as young as in his younger days. One dear lady, when asked on her ninety-fifth birthday, "Do you still enjoy life at ninety-five?" replied with enthusiasm: "Oh, yes! I'm happy every morning for another day." Her husband had passed away at an early age; she had gone through the valley of weeping and made it a place of springs, and like the pilgrims en route to Jerusalem, as they sighted the city and its temple, she sang songs of praise (Psalm 84).

Life grants no guarantees. Surely, Winston Churchill was much too brilliant and active to become senile; yet that was what he became. But God's promises stand sure. His love and presence never leave those who have trusted in him. They are still a witness to his grace. *Ella W. Suter, Pandora, Ohio 45877* Feb. 21

MCC PEACE ASSEMBLY

"Nationalism and internationalism"

March 29-30
Winnipeg, Manitoba

The discussions will focus on the religious, economic, and political dimensions of nationalism and international relations, particularly as they relate to U.S.-Canadian ties.

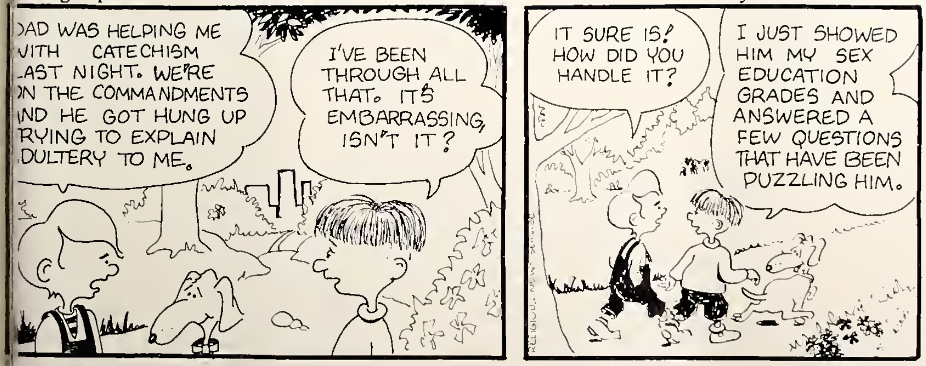
Resource people: John H. Redekop, David Schraeder, Menno Wiebe, James Juhnke, Rod Sowatzky, Delton Franz, Rudy Wiebe, Hugo Jantz, and others.

The assembly is open to all interested persons. Those planning to attend should contact the MCC Peace Section, Akron, Pa. 17501, or MCC (Canada), 1483 Pembino Hwy., Winnipeg.

ABOUT LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Unsigned correspondence, however, will not be published, though we may withhold names for valid reasons in a special situation.* Editor.

oking Up

By Joe Giacalone


AD WAS HELPING ME
VITH CATECHISM
AST NIGHT. WE'RE
N THE COMMANDMENTS
ND HE GOT HUNG UP
RYING TO EXPLAIN
DULTERY TO ME.
I'VE BEEN THROUGH ALL THAT. IT'S EMBARRASSING, ISN'T IT?
IT SURE IS! HOW DID YOU HANDLE IT?
I JUST SHOWED HIM MY SEX EDUCATION GRADES AND ANSWERED A FEW QUESTIONS THAT HAVE BEEN PUZZLING HIM.

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Working more and enjoying it less?

MOST OF OUR discussions on the Christian business have focused on honesty. We ask questions like "Should I engage in the same unethical practices as my competitor?" But we have seldom questioned the hierarchical, bureaucratic structure of most businesses in North America.

In countries which pride themselves on their democratic forms of government, most businesses are run by what social psychologists would call "benevolent autocrats."

This type of leader is an autocratic leader at heart, but his personal designs are benevolent. It's just that he knows what is best for his people, and he aims to see that his will is done, writes Willard Claassen in *Learning to lead.*

"What happens to the members of the group under this kind of leadership? Members tend to become timid, complacent, unresourceful, and unimaginative; they seem unable to get out of a rut because they are always looking to the leader for the answers."

Workers under autocratic employers—includign benevolent ones—often feel disgruntled if their ideas can never be expressed or implemented. Work becomes something to be endured for the sake of the paycheck. Weekends are the time when life is really lived.

The ultimate in alienation is often symbolized by the assembly line worker, who is treated like another part of the machine. But secretaries, engineers, nurses, or teachers may also feel frustration when their needs are ignored.

Unfortunately, many businesses run by Christians—and even church institutions—are operated by methods no more person-centered than those in the rest of society. In varying degrees, bureaucracy is copied—or at least seen as the ideal—and job functions are arranged into a status hierarchy.

Some people are searching for alternatives. Big corporations like Proctor and Gamble, and General Foods have successfully experimented with doing away with foremen and organizing employees into work groups which plan and execute tasks cooperatively. One company eliminated the janitor classification, and each employee keeps his own work space clean.

Smaller businesses like Central Graphics in Wichita (see pages 194-95) take a Christian perspective in trying to involve all employees in making decisions about everything from working hours to profit margins.

Books are being written about participatory management. *Economics and the gospel* by Richard Taylor, from the Shalom adult curriculum series, takes a broad look at economic structures and Christian responsibility. *Job power* by David Jenkins tells about shared supervision in the kibbutzim in Israel, which are predominantly agricultural. There, one person may be elected as supervisor for a year or two. Then someone else takes over. No one wants the supervisory role; working with the soil is preferable. This shared leadership arrangement has not carried over into the kibbutz-run industries, however, where non-kibbutz members are hired.

Another model for business organization, proposed by George Lakey in *Strategy for a living revolution,* is called coleadership—sharing the roles which any group must have in order to make decisions in common. "Groups of a dozen or so can learn how to share the roles which, blended together, add up to a successful decision-making process: roles like harmonizer, initiator, opinion-seeker, philosopher-critic, expediter, and so on."

Larger groups may need roles like planner, external group representative, coordinator of internal relationships, arbitrator, etc. But in mature groups, where functions are well defined, establishing a hierarchy is not necessary.

The early Christian church operated on a similar model. A congregation delegated a variety of responsibilities to different people: deacon, deaconesses, widow, bishop, presbyter, acolyte, exorcist, lector. But these various orders were regarded as functions rather than offices. In the beginning, they were not arranged in order from bottom to top. One did not have to become a deacon before he could become a bishop. All these functions were necessary for the harmonious conduct of the church's life, and one was not more important than another. All functions were gathered into one body of Christ.

The first- and second century church can be a model for twentieth-century work relationships. Work can be a joyful, cooperative, integral part of life. LJ

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:13 MARCH 26, 1974

a review of "The Exorcist" page 204

the devil

stage center

Making Christian faith an option in the global village

Myron S. Augsburger

AS THE WORLD keeps changing, man's frame of reference changes. But projecting into the future is more than contemplating technological changes; it is a matter of understanding the man who will be a part of this future. The modern age has turned man to the modern religion of secularism.

For the secularist the center of life is man and his achievements. But time is on God's side, for the more man gives himself to the worship of man the more the inadequacy of this position is shown. The perversions of man himself become the ultimate expression of the futility of secularism.

The real meaning of life and the supreme value of persons is only known where Christianity is truly experienced. The Christian affirms that humanness in its greatest quality is seen in the incarnation: God has come to us in history and revealed both himself and the knowledge of true humanity. The gospel, in calling men to Christ, is at the same time calling them to the fulfillment of their very being.

Evangelism must understand both the essential character of the gospel and the nature of the human dilemma. While evangelism is the announcement of the good news, it is setting this good news in a context in which it can be truly heard. It is precisely in this sense that evangelism is making faith in Christ an option. For many people in our time such faith is not an option, since their orientation has ruled out any understanding of true Christianity. Moderns tend to look at religion as "a crutch for the weakling," or an emotional trip, or an escape hatch for the naive. We must introduce people to the reality of the living Christ, to the God who is present and acting in the world, whose kingdom is universal as a matter of spirit rather than as an organization.

The proclamation of the good news is more than doctrinal information; it is the good news that one can relate to Christ himself, which is more than simply knowing about him. It is Christ who makes men new. He changes lives. He gives us meaning.

But this is not experienced when we "use" him as a person but when we identify with him as Lord. To know him is to affirm his lordship in one's life, to bring the total life under his control. This is to let God be God in one's life. And this is good news, for man to understand that while his own attempts to be god have failed he can know and relate to one who is truly God, that God accepts us in his love, that he is not "up tight" about what we have done but cares more about us as persons than he does about the issue.

To be true to the essential nature of the Christian message this faith in Christ must be seen as an option for all men. There are no cultural lines which deline-

e the Christian and non-Christian peo-
es. The church must make clear that
hristian faith is an option for all cul-
ıres, there is no "Christian culture" as
ıch. Christian proclamation must some-
ɔw be freed from ethnic identifications,
om western characterizations, and from
ıtionalistic purposes.

Further, we must quit thinking in
ındescending terms of "minority groups"
ıd think in terms of the human family.
he faith of Christ is neither a cultural
ɔr a civil religion. This is the day for
new international awareness, for an
ıderstanding that the kingdom of Christ
global and that the Christian is a global
tizen.

The inevitable interaction with other
ligions calls us to focus on the essential
ıture of the knowledge of God. As
hristians we can regard others as sin-
ɛrely religious and refrain either from
ɔndescension or censoriousness, while
e interact on the question of how God
actually known. The claim of Christ,
ıat God has come to us to make himself
ıown, stands above all of man's attempts
find God by man's own efforts. This
ɛeds only to be declared, not defended.
s E. Stanley Jones expressed it when
ɛ went to India, "Here is my faith,
reak it if you can."

The gospel of Christ will prove itself.
ɛt us seek to make it a clear option for
l men. Furthermore, we should avoid
mply comparing ethical systems between
hristian and non-Christian religions,
r high standards of ethics are testi-
ony to the capacities of man's thought
ıd moral agency as a being created in
od's image.

In the history of the Christian church
e have failed miserably in living the
hic of Christ in love and holiness, for
hich we need repentance and new obe-
ence. But we must also confess that
hristian faith moves beyond ethics with
message of forgiveness and reconcilia-
ɔn to God. It is this relationship which
ill in turn give man power to live differ-
tly.

Evangelism for modern man will in-
ɔduce man to a realm of meaning
hich points beyond himself and which
ovides him with a new quality of life
hich is found only in following Jesus
hrist, of demonstrating that we are
s disciples living in his love and joy.
ır witness will then be an authentic
pression of faith in the same sphere
life in which others move. This
eshing out" of faith in the rigors of
e will make faith in Christ an option.

good
jesus man

Menno Wiebe

good jesus
let me see
with clarity
my
latent servanthood
against
potential ostentatious
vanity

help me
to understand
your popularity
that came
with giving of the bread
to thousands of the
would-be followers
or walking on the sea

such instant pull
will fade
as soon as spotlights
turn upon
some other act
the fizz escapes
the feeling
vaporized

you knew
the desolation of
the desert loneliness
where tempters
prodded deep
into your innermost
relentlessly

you stood your ground
good jesus man
demonstrating
that
popularity gone to seed
destroys the soul

but servitude
belongs to men
whose kernel
simply won't
deteriorate

the devil stage center

The exorcist: Is it blasphemous?

A panel of four discusses the newest cinematic phenomenon, The exorcist, *with the editor. The panel members are Helmut Harder, professor of theology and Christian education at Canadian Mennonite Bible College; Irene Neufeld, a student at CMBC and a journalism intern with* The Mennonite; *John Neufeld, pastor of First Church, Winnipeg; and Waldo Neufeld, director of Gospel Light Broadcasts, Winnipeg, and former director of the General Conference's Faith and Life Radio and Television department.*

Waldo Neufeld: The media have done an excellent job blowing out of proportion what *The exorcist* is really all about. It is something like *Jesus Christ Superstar*. When that film came on the scene most "evangelical leaders" felt it their God-given responsibility to condemn it. That was really what was needed to build an audience. I think the promoters are responsible for this same kind of tactic with this film, too. In other words, if you want to barf or faint, go see this movie. One of my impressions is that it lacks credibility from beginning to end by blowing the whole concept of demon possession out of proportion. The way the story and the theme are resolved is contrary to the forces or power of evil in that it takes a sacrifice, a human sacrifice, to cast the demon out of the girl.

Irene Neufeld: A lot of people go to see it because of the reviews which say, "Don't go see it." Specifically, young people want to say, "Well, who are you to tell me that it's not a good movie?" They go see it and then defend it or condemn it on the grounds of how they value the person who has told them about it. I went to see it because I thought it might say something about demonology. I know nothing about demonology. But it turned out to be just another horror story. Using the devil, whom nobody knows anything about, they get away with a lot more obscenity and violence than they ordinarily would. I felt cheated. It is a bad movie. The acting isn't good. It's received ten Academy Award nominations, which I think have been bought. There is no plot. They have drummed up every old horror movie tactic they could think of, anything from suddenly flaming candles to eerie noises in the night and a misty evening on which everything happens. I really think it is a cheap money-making thing. And now they've decided that they'll make a new ending. This new ending will tell all, and so people will go see it again. And the producers will double their money.

Helmut Harder: Good art should stir the aesthetic senses in a person. I thought the film was repulsive from the aesthetic standpoint, almost from beginning to end. If one can say something good about it, I think the film was trying to make one good point, that is that our scientific ways of understanding man are not completely adequate. Man is a mystery and whether you are working in psychiatry, psychology, medicine, philosophy, or theology, your human categories are too small for understanding man fully. But I hope there are other ways of making this point.

John Neufeld: I read two things before seeing the film. One was the book itself, and the other was Mannfred Jaeger's review in the *Winnipeg free press* the day after the first showing here. I didn't have the same reaction that Mr. Jaeger had. He ended his review in such a dramatic fashion that if you wanted to see violence and pay three bucks for it and get your senses jarred, then this is the film to see. I didn't feel that way. The story line in the film is interrupted. I don't think I would have seen as much in the film if I hadn't read the book. I didn't have quite as negative a reaction some of you felt about the art, the violence, and the obscenity. These elements were all there, but I guess one of the thoughts that came to me while I was seeing it, and what I've thought since yesterday, was that the film takes the form of a myth or an apocalyptic statement. It is a myth in the sense that it is trying, in a grotesque way, to point to some realities which are at work in the world. And it is apocalyptic because I felt it did say something about the conflict between the forces of good and evil, between God and Satan. Our scientific way of explaining things doesn't cope with everything that there is. I did not feel repulsed. I felt that it could suggest something to some people about some realities which are at work in the world. Yet, I'm not sure that I'd encourage someone to go and see the film unless he wanted to learn about this aspect.

Larry Kehler: It has been suggested that *The exorcist* is as popular as it is because of the public relations work that has been done on it. Is this the only thing that has made it the smash hit that it is? Or are there other things at work within our society at the present time that would tend to make this type of movie popular?

John: I think the emphasis on the occult, the black church, and Satan worship the last few years probably set a mood for many people. They want to find out

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hrough this film whether any of this is eal. But they want to do it without getting involved, except as spectators.

Helmut: I think it's quite obvious that here is a lot of talk about occult pracices, especially in California, but also iere in Winnipeg. The fact that this ype of interest is in the air makes this ilm a bonanza. I doubt whether people vho are involved in occult practices go o see it. The people who go are the nes who would like to know something bout it and who think this film might ielp them. It's that kind of curiosity.

Waldo: I attended a 2 P.M. showing. ne thing that amazed me was the pattern of nervous laughter throughout the showing. It came consistently after the extreme suffering that the twelve-year-old girl was going through.

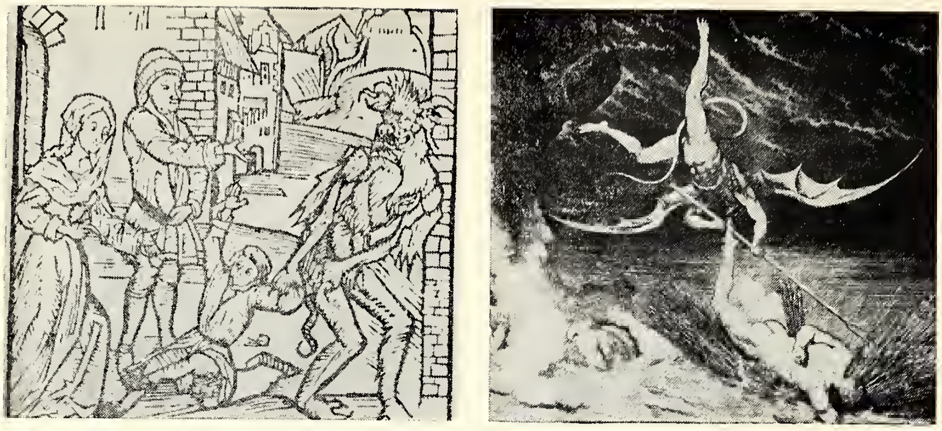
Irene: It seemed to me as though they believed the scenes enough to be really scared. The pressure built up to the point where they were on the edge of their chairs, and then it let up, and they were able to laugh. It was more of a release. I don't think they thought it was funny.

Larry: There are indications that there has been a good deal of interest in the occult building up. Within the Christian church there has also been a renewed interest in spirits, in the Holy Spirit. Is there any parallel between interest in the occult and the so-called charismatic interest?

John: I didn't make that connection when I went.

Helmut: I did make the connection. From the standpoint of Christian faith, or as a Christian, I think the question is first whether the whole area of spirit-world is a reality, and secondly, whether this is an area of life toward which to sensitize ourselves. My own mood is that of hesitation. I think demon possession is a real thing. My own world view is that the world of spirit is around us,

The exorcist *has met mixed critical reviews.* The New York times' *critic called it 'occult claptrap" while other papers called it a "brilliant" horror movie. In one cene from the film Kitty Winn and Jason Miller, who portrays Father Karras, the riest who succeeds in exorcising the child, watch in horror as Regan, played by inda Blair, is possessed. The film is based on actual attempts to cure a sick child— boy in Maryland—by performing the Christian rite of exorcism. In both movie and ook, the child has been changed to a twelve-year-old girl, and the locale has been hifted to the Georgetown section of Washington, D.C.*



The devil, demonic possession, and exorcism have suddenly become conversational staples in Canada and the United States. While not all believe in the devil as a separate, non-material, evil person or "false angel," he has long been a popular subject in western literature and art. Two examples are shown above. The woodcut depicts a fifteenth-century German view of a demon taking delivery of a child who has been promised to the devil by his parents. The other picture was executed for Dante's Divine comedy *by the nineteenth-century French artist, Gustave Dore.*

in us, and among us in one form or another, conditioned by the culture-buffer which surrounds us. Then it's still a question of whether one preoccupies oneself with the world of the demonic, and my tendency would be to suggest not to. I think a film like this tempts people to begin to see demons at every turn of the road. And you can see them and they may in fact be real. From a Christian standpoint, there's guidance in the fact that Jesus has overcome the powers, and alongside that is the call to discipleship which is the call to keep our feet firmly on the ground and work with the exigencies of life as we find them and as they're graspable by us. For me this means I would rather, by and large, stay with the psychiatrist when it comes to trying to solve this type of problem. I think the exorcist comes into play now and then in our society as a help, but only on rare occasions. I think this film has the danger of making everyone think that there are demons all about and they're obvious and we need exorcists. There may be other cultures in which exorcists play a greater part. I understand from experiences of missionaries in Africa, for example, that that might be the case there. But I think that it gets us on the wrong foot as far as our task is concerned.

John: Are you suggesting then that we have no way of getting in tune with what the book of Revelation 12 says about a battle in the spirit world between the God and Michael and the dragon? I made that kind of connection during the film. I thought the scene where the exorcist's back is silhouetted against the sun alongside the figure of the devil showed them as protagonists. I was reminded of Revelation 12 where the seer tries to symbolize the conflict between the forces of good and evil, and that this is something that is real in the spirit world and that also becomes embodied in the material world in the lives of people.

Helmut: I would agree with your first point, but I wonder about the second step. I understand Revelation to be the description of what is happening between God and the dragon, but that's different from us getting into the middle of that cross fire. We're human beings whose imaginations play games with us when we get thrust into those dimensions of thought. I think basically our task is to demythologize the world for the sake of grasping problems where we can in a concrete way.

John: Yes, but you're talking as an intellectual who likes to demythologize and cut things to shreds. Many people in our society don't live that way. Do they?

Helmut: I'm talking as one who wants to keep his feet on the ground in terms of living. I don't think I'm saying something here that is only within the realm of the intellect.

John: I'll push my point a little further. The Book of Revelation used that kind of imagery in order to help people in a concrete situation of life. Didn't it?

Helmut: Yes.

John: I don't see it as being unrelated to the experiences that we'll have tomorrow. But it provides a frame of reference within which we can understand something of what is happening.

Helmut: Are you suggesting we'd be helped if we would use some of that language of the fight between God and the devil to describe the problems we're meeting from day to day?

John: I'm not sure that we need to use the language. Often it doesn't communicate. But we need to have it in the back of our minds somewhat as one way of talking about it.

Larry: In spite of the film's obvious pandering to some of the lowest things that people are searching for, is it also pointing to a hunger that they have which the church is not meeting? Is the film thus serving as a teaching tool to point to a missing dimension in our churches?

Waldo: For me it was significant to e the film from the point of view that lifted out something of the vast powers evil, something we may have put nder the table. For me it was helpful making the point that the forces of vil are powerful and that we at no time ould underestimate them.

Larry: I understand that the Archishop of New Orleans, who worked in e Washington, D.C., Chancery office the end of the 1940s when the case n which this story is based occurred, is eported to have said that the original ory was a beautiful restoration of the aster story, the triumph of good over vil. The book and the motion picture re a travesty on the original story, the rchbishop said. They pander to the orst instincts. The devil is given center lace for so long you think he owns enter stage. The original priest was not illed. He did not suffer, but experienced omplete peace and rest at the end of e event in contrast to William Blatty's opularized version. Is it helpful to critize the film on the count that it has eally dramatized to a very great extreme n incident that actually happened? Is is type of license permissible, looking it from the artistic standpoint?

Irene: In most films it wouldn't really atter, but something like this is pretty angerous to fool around with. Even ough people may think they're going to e entertained or shocked, the very fact at this film is allowed to be shown mehow gives them the impression that e church is saying that this is the way really is. It seems to me that it's foolg around with something that people elieve, and it's setting up images that en't real at all.

Waldo: It would seem that the procer assumes that the film's audience ill be theologically oriented, that it ill have some power of discernment. Canada, 1.1 million people ticked emselves off in the last census as having religion or no concept of God. This ould make it much more difficult for em to deal with the concepts in the m.

Helmut: I've read accounts of demon ssession and exorcism which have me parallels with this film. You can ult it at several points. Theologically u don't speak of devil possession, which is film does, but rather of demon posssion. Don Jacobs, one of our Mennite sociologists, has written a book on demons in the world today in which he recounts some such experiences in Africa. And Tyndale Publishers has a collection of stories told by missionaries. It is called *Demon experiences*. There's a parallel between those descriptions and what is in this film. The objection I have is that this kind of thing is put on the screen for public consumption. I think it's too holy for that, but I guess that's what the movie industry is made of.

John: We would make the same criticism of what they do with sexuality and marriage. So we're not criticizing this film as a separate item. This is one of a number of things which the movie industry blows out of proportion and presents unrealistically.

Larry: Is this an obscene film?

Waldo: I don't know if I would use the term *obscene* to describe it. I found it repulsive in some ways, but I wouldn't define it as obscene.

Helmut: I would use the term *blasphemous* rather than *obscene*. Not absolutely so, but it tends in that direction. That's the term I'd use for some other films that have been called obscene in the past, too.

John: How are you using the term *blasphemous*? I always thought it was something like ascribing to the devil what rightly belongs to God — as when the critics of Jesus said that he cast out demons by devils instead of by the power of God.

Helmut: I would consider exorcism at its best to be a holy act. Here we have it being used to entertain the public. The film does get us involved enough so that we feel the pathos of an exorcism. It's put out for public consumption, for spectators to watch. In that sense something that belongs to the holiness of God is used for public sport.

Waldo: Do you feel that the concept that the spirit of God is more powerful than the spirit of evil comes through clearly enough? Towards the end it does a bit, but isn't it blasphemy that the power of the spirit of God doesn't really come through properly?

John: Yes. The New Testament is much more positive on the fact that Jesus has disarmed the principalities and powers and that Satan doesn't really have a chance. He's been licked already. That does not come through.

Helmut: The ending does have to be cleared up. I thought I saw it come through. . . .

John: The death of Father Karras seemed as a victory of evil, although the girl was healed.

Helmut: Karras responded affirmatively to his father confessor's question when he was asked if he was ready to die. I took that as a sign that he didn't die possessed. The reason that the demon entered Father Karras was because he was weak. He was present at the exorcism, but as a weak partner. If he had had the strength that the leading priest had, he would have been girded against the entry of the demon into him. But he was faltering and he kept cowering. That weakness gave the demon an opening.

Larry: John, you indicated that one young person from your church had been affected rather intensely by the seeing of this film. Do you want to describe her experience?

John: Yes. She is about sixteen years old. The film really got to her. In a chat with her recently, I asked her what effect it had on her. She said she came away with the conviction that in no way did she want to be a candidate for possession by the devil. She decided that she wanted to be a Christian and escape from that kind of possibility. So in connection with seeing the film, she committed herself as a Christian. I don't know why it happened to her in that way, but this is what she experienced. I'm not sure I'd recommend the film as an evangelistic tool. . . . We don't know what else was going on in her life. I'm sure the film wasn't the only factor. . . .

Larry: The *Georgia bulletin* has summarized the problem with *The exorcist* well in an editorial. It said, "What it [the film] misses is a statement that the ordinary way the devil works with us is not through possession, or even obsession, but rather temptation. The devil is here all right. He's here in those daily little temptations to anger, pride, greed, lust, and selfishness. The point was cleverly made by theologian Harvey Cox recently when he said: 'If you wanted to make a film about the devil's work in Washington, why concentrate all your attention on a teenage girl in a Georgetown apartment house?' "

NEWS

Bangladesh: Place for a tough miracle

Maynard Shelly

In the community of nations struggling to be born, a fondly nourished hope proclaims, "When we will have won our independence, we will have prosperity."

That's a myth. And most people in Bangladesh know it's so.

This new nation on the Indian subcontinent came through centuries of oppression. The darkest of all those black years came in 1971 after the people had voted for power for themselves, the poor. But election or no, the heavy-handed military machine that controlled the central government of Pakistan didn't plan to take orders from the rural upstarts of its eastern wing, even though the easterners were in the majority.

Having run out of legal alternatives, the generals used the army's gun power to teach its own citizens the perils of the secret ballot. A bitter and bloody struggle engulfed Bangladesh, which in 1971 was still known as East Pakistan. It was an uneven struggle. The Pakistan army had the best weapons that American, Chinese, and Russian money could buy. The Bengalis had almost nothing except bamboo staves, pruning hooks, and small plowshares which they tried literally to turn into swords. With these, plus the weapons which they could steal from the foe and beg from India, they fought back as best they could. But they turned the assault back with their feet. Ten million people walked out of the country and into India. An equal number ran out of the cities and towns and hid in remote villages inside the country. This massive and passive shifting of people turned the verdict against Pakistan as it demoralized the military government under the withering scorn of world opinion. India was drawn into the fray and the dictators collapsed. Self-rule came to the people of the Ganges delta for the first time in modern history.

I wish I could finish the story right here with words in the classic mold: "Bangladesh was liberated and its people lived happily ever after."

Life's not like that in Bangladesh, that's for sure.

Living liberated is tough business—so tough that those who got freedom in Bangladesh are often inclined to wish for the days of Pakistan when political freedom was a subversive thought but prices were lower, crime in the street less visible, and fewer hands dipped into the rice bowl. Only seven other countries have more people and none are as crowded. Seventy-five million people live here on a parcel of real estate no larger than Wisconsin which makes this the world's most densely populated nation, with 3,900 people per square mile of cultivatable land. With half the people under twenty years of age and no sign that normal biological processes will be interrupted for so much as a single night, the country will have twice as many people several years before the turn of the century.

What in the world can be done to stop this mad rush toward doomsday?

In the first draft of this article, I put down at this spot an illustration of a North American inspired effort to help the people of Bangladesh out of this predicament. And I followed that with an example of what the people of Bangladesh are doing to help themselves. I've reversed the order as a reminder that our hope must first be in the people of Bangladesh and not in ourselves. What they are doing and will do is far more important than what any outsiders can ever do. We can support and encourage, but they will do the work.

At Azizul Huq College in Bogra, a district in northern Bangladesh, students have taken a small but revolutionary step that promises to change the nation's campus scene as well as the content of education. Here young people have gone

Mark Blosser, an MCC volunteer from Indiana, explains the value of wheat as a winter crop for farmers in Bangladesh. Farmers in the Noakhali district have been encouraged to experiment with a wide variety of grains and crops to see what might grow in the dry winter season when rice cannot be grown.

ut to the rice fields and to the hand ooms to work with their hands. Their mmediate aim is to finance their school xpenses, but it is schooling in nation uilding.

Education in Bangladesh has been off he mark, following patterns that have ittle meaning in such a poor country. Students have been trained for government and clerical jobs that are both unavailable and least productive for the ation's development. Confused and frustrated, students have turned to political gitation, a time-honored pattern with the oly force of the example of the country's present prime minister and leading iberator, Shiekh Mujibur Rahman, who ot his start in politics as a campus activist in Calcutta before Pakistan was arved out of India in 1947. But agitational politics no longer serves the needs f a country that needs a social revolution more than another political insurrection.

When it comes to revolution, many eople in Bangladesh are fascinated by he Chinese example. In recent years, hina forcefully sent its young people into the fields to work with the peasants. angladesh hopes that it can move its tudents to work voluntarily on the land ntil they and their parents discover that nless they themselves work sacrificially, he country will always be poor and become even poorer.

The students in Bogra started with no money at all. To get their operating capital, they turned a discarded sword into plowshare. For it was on the campus of Azizul Huq College that the Pakistan rmy had built a bunker, as it did at so many places throughout the country in 971. The students demolished the mini-fortress and sold the salvaged bricks. Thus, they could buy tools and seeds. They plowed a field and planted rice. They dug a pond and filled it with fish. They built looms and learned to weave loth, a commodity exceedingly scarce nd expensive since trading relationships with Pakistan have been broken and are yet to be restored.

Sheikh Mujib rewarded the students with a prize of $1,000, hoping to encourage more students to follow the Bogra xample. Bangladesh can have a brighter uture with everyone working at the village level to move the country forward.

Unless this happens, the country faces otal ruination, Armageddon, pulling the rest of the world into the pit. Food supply is running 30 percent behind need. That means buying food in foreign markets with money that should be spent to build factories, schools, and hospitals—all agencies that could do something about bankruptcy, ignorance, and sickness. To even break even in the race to keep the country's rice bowls filled, Bangladesh must increase its food production by 50 percent and then begin to double all that, if it is going to also feed the people soon to be born.

This can be done, and the Mennonite Central Committee is one agency that is working to make the land produce more and support more people.

In Noakhali district, MCC works with a wide variety of farmers to find alternative crops to rice, which grows well during the rainy summer season but can't make it in the dry season without irrigation. Fields that could grow three crops a year often produce only one, or, at most, two crops for want of seed wheat or knowledge of other crops that could grow with the moisture available in the soil. Thousands of people are taking part in tests and demonstrations with seeds planted in their own fields and gardens. As farmers find the varieties of grain, potatoes, corn, and vegetables that will thrive in their fields, they will be off and doing it on their own without further encouragement.

These people at work are a glimmer of hope. But Bangladesh will continue to be for a long time a land desperately poor in an age when even rich countries find it hard to cope. Looking only at the patchwork of problems, we can only despair. But when we work with the people, we can hope—hope for a miracle, even a tough one. I have hope because I have seen almost a thousand so far, for as each day dawns, I know that it is a miracle that this poverty-stricken, disaster-prone nation has endured another twenty-four hours. And as the people of Bangladesh make their way through the miseries of liberation with our encouragement, we can even hope for happiness.

Signs of hope in South Africa

"The church is one of the signs of hope for bringing about peaceful change in South Africa," said John Rees, general secretary of the South African Council of Churches (SACC), during a brief visit to Mennonite Central Committee headquarters in February.

According to Mr. Rees, SACC is working for justice and reconciliation primarily through education and community development.

"There is a difference in the amount of money available for black education and white education in South Africa," he pointed out. The SACC provides funds for educating black students in boarding schools since there are few high schools in the rural areas near their homes.

The council is also deeply involved in agricultural development in poor rural areas. Mr. Rees cited dam building and crop planting as examples.

But the government policy of racial separation is still strong. The policy led towards the creation of ten homelands called Bantustans, for the country's different tribal groups. "Black leaders have realized that Bantustans are there to stay," Mr. Rees said. "They are now beginning to reckon with the Bantustans—to make the best of the situation."

In April voters will again register their support for, or opposition to, the National Party, now in power. Only the whites, 17 percent of South Africa's population, will vote.

The new SACC Division of Justice and Reconciliation is concerned with social problems and bringing about understanding and reconciliation between races in South Africa. The division publishes reports on such issues as the death penalty, the rights of conscientious objectors, drug addiction, and controversial legislation such as the Terrorism Act.

According to Mr. Rees, 10.75 million out of twenty church members in South Africa are affiliated with SACC. Eighty percent of council membership is black. Most of the SACC executive committee members are nonwhite.

Mr. Rees and his wife, Dulcie, noted that Americans frequently ask them about foreign investments in South Africa.

"We understand the pressure foreign investors have," he said. "But we also realize that change must come from within the country."

And is change happening? Mr. Rees says yes. Black awareness is one of the most hopeful signs. Increased black wages is another.

He emphasized that the council, like the historic peace churches, is committed to nonviolence. In 1973 SACC invited a Mennonite, William Keeney, to South Africa for study and research on nonviolence. However, the South African Government did not approve Mr. Keeney's visa and gave no reason for the denial. Mr. Rees said he had been shocked by the decision.

Supreme Court denies veterans' benefits for COs

In a recent eight-to-one decision, the U.S. Supreme Court decided that a conscientious objector who served two years of alternate service is not eligible for veterans' educational benefits. These benefits are provided under the 1967 Veterans Readjustment Benefits Act for veterans who served on "active duty" for at least 180 days subsequent to January 31, 1955, and were discharged under honorable conditions.

The high court reversed a federal District Court decision which held that the veterans' educational benefits were provided by Congress because of the disruption of one's life and not as a compensation for facing combat hazards. In their decision, the Supreme Court justices said that Congress had the right to restrict the GI Bill of Rights to those who suffered "a far greater loss of personal freedom by accepting longer and more rigorous military service." Justice William J. Brennan, Jr., writing the majority opinion, said that Congress had a rational basis for "limiting educational benefits to military service veterans as a means of helping them readjust to civilian life. Alternate service performers are not required to leave civilian life to perform service." Justice Brennan went on to say that "a conscientious objector performing alternate service is obligated to work for two years. Service in the armed forces, on the other hand, involves a six-year commitment." It should be pointed out, however, that a draftee performs only two years of active duty, with a four-year reserve obligation.

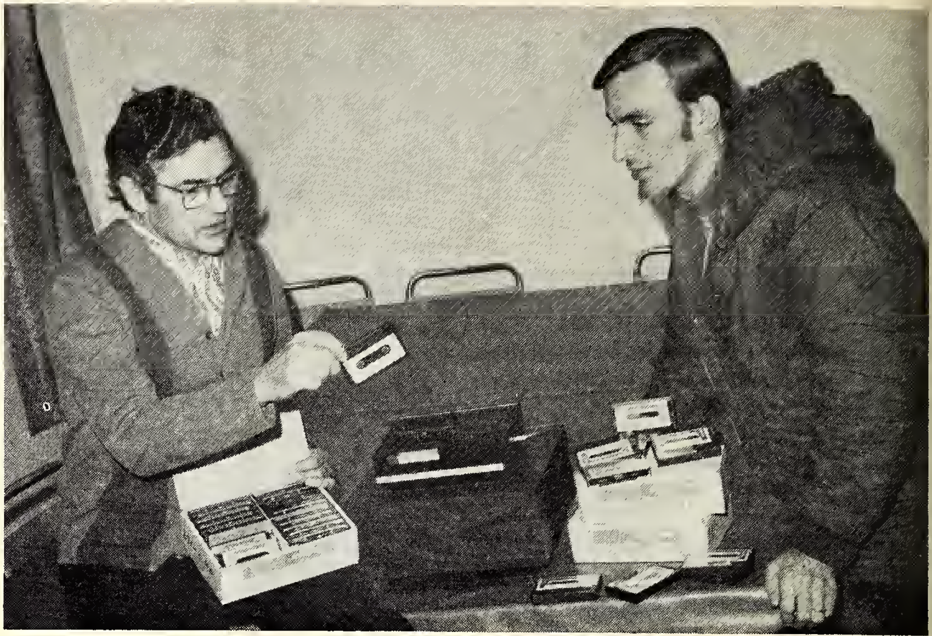
A dissenting opinion written by Justice William O. Douglas maintained that "those who would die at the stake for their religious scruples may not constitutionally be penalized by the government because of their free exercise of religion."

The case involved a conscientious objector, William R. Robison, from Fairfax, Virginia, who served in a two-year alternate service assignment in a hospital in Boston, Massachusetts.

Mr. Robison argued that the United States Constitution's guarantees of freedom of religion and equal protection under the law had been violated because he and other conscientious objectors were not granted educational benefits given to veterans.

"This decision by the Supreme Court is not surprising," said Walton Hackman, MCC Peace Section executive secretary. "Most recent decisions by the Burger court have not recognized individual and civil liberties. The court, in its decision on GI benefits for COs, minimized the fact that the case involved the question of 'free exercise of religion,' which the federal District Court strongly upheld. The Robison case is just one more in a series of restrictive decisions by the majority of present Supreme Court justices."

This court's decision will prevent any payment of educational benefits to COs under the present Veterans Benefits Act. However, it would be possible to have Congress rewrite the law to include COs.



Cassettes produced for native communities

The first of a series of cassette tapes featuring Saulteaux Bible readings has been prepared by Henry Neufeld (left) of the Mennonite Pioneer Mission staff in Winnipeg. He is shown above with Victor Funk, an MPM worker at Pauingassi. The recorded Bible readings, narrated by Mr. Neufeld, are a partial answer to the absence of a written translation of the Bible in the Saulteaux language. The Bible readings are interspersed with singing and guitar playing by Gordon Keeper of Little Grand Rapids. Fifty copies of the first tape have been made. They are being distributed at cost in the Saulteaux communities in Manitoba which have Mennonite personnel serving them in one capacity or another. Cassette recorders are popular in northern communities, and MPM feels that the audible aspect of the Saulteaux language should be given priority over the written language.

See no end to Ethiopian drought

The outlook for the end of the drought in the Awash Valley, Ethiopia, is not yet very hopeful, according to Paul and Daisy Yoder, a doctor couple who are operating a mobile clinic program there under the Eastern Mennonite Board of Missions.

"By the looks of the desert these days there is even a worse year of famine ahead. Gales of dust obscure our vision as we drive out each week to our work," they wrote. The Yoders visit seven locations every two weeks with their mobile clinic.

"Many truckloads of grain have been distributed to the Afar people of this valley by government and church agencies," reported the Yoders. The Meserete Kristos Church is also involved in this project.

"But these handouts are only temporary measures to keep people alive," continued the Yoders. Plans are under way for more permanent help. One group is encouraging the people to let calves have some milk, so that herds can be replenished. Most of the cattle died last year.

Some government agencies are employing the Afar people on plantations they are setting up along the Awash River. With irrigation cotton, bananas, and other products are being grown successfully.

3 Mennonite colleges ineligible for grants

ethel College, North Newton, Kansas, taking steps to correct the situation hich is prohibiting its students from ccepting further tuition grants from the tate of Kansas, according to a college pokesman.

A U.S. District Court ruled in Feb-uary that the Kansas law providing for uition grants of up to $1,000 per year Kansas students attending private col-ges in Kansas was constitutional for ourteen church-related colleges. But the ree-judge panel ruled that tuition grants hould not be extended to students at ve other colleges which “serve a sub-tantially sectarian mission”: Sterling Presbyterian), St. John’s (Missouri Synod utheran), and all three Kansas Menno-ite colleges—Bethel, Hesston, and Tabor.

All five colleges were excluded from he provision of the tuition grant act ecause the court said they, in some ay, made the practice of religion com-ulsory.

The court did not object to any religion ourses at the schools, which it said were ttle different from religion courses of-ered at state-supported schools. How-ver, it did object to compulsory atten-ance at worship services at Sterling, abor, and Hesston colleges; to prefer-nce given in admitting Lutheran students t St. John’s; and to the senior oral xams at Bethel College.

After examining the current *Bethel ollege bulletin*, the court found that he “method of giving senior oral exam-ations . . . implicitly forces students verbally express belief in Christianity.”

The court found that “such an exam-ation policy inserts sectarian influence to the education program; therefore he religious mission served by Bethel ollege is too pervasive to allow its par-cipation in the tuition grant program.”

Bethel College is currently “taking teps that can, with integrity, correct he one item (senior orals) challenged y the court in order to permit Kansas tudents to utilize their tuition grants at ethel,” said a college spokesman. He sked not to be identified because of ending legal action. In order to continue he tuition grants at Bethel, the college ould have to convince the Kansas State ducation Commission that the senior rals are not what the court said they ere or change the examination to comply ith the court ruling.

According to some students at Bethel, he senior oral examinations have not required expression of Christian faith by the student, although it may be discussed.

Out of more than 500 students at Bethel this year, 196 receive tuition grants which total $185,000.

At Tabor College in Hillsboro, 120 to 130 students receive tuition grants totaling more than $125,000.

Tabor president Roy Just said the college is trying to determine what it would take to become eligible for tuition grants again.

He said that, contrary to the court’s contention, attendance at worship services is not required. The college has an absence policy which allows students to miss all worship services without penalty, although this was not stated in the catalog and student handbook which the court had.

The Hesston College faculty and student body are meeting to decide how to regain tuition grants “without too great a compromise.” Hesston College does not have mandatory attendance at chapel, but too many absences could become cause for dismissal.

Sixty students at Hesston receive tuition grants of about $50,000.

The tuition grant law was passed to ease expansion pressure on state schools and allow private college facilities to be used by more students.

In upholding the constitutionality of tuition grants, the court said that the statute has a nonreligious legislative purpose, its principal or primary effect is one that neither advances nor inhibits religion, and it does not foster an excessive government entanglement with religion.

Although students at most of the colleges must take courses in religion as part of the educational requirement, these are taught from an academic approach which encourages open investigation, the court said.

VS office looking for more volunteers

Eighty new voluntary service workers are needed by September, reported Gene Stoltzfus, director of voluntary service for the General Conference’s Commission on Home Ministries.

He said interest in voluntary service among Mennonites, particularly Mennonite young people, has dropped recently. However, his office continues to get a large number of inquiries from non-Mennonites.

Needed in voluntary service positions in the next few months are fifteen daycare workers, five teachers (mostly elementary), and five community service workers to organize emergency assistance for the growing number of unemployed and poor people. People are also needed to serve in earning positions as hospital workers and ambulance drivers.

Especially needed in Arvada, Colorado, is “a ministerially minded person whose assets include a feel for community organization.” The volunteer would work for two years with the Jefferson County Action Center in such activities as working for social-political change in housing and employment concerns, establishing self-help groups for low-income and welfare mothers, reinforcing existing ties with local churches, expanding information and referral resources, and planning workshops for community education and theological reflection for volunteers. There is also opportunity for congregational ministry through the Arvada Mennonite Church.

A variety of other positions are also available through the voluntary service office, Box 347, Newton, Kansas 67114.

Mennonite Fellowships are starting, continuing

New Mennonite fellowships are forming, and others which have already been formed are being discovered, according to David Whitermore, secretary for church planting with the General Conference’s Commission on Home Ministries.

Mr. Whitermore reported fellowships already established in Manhattan and Lawrence, Kansas, and in Dallas, Texas. Some Mennonites are interested in getting together in Tulsa, Oklahoma, and the Houston Mennonite Church is considering starting some satellite house churches.

Mark and Sue Weidner of Cincinnati, Ohio, are being sent by the Central District Conference and the Commission on Home Ministries to a workshop April 15-19 sponsored by Project Base Church, Institute of Church Renewal, Atlanta, Georgia.

Marlin Kim, pastor of the Houston Church, and his wife, Betta, will attend a Project Base Church workshop later in the year under the auspices of CHM and the Western District Conference.

Henderson community plans centennial events

Activities commemorating the centennial of the Russian Mennonite migration are being planned throughout the year in Henderson, Nebraska.

Centennial committees have been organized by the community, the Bethesda Mennonite Church, and Henderson's social clubs to celebrate the centennial with everything from antiques to zwieback.

On March 31, a centennial concert will feature the Henderson school's brass choir organ, the vocal choirs of Tabor and Bethel colleges, the Henderson High School choir, and the mixed community chorus of Henderson.

On June 8 Rueben Epp of British Columbia will give a Low German program.

The Commercial Club, the centennial committees, and the churches are cooperating in a community celebration August 8-11 which will feature speakers, style shows, parades, athletic contests, and ball games.

On October 14 the community will commemorate the arrival of the first thirty-five families at the immigrant house. The closing activity of the centennial year will be a Christmas presentation of "The Messiah" by the community chorus.

The social clubs of the community are sponsoring a *Faspa Tiedt* every Monday and Wednesday afternoon at the Town Hall. They serve various traditional pastries such as zwieback, *schnedja, priescha, plautz,* New Year's cookies, pie, and cake. On display during the *Faspa Tiedt* have been old photographs and artifacts.

Festival of the Word planned for Goshen campus

The speakers have been named for the Festival of the Word, set for commencement weekend April 19-21, at Goshen College, Indiana. This is the third annual festival of this type. It will center on the Gospel of John and its interpretation of the incarnation.

Among the speakers will be Martin Marty, associate editor of *Christian century*; John H. Yoder; J. C. Wenger; Emma Richards, copastor of the Lombard Mennonite Church in Illinois; and J. Lawrence Burkholder.

Sponsors of the festival are the Associated Mennonite Biblical Seminaries and Goshen College in cooperation with the Central District Conference (GC) and several Mennonite Church conferences.

RECORD

Calendar

April 8-9 — Africa Inter-Mennonite Mission annual board meeting

May 2-5 — Eastern District Conference, Pine Grove Church, Bowmansville, Pa.

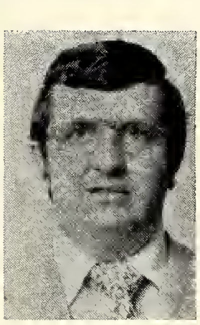
June 20-23 — Pacific District Conference, Emmanuel Church, Salem, Ore.

June 20-23 — Northern District Conference, Mountain Lake, Minn.

July 25-27 — Conference of Mennonites in Canada, Steinbach, Man.

Aug. 1-7 — General Conference triennial sessions, St. Catharines, Ont.

Oct. 11-13 — Western District Conference, Wichita, Kans.



Mendenhall

Ministers

Robert Koehn, student at Mennonite Biblical Seminary, Elkhart, Ind., will begin a year-long internship July 1 at First Church, Reedley, Calif. He is a graduate of Phillips University, Enid, Okla., and has served a student pastorate at the Medford (Okla.) Church.

Gerald Mendenhall became pastor of the Calvary Church, Aurora, Ore., on March 1. He comes to Aurora from Kansas City, Mo., where he was pastor of a Friends congregation. A native of Kansas, Mr. Mendenhall is a graduate of Friends Bible College, Haviland, Kans., and Western Evangelical Seminary, Jennings Lodge, Ore.

Harold Nussbaum has been ordained to the ministry at the Napier Church, Bedford, Pa. Before coming to the Napier congregation in September 1972, Harold and Marie Nussbaum served in the Hopi Mission School in Oraibi, Ariz. He served as interim pastor of the Oraibi Church and the Bacavi (Ariz.) Church for several years.

Martha Jo Ropp has been called as director of Christian education at the First Church, Normal, Ill., assisting the pastor, James Waltner. She will serve half time for six months to develop "needy" areas in the church program. She will study needs of university and nursing students, coordinate Christian education activities, assist in worship planning, help special age and interest groups, and develop special seasonal activities. Mrs. Ropp is a graduate of Bluffton College and has taught in public schools for nine years.

Kenneth Rupp has left the pastorate of Rainbow Boulevard Church, Kansas City, Kans., as of March 1. He will remain in Kansas City to participate in a clinical pastoral education program.

Workers

Wayne Graber, First Church, Pretty Prairie, Kans., has begun two years of voluntary service under the General Conference. He will work in Philadelphia, in the programs of the Crossroads Community Center, sponsored by the Eastern District Conference, Second Mennonite Church of Philadelphia, and the local General Conference voluntary service unit. Wayne is a graduate of Pretty Prairie High School and has attended Bethel College, North Newton, Kans. His parents are Walter and Viola Graber, Route 2, Pretty Prairie.

Calvin and Henrietta Nussbaum, First Church, Berne, Ind., spent three weeks in January in Cachipay, Colombia, under the program of the Commission on Overseas Mission called Mennonites Encountering New Neighbors Overseas (MENNO). Under this program, short-term volunteers pay their own expenses. The Nussbaums spent their visit painting and making repairs at the Colegio Americano, a Mennonite school in Cachipay.

Menno Wiebe has accepted an invitation from Mennonite Central Committee (Canada) to become its first full-time resource person and director for native ministries. His duties will commence in late 1974. Mr. Wiebe has served as executive secretary of Mennonite Pioneer Mission, the native ministries arm of the Conference of Mennonites in Canada, for the past ten years.

LETTERS

enderson is celebrating, too

EAR EDITOR: Many people in the Henerson, Nebraska, community have come the Henderson centennial committee nd told us that we had better write to *he Mennonite* and let those people in ansas and Canada know that we, too, re celebrating the centennial year. Enlosed is some information that tells ow we organized and the activities that e have planned.

We as members of the steering comittee are happy that we have chosen have a year of celebration rather than nly one occasion, our reason being that e are an isolated Mennonite community. Ve cannot take advantage of nearby ommunity activities in South Dakota, ansas, or Canada. In this manner we ope to reach every age and every inividual throughout the year at one celeration or another to tell them of the onderful heritage that we have. So far ur community has been cooperating ery well, and we would like other comunities to know that we, too, are celerating and that we would welcome all f them to our festivities. *Mrs. Gordon L. chmidt, Henderson, Neb. 68371* Feb. 28

ditor's note: *Mrs. Schmidt is right. We ave focused too much of our centennial ews coverage on Canada and Kansas. news item in this issue, based on formation sent by Mrs. Schmidt, should ectify our past deficiencies at least parally.*

aming the beast

EAR EDITOR: One of the luxuries which e Mennonites in North America have cquired is that of the "conference." A hole mythology has been developed bout conferences and conference attendnce. Even a vast network of friendhips has been developed over North merica which might be called "conerence friends." From the district to e provincial and from the Canadian to e General conferences, there is this etwork of friends who gather on a egular basis to "conference." Just what it that is expected to happen at a onference, and do we really know how make use of our time together? These ave been recent questions asked by many oncerning our continued and almost predictable conference sessions. Can we tame the beast or have we lost control?

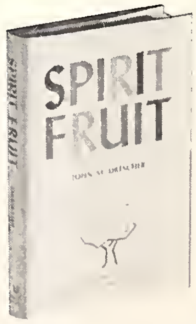
The *Mennonite encyclopedia* suggests that conferences were first called to confer or counsel about matters of common concern. They were not regular, nor were they similar. They simply were used to work on issues of concern. The first such conference seems to have been held on February 24, 1527, at Schleitheim, Switzerland, from which came the "Seven Articles" known as the Schleitheim Confession. From that first conference we have moved to a place where they are regular and planned well in advance. In the General Conference there has also been a shift from a "leader only" conference to an open conference where delegates are elected from the local congregations. Likewise, the General Conference Mennonites have also said that the conferences, including all conference structures, do not have any absolute authority. The final authority lies with the local congregation.

In many ways there seems to have been a shift from a gathering to discuss common concerns to a production of a giant public relations show. Or the shift can be seen as one from participant to observer, from player to spectator. Such a shift has many benefits and may in fact deserve some positive comments. With the increasing number of persons who attend a conference (large numbers of nondelegates) it becomes impossible to discuss and counsel on issues of common concern. Likewise, many conferences are held in large auditoriums which tend to mitigate against any sort of decision-making process happening. Over the years we have also discovered the "clock" and instead of working through issues, it is much easier to keep the schedule and move on. Finally, the various boards, commissions, and committees can save large sums of money by doing a public relations demonstration at conference. This way they can cut down on the number of mailings which they need to do.

While there are some positive statements to be made concerning the shift from conferring on issues to a more festive, observer atmosphere, such a shift needs to be examined carefully. The following are some questions and issues to consider as we prepare for the next round of conferences.

Is there any way to break down the competitiveness which seems to exist between the various boards, commissions, and committees? All too often it seems that the commission with the best personality, the glossiest material, and the best "success" story receives the major support of the conference. Is it not time that we begin to set conference priorities? That is to admit that we can't do everything and instead look at what we can do and what we feel we can do best and and move our energies in that direction? Instead of getting the feeling that there is competition among committees, a healthier spirit of "together we are announcing the kingdom" should be fostered.

In the second place there seems to be an emphasis on the need to dominate



A practical guide for Christians

SPIRIT FRUIT
by John M. Drescher

Many books have been written in the past ten years about the gifts of the Holy Spirit, but few about the fruit of the Spirit. Drescher deals with the meaning of the fruit, how it appeared in Christ's life, and suggests how it finds expression today.

Our troubled world needs more lives that radiate love, joy, peace, patience, kindness, goodness, faithfulness, meekness, and self-control to those around us. Excellent for devotional reading. A Herald Press book. Cloth $5.95

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the conference time with reporting and the playing back of information which is already in print. Such a stance usually leads to oversaturation, where the delegates are given far more material than they are able to retain. Furthermore this has built into it the attitude of spending only minimal time in decision making. If the various committees, commissions, and boards are really serious about the delegates helping them to make decisions, then more time needs to be spent in this area.

Finally, the very structure of the various conferences has necessitated the fact that much of the decision making and policy setting be left in the hands of those elected to the boards, committees, and commissions. Yet such an acknowledgement is often negated by the manner in which we select the persons to fill those positions. Very often little is known about those who are nominated for the various positions, and what is known usually consists of degrees and occupations. Would it not be more helpful if the delegates could know why such a person thought he or she could serve in that position? Would it not be of help to know what he or she thought were some of the pressing issues which the board or commission was going to face in the next year? Would it not be helpful to know such things in making such an important decision?

For many people conferences have become a beast. Conferences are impersonal and distant. To tame the beast means that we make it more personal, we meet to confer, and we meet to counsel. To tame the beast means that we gather as brothers and sisters to share, to participate, and to become involved with each other. *Ron Hunsicker, 840 Elmhurst Rd., Winnipeg, Man. R3R 0V4*

Feb. 11

MEDITATION

God wouldn't like me if he knew me

WHEN I GO to church and take part in the worship service I'm careful to lose myself in the crowd—I figure that then God can't throw me out.

Why would he want to throw you out?

Because if he really knew me he wouldn't like me.

Why do you say that?

Because I know what kind of a person I really am. I know the things I say and do—and especially I know the things I think. So I try to stay out of God's way so he won't notice me.

Do you figure God likes the other people in your church?

Well, I would think so.

Do they ever do wrong things?

Well, of course they do.

But God forgives them?

Of course.

And things are all right between them and God then?

Of course.

Are there any people who are sorry and ask for forgiveness that he doesn't forgive?

I wouldn't think so. In fact, I'm sure there aren't.

So he probably forgives you. . . .

Oh, I doubt it.

Barbara Jurgensen

Learning from the aged

DEAR EDITOR: It is encouraging to see that our attitude towards elderly people is slowly changing. I appreciated your January 8 issue, especially your articles on "Say yes to the calendar," "Remaining active and useful," and "Old age: No time to become unglued." In our society the emphasis has been on youth, and the aged are considered as worn out and a burden. With modern health programs and developments, people are realizing a longer life span and the elderly are requiring more assistance. Many people have a strong guilt complex when they can no longer care for their parents and must take them to a nursing home. The parent often refuses to go to a home because that means being put away in a strange and closed environment. Thus the mixed feelings about home placement.

Our society does not carry the respect for age and maturity that many societies do. This is changing. A college instructor mentioned last year that there is a greater interest in their grandmothers among students today. In the home at which I work we have had several requests from schools and students asking for permission for students to interview residents to help them in their history studies, such as the rail strike in the early twentieth century or the settlement of our people in Russia, etc. On one occasion one of our residents received a thank-you card from the students to whom he had talked, and we could see the lift this man received. The students were grateful for the help this elderly, now frail, man had given them. The man, now ripe and mature, had found someone who was willing to gain from his experience.

This summer a number of our residents were able to make a bus trip to the Steinbach museum. It was a highlight experience for at least one of the participants and it made his summer.

The people coming to live in our personal care home are people who are no longer fully independent, but they bring with them a wealth of life's experiences. These should not be shelved and forgotten. For many it may be a new life of exploring and developing new talents not exposed before.

To consider each of our 100 residents as an individual, to give them the care that they need, and to make our home a *home* for all the residents presents a difficult but a worthwhile challenge.

It is often said old people are set in their ways. Experience is showing that it is the middle-aged people who are set in their ways. The elderly have matured and ripened and have experienced more of the good book where Solomon says, "There is nothing new under the sun." They have realized more of the changes of life and can adjust more readily. We would do well to recognize and harness the great wealth of experience and wisdom our elderly citizens have and to test our great new ideas, ideals, and inventions with them before launching out and then finding ourselves correcting so many mistakes which could have been avoided.

I am happy to admit that I have learned from the elderly residents in our home and hope to see attitude towards the senior citizen continue to improve. *Egon Enns, administrator of a Mennonite-operated personal care home, 951 Prince Rupert Ave., Winnipeg, Man. R2K 1W8*

Crowns of ecstasy

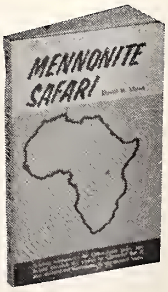
Joyce M. Shutt

I've not been crowned with ecstasy
But I've worn the cloak of tenderness
Knowing sweetness in a lover's kiss
The warmth of bodies fused in night
An infant nestled at my breast
The brush of age-cracked hands in mine
The lump of pleasure in my throat.

I've not been crowned with ecstasy
But borne the tunic of despair
Drunk the wine of love turned sour
Cringed from soul-seared fears burned deep
Numbed by grief's shattered trust
Wept salty tears in hopelessness
Flamed to hatred's boiling cauldron.

I've not been crowned with ecstasy
But donned the gown of happiness
Basking in the gold of praise
The surge of passion in my heart
The rush of anger rich and strong
Contentment in a day well spent
Joy in friendship's circling glow.

I've not been crowned with ecstasy
Transcending time and spiraling space
No matter
I've embraced the robe of vibrant life
A patchwork gown of varied hues
Brocade embossed in love and hate
And that's enough.



The exciting story of the Tanzania Mennonite Church

MENNONITE SAFARI
by David W. Shenk

Sending missionaries to East Africa forty years ago helped establish the church in Tanzania. But it also brought unexpected changes to the Mennonites at home.

David W. Shenk, son of former missionaries Clyde and Alta Shenk, traces the role Phebe Yoder, Orie O. Miller, the John Mosemanns, the Elam Stauffers, Paul Kraybill, Don Jacobs, and others played in this venture. An interpretation of mission work from a missionary's point of view. Photographs. A Herald Press book. Softcover $1.50

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COVER

Eugene Selacroix's "Mephistopheles," 1828.

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Any seats left at the banquet table?

President Juan Peron of Argentina appealed to the women of his country earlier this month to have more babies. It is Mr. Peron's judgment that Argentina is underpopulated. He would like it to double its population to fifty million by the end of the century. To achieve this goal, he has called for a ban on contraceptives.

Ironically Mr. Peron chose World Population Year to make his pronouncement.

On January 1 the world's population was estimated to be 3,898,000,000. By the time the year closes, earth's census calculators will likely have rung up a total of 3,982,000,000 living persons. At current growth rates, the present number could double by the end of the century, and Mr. Peron will have his wish.

The focus on population this year is being sponsored by the United Nations. The special emphasis will culminate in an international conference on population in Bucharest, Romania, in August. World Population Year provides churches with a good occasion to take a closer look at the problem. Although it is a complex issue, it deserves special attention in our schools and churches.

Careful study could result in several courses of action:

First, our mission board and the Mennonite Central Committee could be encouraged to become more active in providing family planning information and aids in their overseas programs.

Secondly, the Canadian and U.S. governments could be urged to open their doors much more widely to receive emigrants from overpopulated and underdeveloped lands. The emphasis should be on helping grass roots people to make the move to our lands. We don't want to rob these already struggling countries of their skilled and professional people. If the earth is really the Lord's, as we frequently say, then we should be ready to share that portion of it over which he has given us temporary stewardship.

And, thirdly, the study group could acknowledge that the population issue is closely tied to a number of other factors. Rafael M. Salas, executive director of the U.N. Fund for Population Activities, said recently that "there must be common acceptance that population is part of the wider issue of development and cannot be tackled on its own."

At a recent meeting of Christian environmentalists and population experts with denominational leaders in the United States, the following helpful statement was approved:

"A solution to the problem of rapid population growth of itself will not solve such problems as grinding poverty, intolerance, suffering, and injustice. Population growth is but one part of a highly complex network of problems. Slowly and eventually stopping that growth will bring a better world [and] will guarantee human rights only if achieved in a context of social and distributive justice. . . ."

Clifton L. Monk, editor of a Canadian Lutheran publication, *Target,* commented as follows after attending a regional meeting in Canada on population policies: "If we feel that the number of people seated at the banquet table of life must be limited, then we must assure better distribution of the goods available. . . . The trouble is that the strong always muscle their way first to the trough."

Mr. Monk stated further, "People need to have hope, a hold on the future to plan for the future. Couples in some countries with no old age security programs and with a high infant mortality rate have many babies to make certain a few children will be around for protection in old age. . . . It is unrealistic to expect responsible parenthood when parents do not have choices. In countries where you have rapidly increasing wealth of the few and increasing poverty of the many, one can anticipate alarming population growth."

Lower birth rates are associated with lower infant mortality rates, better income, and education. If this is so, the church's priorities can be more clearly seen. LK

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:14 APRIL 2, 1974

changing view

Ruth Naylor

Traditions fall
like autumn leaves
Spent,
The purpose
for their space of time
Fulfilled.
Cherished ideas
golden, crimson
dry, dead, brown
Yield
before the certain cold,
Adequate once—
no longer so.

But the tree of Truth
still stands,
Weathering well
the winter
of questioning.
Ready
with springtime
Sun
To sprout
and bud
Again.
Green leaves—
in essence much the same
are yet quite new;
Relevant life
for another season of growth
Emerges.

Paul Keidel

An interview with Mr. Simons

HAVE YOU EVER found yourself bombarded with the phrase "Anabaptist fathers"? I have.

Often I have wondered what this phrase meant. I heard about their "great faith," their "wonderful ideas," their "magnificent courage," and even their "myriads of writings." But no one had ever introduced a "father" to me.

Curiosity finally drew me into an exploration of the Anabaptist past.

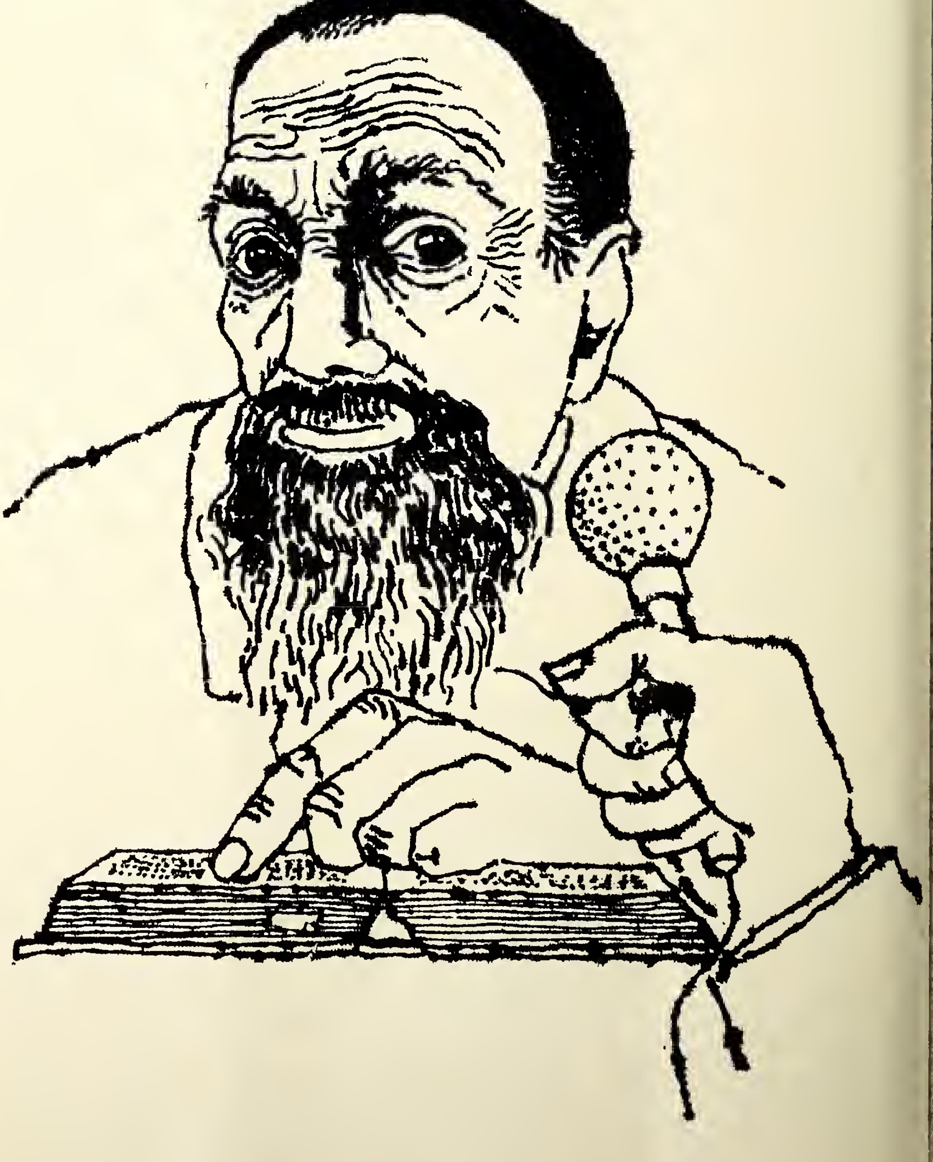
I wanted to visit Menno Simons, the great Anabaptist father of the Mennonite tradition. Imagine with me a conversation with Menno Simons in the year 1558. Although the environment is artificial, the ideas and beliefs expressed by the man are based upon his own writings (quoted from *The complete works of Menno Simons, 1496-1561,* John C. Wenger, editor).

Entering the town called Oldesloe, Holstein (Old Holland), I found myself walking down a narrow stone street. I was told by the shoe cobbler that Menno Simons could be found in a small brick-like house at the end of "that street," as he pointed the way. Tall brick buildings lined the street I was walking. I listened to my shoes stepping briskly on the stones of the now empty street.

As I approached the house I began to wonder what Menno would be like. Perhaps he would be tired and unable to talk. I noticed the pretty red flowers in the green window boxes. I lifted the heavy iron knocker and let it fall just once. As it struck the iron base, a resounding clang echoed across the street.

After what seemed like endless delay, I heard footsteps approaching the door. It opened and a woman motioned me into the hallway. She then led me into a small bedroom at the back of the old house. In the bedroom was Menno Simons, lying in a half-reclining position on a feather bed.

He motioned me to sit on the wooden chair next to his bed. Once my eyes became adjusted to the semidarkened room I noticed that this was also his library. There were Latin, Dutch, and



reek books. I noticed he had several Luther's works. In one corner was s desk, a table with an oil lamp.

"Greetings, Paul. It is Paul, I hear?"

"Yes, that is correct." I got right to e point. "I have come to ask you me questions about yourself and your ith that I might better understand your eas."

"Good!" He responded with enthusim as he looked me over.

"Could you tell me when you were orn?" I began.

For nearly thirty minutes he talked utobiographically. He was obviously elighted to share his past. I discovered at he was born to poor parents in 496. His parents dedicated him to beoming a Roman Catholic priest. When e later became a monk he studied early urch fathers, Cyprian and Turtullian. e began study of the New Testament ter becoming a parish priest. His turnig point of conversion came after a roup of his parishioners were killed in fight with an outside group. Their death aused him to reconsider the eternal spects of life. In April 1535 he left e Catholic church.

He spoke as a man of great experience. e sat up straight as we began discussing eological issues.

"Mr. Simons," I continued, "in the ountry I come from there are many eople who think they are going to reeive forgiveness from sin and salvation y attending church. Sometimes I've ven felt that people are confused about lvation. In your thinking, what does lvation mean?"

"It means your earthly life must be eformed!" His hand began to hit the ed covers as he emphasized key thoughts. We are *never* saved without faith, love, nd *obedience* to our Lord Jesus Christ. speak of those who have come to an nderstanding age." He pointed right my face and continued, "Paul says, ithout faith it is *impossible* to please od. He that believes not is condemned!"

I felt as if I was in a revival meeting. his man had an unusual grasp of the criptures. It was fascinating to see him e there and recall verses and concepts bout the Christian life.

The next question seemed rather obious. "Mr. Simons, if salvation has to o with faith in Christ, where does reentance come into the plan?"

He quickly sat upright. "My boy, if ou still trust to be saved while you do ot sincerely repent of your old life, then our trust is in vain!" He was gesturing ith conviction. "By this kind of confidence you make God a liar because you trust to acquire life contrary to his word."

Again his shaky finger pointed at my face as he asked, "You don't really think that we shall surprise, blind, and bribe the almighty, wise, and just God, do you?"

"No, sir! That doesn't seem correct or possible!" Then before I had a chance to ask another question he wondered if I thought I had attained perfection. I thought I was asking the questions. Oh, well, it was too fascinating now. So I answered, "No, sir, not at all."

"No man is perfect." He hit the bed twice at the mention of "no man." Then he continued speaking with as much vigor as before. "The regenerate life leads a penitent and new life, for they are renewed in Christ and have received a new heart and spirit."

That was interesting. He seemed to feel that the life a Christian leads is important to his total witness as a Christian. This brought a new question to mind: "If I am to live the penitent and new life, how do I do it?"

"All those who have such faith in the work of Christ must have a yearning to walk in the commandments of the Lord to do the will of the Lord." I nearly asked another question but he interrupted, "These people press on to all righteousness, love, and obedience."

To me, proof of a man's ability as a Bible teacher is seen in his ability to make the Bible principles practical.

"Sir, in a practical sense, could you explain what you mean by pressing to righteousness? Where I come from, people like to know what to do to have a stronger Christian witness."

He nodded. "The true evangelical faith is of such a nature that it cannot be dormant, but manifests itself in all righteousness and works of love; it seeks, serves, and fears God."

"I agree. But how?" I knew he had an answer, but I think he was afraid *he* might be "preaching" if he got too practical.

"Well, my boy," he finally began to be specific. "This kind of life destroys all forbidden lusts and desires; it clothes the naked, feeds the hungry, comforts the sorrowful, shelters the destitute, returns good for evil, teaches, admonishes, and reproves with the word of the Lord."

"Are there things the renewed life does not do?" I wondered.

"Hatred and vengeance they do not know," with each point he opened another finger as if counting, "for they love those who hate them; they do good to those who despitefully use them; avarice, pride, unchastity, and pomp they hate and oppose; drunkenness and adultery, hatred, envy, lying, cheating, quarreling, (I wondered if he would stop now), hatred, blood, all impure carnal works; and these persons resist these!"

I noticed by now it had become dark outside. The room was becoming cool, and Menno Simons looked fatigued. The time to leave was at hand. But I still wanted to know a few things more.

"What does the reborn man do about war and such things? Where I come from there is a problem in this area."

He came alive again. Only this time there seemed to be deep conviction in his voice. "They are children of peace who have beaten their swords into plowshares and their spears into pruning hooks and know war no more." As he said "no more" he wiped his hand through the air indicating finality to his statement.

"But, sir," I continued, "in our country many people act confused about their responsibility to the government. Some think disobedience of the government is best; others prefer complete allegiance. What, in your opinion, does a person do if he doesn't agree with the policies of the government?"

He seemed bothered by my telling him our country's confusion. He began talking as if reproving, "He is to give to Caesar the things that are Caesar's and give to God the things that are God's!"

Well enough, I thought. If only I could come back again. I listened to his last comments and then bade him farewell. At the door the woman thanked me for coming. While walking back down the streets of that old Dutch town, my mind continued to think of this man's commitment to Christ.

As I walked out of the pages of history I could feel the sting of his parting words. They seemed to be so practical and real: "Believe God's infallible word, reform your sinful lives, pray with confidence, and be obedient to the gospel of Christ in order that you may receive joy and salvation!"

With every page of history in my trip back to 1974 these powerful words rang on and on . . .

"BELIEVE!
"REFORM!
"PRAY!
"OBEDIENCE!
"JOY!"

Then a question came to me as I stepped back into 1974: "Why don't Christians today have this man's joy and conviction?"

Canadian Mennonitism a foot deep

Mennonites in Canada
Frank H. Epp

Call to faithfulness
Poettcker and Regehr (ed.)

free to follow, bound to choose

JESUS

Countdown to St. Catharines

This is the first of a series of articles which will appear between now and July 23 to help delegates and visitors to prepare for the General Conference's triennial sessions August 1-7.

Two feet of Canadiana:

Books for the home, church, school, and community libraries on Canada and its Mennonites

Robert S. Kreider

THIS BOOK REVIEW is triggered by the thought that hundreds, perhaps thousands, of us American Mennonites will be descending on St. Catharines August 1-7 for our triennial General Conference and that this would be a marvelous occasion for us to become better informed about our brothers and sisters north of the border and their unique history and culture, both as Mennonite people and as a Canadian people.

I am writing, therefore, for American eyes. I have sought, however, to solicit suggestions from ten to twelve Canadian friends as to what they consider "musts" for a reading shelf on Canadiana. My purpose is to share with others the joy I have found in reading a number of books this past year on Canadian subjects. In this effort is a missionary objective to encourage others to do likewise. I hope, too, it prompts suggestions of other books which are readable and significant and should be on the list of books which we should read.

I am ready to suggest two one-foot shelves: the first on Canadian Mennonitism for your congregation's library and for many a pastor's library, and the second on general Canadian subjects for your community or school library.

First, a one-foot shelf on Canadian Mennonite subjects.

If you have only $5.00 to spend I suggest you not buy a book but subscribe to the *Mennonite reporter,* a biweekly periodical edited by David Kroeker and published in Waterloo, Ontario. It is a rich source of information on current Canadian issues from a discerning Mennonite perspective.

We have no comprehensive history of the *Mennonites in Canada* but if you can wait until fall we shall have one with that title from the pen of Frank H. Epp, president of Conrad Grebel College. I have had opportunity to read a number of the early chapters—all which are both highly readable and historically thorough. The following are among the particularly intriguing chapters: Chapter 2—"The last of the Loyalists"; Chapter 3—"The paci-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

General Canadian life and history

The color of Canada
Hugh MacLennan

The Pelican history of Canada
Kenneth McNaught

Mennonite exodus
Frank H. Epp

Lost fatherland
John B. Toews

Adventure in faith
Henry J. Gerbrandt

ts and the militia"; Chapter 8—"The eat awakening at the center"; Chapter –"The old against the new." The sub-e for Frank Epp's history has been en to choice: "The history of a sepa-ed society" or "The story of a counter-lture." It is not too early to place our ders.

The best buy in Canadian Mennonite iting is a collection of twenty essays ited by Henry Poettker and Rudy A. gehr, *Call to faithfulness* (Winnipeg: nadian Mennonite Bible College, 1972). MBC and Fellowship Bookcenter are ling this 222-page volume for $1.00. re you can find Henry Gerbrandt's -page capsule history on the Confer-ce of Mennonites in Canada. Here a number of thoughtful essays on Canadian Mennonite quest for a ise of mission and identity—chapters pularly written on such subjects as he present in dialog with the past," ennonite families — Foundations and nching pads," and "The struggle for ognition." These essays are dedicated Mr. and Mrs. J. J. Thiessen "for in-ring people"—for their loving pastoral pport to a generation of young men o now are leaders of our people in nada.

If one is to understand the Canadian nnonite spirit one must hear again d again the story of the holocaust in ssia during the revolution, civil war, d famine; followed by the deliverance of many; the feeding of the hungry by brothers from abroad; the pilgrimage to a new land. Frank Epp in the *Mennonite exodus* (Altona, Manitoba: D. W. Friesen, 1962, $6.00) tells this story in fascinating and complete detail. This is a *must*.

One should add as a companion piece to the *Mennonite exodus* a more slender volume by John B. Toews, *Lost fatherland—The story of the Mennonite emigration from Soviet Russia, 1921 - 27* (Scottdale: Herald Press, 1967, $6.95) which tells in vivid detail the "Egyptian" period before our people crossed the Red Sea.

If you are bewildered by the variety of Mennonite groups in western Canada —the Old Colony and Reinlaender and Chortitzer and Sommerfelder and Rudnerweider and Kleine Gemeinde and the Bergthaler—you will find helpful Henry Gerbrandt's history of the Bergthaler of Manitoba, *Adventure in faith* (Altona: D. W. Friesen, 1970). Henry Gerbrandt, currently executive secretary of the Conference of Mennonites in Canada, is describing here one of the heartlands of Canadian Mennonitism. And don't miss at the end the foldout chart of all those Manitoba Mennonite groups.

Last year the Amish Mennonites in Ontario celebrated their 150th anniversary with a drama involving broad participation of the people and with a professional finish, *This land is ours*. Orland Gingerich wrote a good study of these people, *The Amish of Canada* (Waterloo: Conrad Press, 1972).

No list of Canadian Mennonite books would be complete without the novels of Rudy Wiebe, whom some say is now among Canada's most gifted novelists. I commend his first widely acclaimed novel, *Peace shall destroy many* (Toronto: McClelland and Stewart, 1962—now Eerdmans at $2.45 in paper), which in its day caused static for its portrayal of Mennonites with shadow as well as light. I have not read his *Blue mountains of China* (Eerdmans, 1970, $5.95) which has been recommended.

With his most recent novel, *The temptations of Big Bear* (Toronto: McClelland and Stewart, 1973, $8.95), he tells the story of Big Bear, a tragic-noble chief of the Plains Cree, who in the 1880s resisted the white man's effort to fence the Indian into reservations. He argues, "If any man has the right to put a rope around another man's neck, someday someone will get choked." (See a review of this book in the March 5 issue of *The Mennonite*.)

I like Rudy Wiebe's *Stories from western Canada* (Toronto: Macmillan, 1972, $2.45) and especially his introduction. He captures a feel for the space and time of the prairies in his brief description of the experience of walking through the bush in Alberta to the site of the homestead where his mother says he was

The national dream
Pierre Berton

The last spike
Pierre Berton

The star-spangled beaver
John H. Redekop (ed.)

The Amish in Canada
Orland Gingerich

Peace shall destroy many
Rudy Wiebe

Blue mountains of China
Rudy Wiebe

born. The prairies, like the steppes of Russia, he notes, are dominated by a sense of great space and time: those who "live in space close to nature are genuinely dominated by time . . . the cycles of their bodies and of the seasons." This is the world of so many of our Canadian Mennonites.

Already we are discussing that second one-foot shelf of books on general Canadian life and history. Here we must be brief.

Kenneth McNaught's *The Pelican history of Canada* (Penguin Books, 1969, $1.65) is in paperback and is loaded with intriguing geographical, cultural, historical, and political information which I never knew—and, I presume, you never knew.

This is an expensive recommendation but I urge anyone who loves railway history to buy and read Pierre Berton's twin volumes on the opening of the Canadian West, the building of the Canadian Pacific Railroad: *The national dream* and *The last spike* (Toronto: McClelland and Stewart, 1970 and 1971, each $10). The whole drama of young Canada is revealed in this masterful history—the best railroad history I have ever read. Pierre Berton, Canada's best known journalist, may be recalled as the author of *The comfortable pew*. For Americans there is an abundance of uncomfortable American history which does not get into our history books.

Speaking of the uncomfortable, Americans must read what Canadians write and say about their big, powerful neighbor to the south. John H. Redekop, a young Canadian Mennonite professor at Waterloo, edits a significant volume with a wide range of Canadian points of view regarding the American colossus to the south: *The star-spangled beaver* (Toronto: Peter Martin Associate, 1971, $8.95). After listening to Canadian Gordon Sinclair's defiant hymn of praise to the United States this book should be read as a corrective.

I find political cartoonists often more prophetic and discerning than those who deal in prose. I recommend Duncan Macpherson's *Editorial cartoons 1973* (Toronto: Star Reader's Service, 1973, $1.95) for all that he portrays about the foibles of Canadian leaders and leaders south of the border.

The intense, caring protest of a twenty-four-year-old Cree Indian, Harold Cardinal, to Canadian Indian policy is movingly expressed in his book, *The unjust society* (Edmonton: M. G. Hurtig, 1969, $2.75). Here is the Indian's yearning for worth and identity, a call for understanding. Don't miss in his chapter "Hat in hand," Cardinal's description of an old Indian waiting a day in an office for a trap voucher.

There are books which have been recommended to me which I have not read, but which I hope to read. Such books as the following are on my list: George Grant, *Lament for a nation;* William Kilbourn, *Guide to the peaceable kingdom;* Leandre Bergeron, *The history of Quebec;* Heather Robertson, *Grass roots;* E. K. Francis, *In search of Utopia;* Paul Hiebert, *Sara Binks;* Robert Fulford (ed.), *Read Canadian;* Wallace Stegner, *Wolf Willow;* and Farley Mowat, *Whale for the killing* (Newfoundland) and *People of the deer* (Eskimos of Barrenland).

Rudy Wiebe suggests that a superb book for the price is the picture book *The color of Canada,* with excellent text by Hugh MacLennan (McClelland and Stewart, $5.95), a good book for the coffee table and the whole family.

Few denominations in North America embrace in their respective groups such a substantial Canadian-United States mix as do Mennonites—so much joint church programming, so much interchange of leadership personnel. This is an enormously signficant gift which has been given to us. But are we using it? American Mennonites ought to understand much better than many other Americans the Canadian tradition, dreams, feelings, sensitivities, concerns. But do we? With these advantages of access to the Canadian mind and heart, we as U. S. Mennonites ought to be more attentive to educating ourselves and our American neighbors about Canada. The meeting in St. Catharines can be a gift given to us for this end.

The temptations of Big Bear
Rudy Wiebe

The unjust society
Harold Cardinal

Editorial cartoons 1973
Duncan Macpherson

NEWS

Seminar discusses church and state religions

Many of us are trying to be truly ennonite and truly American. It's never ossible to bridge that gap," said Delton anz of Washington, D.C., one of sev- al speakers at a civil religion seminar arch 9 in Moundridge, Kansas.

The seminar was jointly sponsored by e Western District peace and social ncerns committee, the Commission on ome Ministries peace and social con- rns office, and the South Central Con- rence.

About 120 people from Kansas, Okla- ma, Colorado, and Nebraska registered r the seminar, with a few participants om other districts.

The central question was, When is civil ligion idolatrous and when is it a force hich can transform the state for good?

John Esau, co-pastor at the Bethel ollege Mennonite Church in North New- n, began the day with a detailed analy- s of forms of civil religion: from an ocalyptic view of the church where e kingdom of God and the kingdom of is world have little interaction, to fusion church and state where either may be ominant. In between, according to his odel, is "prophetic religion," in which e two kingdoms have overlap. On this mmon ground, prophets can speak the uth to the state.

A more adequate model, in Mr. Esau's opinion, has three overlapping circles, representing the church, the world, and civil religion.

Where world and civil religion overlap, he placed nationalistic idolatry and worship in the White House. Where civil religion and the kingdom of God share space are certain forms which civil religion borrows from the Christian heritage. Where the kingdom of God and the world overlap is where the kingdom of God has been brought about, in part, in society. The small, but significant, area in which all three circles overlap is the area of legitimation (by the church of actions of the state) and transformation (of the state through efforts of the church).

U.S. civil religion has its own creeds, said Mr. Esau. He characterized the Declaration of Independence and the Constitution as "the law"; presidential addresses and the works of social critics, writers, and artists as "the prophets"; and national hymns or slogans such as "in God we trust" as "the writings" of the American civil religion "Bible."

Eleven small groups then discussed more specific topics. How can a Christian maintain a witness in the public schools? Are Christmas celebrations legitimate in a pluralistic public school? What about prayer before sports events? Do sports become a substitute for religion in terms of time and money?

How do we interpret such Scripture passages as Romans 13 or the Book of Revelation? How can one minister to people in congregations who are influenced by Billy Graham or Billy James Hargis? Mennonite theology sees evangelism in terms of living obediently in this world, while fundamentalist preachers see evangelism as saving one's soul for the next world, someone said.

What about using the flag in church, voting, running for political office?

How can Mennonites relate to Indian values? Did Mennonites participate in the European acculturation of Indians when they established schools in Oklahoma 100 years ago? Is civil religion necessarily bad? Martin Luther King, Jr., used the images both of the Bible and civil religion to gain support for the civil rights movement.

The seminar ended with an examination of Mennonites and civil religion.

The strengths of the Mennonite church which keep it from becoming too close to the state, said Delton Franz, are its concepts of the church as a covenant community, discipleship as following not faith, and the ethic of love and nonresistance.

But some Mennonites, he said, felt their only duty to the state was to "pray, pay, and obey."

He noted the distortion of religion when, at a recent congressional hearing, Secretary of Defense James Schlesinger began his request for an increased military budget with the biblical quote, "Where there is no vision, the people perish."

It's much easier to keep a Christian identity in Russia than here," said Cornelius Krahn of North Newton, Kansas. "Here you think you are a good Christian when you're just being a good citizen."

The Achilles' heel of the Mennonites regarding civil religion is when Mennonites are in a majority in the community, commented Marion Bontrager, professor at Hesston College.

Churchmen discuss curriculum

he editorial council for the proposed ildren's curriculum met in March to sten to theologians and executives from e three publishing groups—Mennonite hurch, General Conference Mennonite hurch, and Brethren in Christ Church -and one participating group, the Church the Brethren.

Theologians at the meeting were Owen lderfer, Brethren in Christ; Walter laassen, General Conference; Don Mil- r, Church of the Brethren; and John oward Yoder, Mennonite Church. The ur discussed with the council such bjects as the interpretation of the Scrip- re, the centrality of Christ, child evan- lism, and Anabaptist views of Christian ucation.

The next day the council met with executives of three churches: Arthur Climenhaga and Henry Ginder of the Brethren in Christ; Heinz Janzen and Henry H. Epp of the General Conference; and Paul Kraybill of the Mennonite Church. These also discussed their concerns in the areas of Scripture, child evangelism, teacher training, Anabaptist emphasis, mission, and the meaning of community in a multicultural church.

The editorial council will meet next on June 18-21 in Elkhart, Indiana, to decide on a name for the curriculum being planned and to begin writing outlines.

In the meantime, task forces will discuss objectives of the curriculum, the gospel as a story, and the education of teachers.

Christian Education Department sets goals

Tasks for staff persons in youth ministries, children's work, women's-men's roles, and adult education were evaluated and defined March 10-11 by the Department of Christian Education, a subdivision of the General Conference's Commission on Education.

Youth ministries got special attention, since Jake I. Pauls, director of youth ministries, is resigning at the end of August. The department members—which include some commission members plus a few appointed people—felt that the future director of youth ministries should be a leader of leaders of youth rather than personally relating to all the youth of the conference. The department asked that the new director establish a network of key people in youth ministries in the various districts and provinces who could offer suggestions, conduct Youth Leadership Skills Seminars, and become a part of the total high school youth ministries program.

Other goals included a youth conference every three years, expansion of the Youth Leadership Skills Seminars for 200 youth leaders each year, and openness to further cooperation with the youth ministries program of the Mennonite Church, including the possibility of joint youth offices.

The department also spent major time discussing the tasks of a new half-time staff person in education concerning men's and women's roles in church and society.

Such a person would participate in or set up workshops in local congregations to develop awareness by both men and women on the need for sharing gifts in the church, on sexism in the church, and on the liberation of both men and women.

She would also find, promote, or develop resources, including biblical and theological resources; find out what is happening in congregations and share this with other congregations; guard against sexism in curriculum materials; and possibly serve as an advocate for those in the church who need it.

This position is being jointly funded with the Women's Missionary Association. If possible, the department wants to combine the half-time position in women's-men's roles with another half-time position in adult education in general.

In the area of children's work the department suggested that Cornelia Lehn, director of children's work, set up a network of people in each district, similar to the network for youth ministries, with whom she could work. Her roles in teacher education workshops and relating to teacher education in colleges were affirmed, but she and the district representatives would also deal with the Christian education of children outside the Sunday school setting.

Seminary to move to Paraguay

The Evangelical Mennonite Theological Seminary in Montevideo, Uruguay, will relocate in Asuncion, Paraguay, next year, according to action of the seminary board at a February meeting in Uruguay.

At the end of the current school year in November, the Montevideo seminary will be closed. Reasons given for this decision are a sharply decreasing student body, greater potential for growth and service in Asuncion, and continuing economic and political turmoil in Uruguay.

The seminary has been in operation for sixteen years in Montevideo. Students from the Mennonite churches of Argentina, Brazil, Paraguay, and Uruguay have composed most of the student body. Training at the seminary has provided much of the church leadership in German-speaking Mennonite congregations of lower South America and to a lesser degree in the Spanish-speaking churches.

After lengthy consultations with church and conference leaders preceding the South American triennial conference, the seminary board concluded that the school had greater possibilities in Paraguay and in its present form the seminary did not satisfy the needs of the constituent churches.

Although the seminary continues to function this year in Montevideo, the major emphasis is on theological training by extension. Professors are traveling to various Mennonite congregations giving biblical instruction courses and church leadership training classes.

The seminary board hopes that relocating the institution in Asuncion will increase the student enrollment and gain new support from the Mennonite churches in South America. Exactly where the seminary will be located in Asuncion is under study by the board.

The General Conference Mennonite Church and the Mennonite Church overseas mission boards have jointly supported the South American seminary with personnel and finances. General Conference workers include Henry W. and Helen Dueck and Ernst and Ruth Harder.

Council will continue joint mission education

Mennonite mission and education agencies, building on cooperative efforts initiated during the mid-1960s, will have continuing opportunity for joint endeavors through the Mission Education Council.

The working group will coordinate development of common educational resources such as the three films in final production focusing on Anabaptist-related churches in Asia.

The group will also attempt to articulate mission viewpoint and strategy for educators and writers, and to share and evaluate efforts in education related to mission. The group is a reorganization of the former Missionary Education Committee and Reference Council.

Agencies involved in recent discussions which gave birth to the council were MCC; the General Conference commissions on education and overseas mission; Mennonite Church boards of publication, congregational ministries, and missions; and Mennonite Brethren Mission / Services. Participation is open to other interested agencies. Brethren in Christ representatives planned to attend but were not able to participate because of confusion in dates.

Frank Ward, Newton, Kansas, was elected chairperson of the council and Mahlon Hess, Salunga, Pennsylvania, secretary.

The group reviewed preliminary footage of the Asia films shot by Ken Anderson Productions late last year in Indonesia, India, and Japan. The three 15- to 20-minute color films are scheduled for release by mid-July. Supporting printed resources to be published jointly by Faith and Life Press and Mennonite Publishing House will be ready about the same time for autumn curriculum planning.

Paul M. Lederach, director of the Anabaptist Curriculum Project, invited the group to consider how mission concern and commitment might best be integrated into the new curriculum.

ow long, Lord?

e morning sun streams through the rance of a Saigon church as a widow ys. Such scenes, familiar for years, still common in Vietnam as fighting ntinues despite the year-old cease-fire eement.

MDS handles gas shortage

Gas shortages have not stopped Mennonite Disaster Service workers from commuting to the two newest recovery projects, located at opposite corners of the United States. Project leaders and volunteers in Ninety Six, South Carolina, and in the panhandle area of Idaho have found resourceful means to deal with scarce fuel.

Region IV director John Jantzi, Siletz, Oregon, has suggested that weekly carloads of volunteers travel to the Idaho projects with a pickup truck. The pickup carries gas supplies for the vehicles to and from the project and for driving on site during the workweek. South Carolina project volunteers, most of them from Pennsylvania's Lancaster area MDS unit, welded extra gas tanks to a small bus for their travel.

The tornado rebuilding project for poverty black families in South Carolina will now extend until August. Joe Hershberger, of Abbeville, thirty miles west of Ninety Six, serves as state unit director and project director. Chris Fisher, Lancaster area MDS worker from White Horse, is the project foreman. He moved temporarily with his family to Ninety Six and lives in the lakeside summer home of State Senator John Drummond. Volunteers are housed in a vacant restaurant.

Flood recovery projects are planned at Pinehurst and St. Maries in Idaho until mid-April. John Jantzi commutes from his Oregon home and business on Thursday nights to direct the weekly termination and orientation of changing crews and then returns home on Monday nights. Edwin Huether of Aberdeen and Ervin Gingerich of Nampa, Idaho, are the alternating project foremen. Commuting volunteers are staying in temporary quarters in the Benewah County Courthouse.

MDS workers in Idaho are working with the Red Cross and Church of the Brethren disaster volunteers, and in South Carolina MDS is cooperating with the Greenwood County Churches Disaster Response Council.

In the Idaho communities 280 families were forced out of their homes because of flooding in January. In South Carolina December 13 tornadoes damaged homes of seventy families.

Youth council looks at adult-youth relations

The role of adults in youth ministries was the focus of the annual Conferencewide Youth Council March 8-10 in Chicago.

About forty youth and adults working with youth attended the meeting, according to Jake Pauls, director of youth ministries for the General Conference's Commission on Education.

Mr. Pauls said that building trust between youth and adults—and also among youth—was the key difficulty in three youth groups to which the council paid particular attention.

Members from the Bethel Mennonite Church in Winnipeg; the Bethel Mennonite Church in Mountain Lake, Minnesota; and the Leamington United Mennonite Church, Leamington, Ontario, described their youth fellowships to small groups and let the groups set six-months goals for the fellowships.

Adults and youth need to practice mutuality within youth fellowships, Mr. Pauls said in a paper he presented.

The council also affirmed that youth ministries should be oriented more toward people than programs.

The council participants asked that the central youth ministries office suggest resource materials that underscore an orientation toward people, be available to district and provincial youth workers, continue to work cooperatively with the Mennonite Church youth offices, continue to offer Youth Leadership Skills Seminars, travel to districts to help them discern their needs, and possibly initiate a youth leaders training convention.

Mr. Pauls noted a greater willingness of those at the council to work together on the conference level than in recent years. The Young People's Union disbanded its conferencewide organization in 1969 after the predominant age of those involved in youth fellowships declined to high school age.

In the early part of the century, any single person between fifteen and thirty was considered "youth." The years 1920-40 saw an increasing awareness of youth at the conference level with the formation of a young people's committee. The Young People's Union was begun in 1941, and during the next twenty years there was strong emphasis on organizing local youth fellowships. The declining average age in fellowships and a distrust of adults by youth throughout society contributed to the dissolving of the conferencewide YPU in 1969, Mr. Pauls felt.

Seminar to focus on family pressures

Mennonite women are invited to attend a two-day seminar that will focus on trends and pressures affecting the family, especially as they relate to public policy. The seminar, to be held in Washington, D.C., May 7-8, is being planned by the MCC Peace Section's task force on women in church and society in conjunction with the Peace Section's Washington office.

Concern for the welfare of the family is being voiced in government, social, and church circles. The 1970 White House Conference on Children concluded that "America's families and their children are in trouble, trouble so deep and pervasive as to threaten the future of the nation. The source of the trouble is nothing less than a national neglect of children and those primarily engaged in their care—America's parents."

Communications sent to the task force and opinions appearing in Mennonite periodicals indicate that this concern is shared by many Mennonites.

Speakers at the seminar will be examining the claims that distorted national priorities, the decline of the extended family, the work ethic, the mass media, and the educational system have undermined the family. A panel composed of an ethicist, an obstetrician, and a church representative will discuss the issue of abortion. Theologian Rosemary Radford Ruether will reply to the charge that Christian feminists are destroying the home.

Other sessions will deal with such questions as: What are the rights of children? How do government decisions affect the family? How are welfare policies eroding the family? What role should the church play in influencing government?

Opportunity will be provided for participants to discuss among themselves their concerns, experiences, and ideas. Ruth Brunk Stoltzfus, Mennonite writer and broadcaster, will be leading one such discussion.

Registration for the seminar should be sent by April 20 to MCC Peace Section Washington Office, 100 Maryland Ave. NE, Washington, D.C. 20002. A $10 registration fee covers the cost of two luncheons, a dinner, and seminar expenses. Sleeping accommodations can be arranged for less than $6.00 a night.

Centennial news

Swiss Mennonites in the Moundridge, Kansas, area are sponsoring a writing contest in connection with the centennial of their ancestors' coming to North American prairies. Purpose of the contest is to remember some of the specific events or activities of Swiss Mennonites through folklore, history, essays, or poetry. Contestants may enter in the elementary, high school, college, or adult division, with cash prizes in each division. Entries should be no more than 2,000 words long and should be sent by June 1 to the Committee on Fine Arts of the Swiss Centennial, Box 336, Moundridge, Kansas 67107.

The Henderson, Nebraska, community has been celebrating the centennial of Mennonite immigration since January.

Past centennial activities in Henderson have included an antique display by the senior ladies' group at the Bethesda Church and seminars on Mennonite heritage led by C. J. Dyck of Elkhart, Indiana, and Jan Gleysteen of Scottdale, Pennsylvania.

The play "By faith they went forth," written by H. D. Epp in 1934 for the sixtieth anniversary of the coming of the Mennonites, was presented February 24 in the Henderson Auditorium to more than 1,000 people. It may be repeated during the August festivities.

The Commercial Club's home show in February included demonstrations of hog butchering, rendering lard, stuffing sausage, making soap, and fanning grain.

Words & deeds

CFNC is a newly established radio station at Cross Lake, Manitoba. The outlet has excellent reception throughout the settlement of 2,000 Cree and Metis people. Interspersed between Johnny Cash favorites and other western hits are interesting anecdotes and reports of local events. Members of the local band council have given significant addresses about liquor abuse and frequent school absenteeism. Upon local request, Jeremiah Ross, pastor of the Cross Lake Mennonite Church, is presenting daily meditations in Cree.

An overwhelming majority (88 percent of over 74,000) of U.S. high school students think public officials are dishonest in some way. Forty percent feel that *most* public officials are dishonest in some way, 48 percent think *many,* but *not most* are dishonest. Only 12 percent feel that *none* are dishonest. The survey of how young people regard their own values and those of public officials was conducted among junior and senior high school students by Scholastic's National Institute of Student Opinion through ballots in the January 31 issue of *Junior scholastic* and *Senior scholastic* magazines.

The governing board of the National Council of Churches of the U.S. has called upon Congress "to act expeditiously" in the matter of impeaching President Nixon so that people of the United States may regain confidence in the presidential office. The gospel "compels us to be concerned about the moral and ethical conditions of the nation," and to remain silent "is to abdicate the responsibility to which we are called and in effect to approve and consent to the existing situation," the resolution said.

The American Friends Service Committee received $8,327,000 in contributions from individuals, grants from foundations, and bequests in 1973. It was one of the most active years in the history of the fifty-six-year-old agency. Among its 200 projects in the U.S. and thirteen other countries were the following: monitoring courts, jails, and prisons which mishandle justice to minority defendants and inmates; organizing national tours for speakers who have witnessed firsthand the plight of some of South Vietnam's political prisoners; and sending more than $130,000 worth of medical and agricultural equipment for civilian use in the PRG-controlled areas of South Vietnam.

The bookrack evangelism program of the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, placed the highest number of new racks in 1973 of any agency participating in the Choice Books program. It placed fifty-six new racks, bringing its total number of locations to 175.

The special fund to combat racism of the World Council of Churches is distributing $450,000 to twenty-nine organizations on all six continents this year. The record sum was made possible by contributions from churches and individuals supplemented by donations from the governments of the Netherlands, Sweden, and Norway. The largest portion of the monies ($322,000) will be going to eleven organizations in southern Africa.

ıke Pauls will leave ɔuth ministry post

ke I. Pauls of Newton, Kansas, will ıign as director of youth ministries for ɛ Commission on Education on Sep- nber 1.

Mr. Pauls, a native of Morden, Mani- ɔa, came to the General Conference ennonite Church offices in September 68 to work half time in youth minis- es. In 1969 after his graduation from thel College, North Newton, Kansas, began work full time.

His future plans are not definite, but plans to stay in Newton as a part of ɛ New Creation Fellowship. Possible volvement includes teaching Parent Ef- ctiveness Training courses and working th Work Partners, an attempt to be- me involved in the lives of a few prisoners by providing work and work- g with them.

aine Roupp will leave ntral office staff

ıine Roupp of Newton, Kansas, per- ınel director for the General Confer- ce, will resign, effective September 1.

Ms. Roupp began work at the central ices in October 1964 as secretary to lando Waltner, executive secretary of ɛ conference. In 1967 she became rsonnel assistant and in August 1971 s appointed personnel director.

She graduated with an AA degree in cretarial studies from Bethel College, ɔrth Newton, Kansas, in 1963. She a member of the Calvary Mennonite urch, Aurora, Oregon.

Her future plans are indefinite.

OE will print book ı Mennonites and politics

book by James Juhnke on the political culturation of Kansas Mennonites, 70-1940, will be published this year r the Commission on Education by ith and Life Press, Newton, Kansas.

The manuscript is the doctoral disser- ion of Mr. Juhnke, professor of history Bethel College, North Newton, Kan- ;. The book examines the accultura- n of a people during seventy years of ing in a new country.

The book, yet to be titled, will be ailable probably next autumn, accord- g to Loris Habegger, COE general ed- r.

RECORD

Calendar

April 18-19 — Mennonite Council on Mass Communications, Indianapolis, Ind.

May 2-5 — Eastern District Conference annual sessions, Pine Grove Church, Bowmansville, Pa.

July 25-27 — Conference of Mennonites in Canada annual sessions, Steinbach, Man.

August 1-7 — General Conference triennial sessions, St. Catharines, Ont.

Central

April 19-21 — Festival of the Word, Goshen College, Goshen, Ind.

Northern

April 4-7 — Pre-Easter services, Salem Church, Freeman, S.D.; Erland Waltner, speaker

Western

April 7-8—Hanna Newcombe, Schowalter peace lecturer, Bethel College, North Newton, Kans.

Klassen

Workers

Mark Chen, outgoing chairman of the Fellowship of Mennonite Churches in Taiwan, has resigned as pastor of the Ta-tung Mennonite Church in Taipei, effective the end of March. He has received a three-year leave of absence from FOMCIT to go later this year to Japan, where he hopes to study international evangelism and missions. New chairman is Simon Wung, a former student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Lena Klassen, daughter of Mr. and Mrs. Oliver Klassen of Elbing, Kans., has begun an eighteen-months term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. She is a member of the Zion Church, Elbing. Ms. Klassen is serving her term as a day-care worker in Winston-Salem, N.C.

Steve Simmons of Morrison, Ill., a voluntary service worker in Wichita, Kans., is on a 2½-months assignment in recruitment for General Conference voluntary service. From February to May he is visiting Mennonite schools and colleges to recruit new volunteers and is attempting to establish contacts in some other small colleges and universities, especially in the Midwest.

Donata Wiens of Newton, Kans., has begun work at the General Conference offices, Newton. She serves as secretary to Verney Unruh, Asia secretary for the Commission on Overseas Mission. Donata is a graduate of Salt City Business College, Hutchinson, Kans., and Newton High School. She is a member of First Church, Newton, and the daughter of Jacob W. and Helene Wiens.

Deaths

J. Harold Sherk, a longtime worker with Mennonite Central Committee, died Feb. 28 at the age of seventy-one. During World War II, he resigned his position at Emmanuel Bible School in Ontario to help MCC develop a relief program in India. He spent much of his life working for the cause of conscientious objectors both in Canada and the United States—as secretary for the Historic Peace Churches of Canada in 1940-44, as the first full-time staff person with the MCC Peace Section in 1949-60, and as executive director of the National (U.S.) Service Board for Conscientious Objectors (now NISBCO) until his retirement in 1969. He counseled with thousands of young men facing the draft, became an authority in draft counseling, and influenced the protection of the rights of conscientious objectors in the 1951 U.S. military draft law.

Ministers

Grant Noll has resigned as pastor of the Bethel Church, Pekin, Ill., effective Sept. 1. His future plans are indefinite. Before he went to Pekin in 1967, he was pastor of Grace Church, Chicago, for three years. He is a graduate of Goshen College and Mennonite Biblical Seminary.

ANNOUNCING...

THE YOUTH/ADULT CONVENTION

OF THE GENERAL CONFERENCE MENNONITE CHURCH

MEETING ON THE CAMPUS OF BROCK UNIVERSITY,
ST. CATHARINES, ONTARIO
AUGUST 1-7, 1974

free to follow, bound to choose

JESUS

Sessions begin 7:00 p.m., Thursday, and close the following Wednesday at 5:00 p.m.

Some features:
- Speakers: Phyllis Carter, Robert McClure, David Schroeder
- Musical drama (opening night)
- Historical opera
- Singing, fellowship, inspiration

Lodging:
- Private homes
- Hotels and motels
- Camping facilities
- Sunday school rooms in area churches for youth

Detailed information will be sent to each church about mid-May.

Vho will be your church's next 00 members?

le E. Schaller

ıo will be the next 100 people to ı your congregation? Why will they ı your church rather than some other ıgregation? After they join, how active l these new members be in the life, ›gram, fellowship, ministry, and wit-s of this congregation? How long l it take your congregation to receive) new members? A year? A month? decade?

There are at least five approaches to ; issue of the future new members of ır congregation.

The record. One approach is to go :k over the historical record for the t five years. Identify the new members o joined your congregation by trans-s, baptism, profession of faith, or ıfirmation. Try to identify the reasons y these people joined *this* congrega-ı. How many were born into this ıgregation or came in via their parents? w many came in via marriage? How ny were invited in by a person who ; a member? How many sought out · congregation because of the program some special appeal? How many ne because this was the closest church where they live?

Look over this record for the past : years. This will give you some idea contemporary reality, of why people 've been joining your congregation in ent years. Now ask yourself, "Will se same factors be influential during rest of this decade in attracting new mbers? If more than 60 percent of ır new members during the past five rs (a) were children of members your congregation or (b) married a mber and thus came in via the mar-ge route your congregation will prob-y either (a) decline in numbers during next several years or (b) will be 'eloping new approaches to reaching ential new members.

Vho? While the relevance of the owing statistics will vary from place place, for most congregations the ee largest opportunities for reaching v members will be persons in (a) the nty-five-to-thirty-four age-group, (b) over-fifty-five age-group, and (c) the een-to-twenty-four age-group.

Why these three groups?

The twenty-five-to-thirty-four age-group increased in size by slightly less than 13 million in the eighty years from 1890 to 1970. During the 1970s, however, this age-group will grow from 25 million to nearly 37 million! *If* these young adults join churches at the same rate that this age-group affiliated with religious congregations in the 1960s, it means that, for every ten members in the twenty-five-to-thirty-four age bracket in 1970, the *average* church should expect to have fifteen members in that age group in 1980.

The other rapidly growing age-group in the population during the 1970s is and will continue to be persons in the over-fifty-five age-group. In 1890 there were seven million people in this age-group in the United States. By 1950 this age-group had climbed to nearly 26 million and then to slightly over 32 million in 1960. By 1980, however, this over-fifty-five age-group will number 45 million! This means the increase of six million in this age-group during the 1960s will be more than doubled during the 1970s. (By contrast the number of people in the forty-to-fifty-four age bracket will *decrease* between 1960 and 1970.)

Some may dismiss this age-group with such comments as, "There's no future in that age-group," or"People that age already have joined a church or else they are not interested." Both comments are heretical! Neither is consistent with the New Testament imperative to proclaim the good news of Jesus Christ to every person. In addition, both statements are false. There is a tremendous future for any congregation which can effectively minister to a group which will increase in numbers by 40 percent during a single decade. (By contrast the ten-to-nineteen age-group will increase by less than 3 percent during the 1970s.)

Approximately 1.3 million of the people in this over-fifty-five age-group will move out of the county of their residence each year during the 1970s. Will any church in the county into which they move look them up and invite them to church?

The fifteen-to-twenty-four age-group rose from 22.4 million in 1950 to 24.6 million in 1960 to 36.5 million in 1970, but after this 50 percent increase in one decade it will increase only slightly to 40.3 million by 1980. In terms of growth in numbers, this age-group will show only a modest increase in size during the 1970s. In addition this has been the most difficult age-group for most congregations to relate to and the ministry to young single adults (age nineteen-to-twenty-four) probably is the most volatile ministry the typical congregation can undertake.

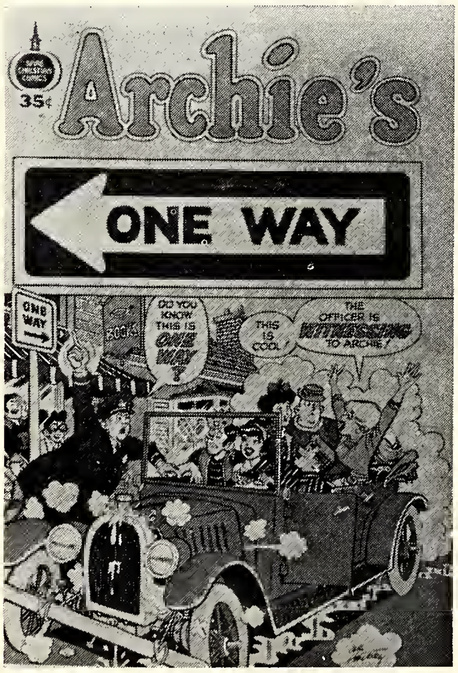
Why? Why focus on these three age-groups? It is *not* suggested that the focus be *exclusively* on these three age-groups. The twenty-five-to-thirty-four and the over-fifty-five are the two fastest growing age-groups in the total population, while the fifteen-to-twenty-four group is the largest ten-year age cohort in the total population. Furthermore, the fifteen-to-twenty-four cohort is the most mobile and most likely to sever the tie to the home church. For example, one out of six persons in the twenty-to-twenty-four age-group moves across the county line during any one year, and half of these leave the state.

How? The churches and religious movements most effective in reaching people focus on a more narrowly defined population group than simply a single age-group. These groupings include "alienated street kids," single young adults, young married couples without children, the older "empty nest" couple, the recently divorced person, the preretirement years, the older recently widowed woman, the young widow, and the older "career single adult."

The next step in the *how* question, after the identification of the people your congregation is trying to reach, is to build new and strengthen existing friendship lines between members of your congregation and persons in this target group who are not actively involved in the life of any worshiping congregation. Studies of rapidly growing congregations reveal that most new members had at least one friend or relative in that congregation who opened the door to membership. While it is difficult to increase the number of kinship ties, the number of friendship ties can be increased by systematic, persistent, and intentional efforts to increase face-to-face contacts and to focus on the other person's needs.

Assimilate? In many congregations one-third to two-thirds of the new adult members are comparatively inactive twelve months after they unite with that congregation. Is this also true in your congregation?

If it is, you might ask yourself these questions. How have we tried to identify the religious needs of our new members? How have we been able to respond to these needs? Have we provided a meaningful opportunity for each member to become involved in a group, a specific role or a task which reflects that new member's gifts and needs?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ONE WAY
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THIS IS COOL!
THE OFFICER IS WITNESSING TO ARCHIE!

Christian comic books

"Christian comics," published by the Spire Division of the Fleming H. Revell Company has already signed Archie, Betty, Veronica, Jughead, and the other eternal teenagers created by Allen Hartley in the cause of communicating the Christian message. "Archie's one way" is the first of several Archie comic books planned. Mr. Hartley has also illustrated other comics in the series, including "The cross and the switchblade," a version of the best-selling book by David Wilkerson, and "The hiding place," a story about a Dutch family who hid Jews in their home during the Nazi occupation.

MEDITATION

Faith and neurosis

In Genesis 32, Jacob assumes that the "man" whom he held (wrestled with) until dawn was God. Note that, though he made this assumption early in the struggle, he still refused the request: "Let me go for day is breaking." He replied, "I will not let you go unless you bless me." In the morning, "Jacob called the place Peniel (face of God) 'because,' he said, 'I have seen God face to face and my life is spared.'"

Since before Jacob, one of man's chief goals has been to "hold on to God," extracting blessings from him and finding comfort in their prowess in doing so, sort of a theological blackmail of our Creator. To me some "faith positions" are neurotic dependences on God. I have found that concept hard to explain, but I believe Jacob's early relationship with God was of this nature. In that early relationship Jacob was normal, just like a child in the parent-child relationship; but in any parent-child relationship, the "child" must mature.

Let us begin explaining "faith as neurosis" by examining the concept of a neurosis. In simplest terms a neurosis occurs *not* when one has totally split from reality, but when he has lost the focus on reality so that mental images of life situations are blurred at best. It is common to add one's interpretations to events, but in the neurotic state, the slant against or in favor of one's self becomes exaggerated.

We all know times when we pray more in manipulation of God than in faith. When the prayer is not answered to our benefit, we assume we are meant to *work* for everything we get. We even take pride that we do just that. We have "a piece of God," and there is no way we will let go. When things really get tough, we have a crutch to lean on, either expecting him to bail us out of trouble we have created or wondering why he is "testing" us. It doesn't quickly occur to us that we have to take full responsibility for our actions (even for our manipulative prayers) and that we are distorting reality.

A variation of this "crutching mechanism" is found in people flocking to a faith position in which the dogma has mapped ahead all "possible answers" for all "possible life situations," leaving no need for free thinking. Indeed, free thinking in many faiths is rebuked sternly. One must adhere strictly to what the leading authority says. I wonder how deeply one's spiritual growth is stunted by such prohibition.

In my case, I had the "piece of God," but why was life so miserable? Wasn't God on my side? On the sidelines, I could see him on my bench but I still couldn't make sense of my life situation. Then one day God revealed to me that rather than letting *him* build my life, I was attempting to run interference, using him only as a backup man for things I couldn't possibly do. I had "benched" God and was trying to do everything on my own. I know of nothing else to call this than a neurotic dependence in the case of one who claims a long-standing relationship with God, or immaturity of faith in the new Christian. Again, I do not condemn immaturity of faith. That is normal in the new Christian, but it does call for mature Christians to aid the newly reborn one in Christian growth.

I do not imply that we need not rely on God. On the contrary, we must realize that our very breath comes from him and that without him we have nothing. The subtle beauty of God is that we need not continually seek *re*assurance that he is working for our good. Trusting and taking Lloyd Ramseyer's "prayer activist" position, without fear we can move on to the work of the kingdom, doing what we know to be God's will in our lives and allowing *him* to work through and in us his will which we do not know.

A young friend of mine once pled for something about God "to hold on to." That request is a contradiction in theology and in terms. *You can't hold on to God.* God is a fact of life, and a fact of life holds on to you. What trouble and anxiety we all could avoid if we would continually keep that fact uppermost in our thoughts. Truly our lives and dwelling places should be called "face of God, because (we have encountered) God face to face and (our lives are) spared."

Jack Mace

LETTERS

et serious about elections

AR LARRY: "Grades for commission mbers?" your editorial (March 5 issue), s a courageous word to a very prickly ue. It is, however, a necessary word in an age of growing impersonality, find it easier, even in the church, to ve paid staff assume the greatest re- nsibility for our Christian witness and ssion. The point you make, that ours a congregational system of church ganization, is very well taken. "The esthood of all believers" certainly ap- s.

Furthermore, the onus falls on com- ssion, board, and committee members do their homework and make as much a contribution as they can. After we do not elect these people to posi- ns simply as a reward for good in- tions. They are elected to carry out work which we as individual Chris- ns and congregations need a larger ganization to do effectively. We cer- nly cannot blame staff for taking in- tive if elected representatives will not; haps some programs would have fallen wreckage if this had not been the e. But the elected representatives need take their jobs more seriously and not fer to the "experts," sometimes this ng only a false humility and a cover- for laziness. If we do not become re serious about this matter our con- ences will become apathetic, and we y suffer the fate of high bureaucratic nominations where the staff and the ss roots have no communication.

The idea of a get-together between nominees and delegates at the St. Catharines sessions in August is a good one if it does not become the stage for shallow bandstanding and politicking, in the worst sense of the terms.

May we ask that the conference office send to every member church a list of members of the nominating committee and that this list also be printed in *The Mennonite* quite soon so we may in fact make names known to the committee as you have suggested. *Lorne R. Buhr, 309 Carleton Drive, Saskatoon, Sask. S7H 3P1* March 9

EDITOR'S NOTE: *The names and addresses of the members of the nominating committee are Bill Block, chairman, 870 Carter Ave., Winnipeg, Manitoba R3M 2E2; Erwin Cornelson 107 East 58 Ave., Vancouver 15, British Columbia; Richard Ratzlaff, 52 Rambler Road, Hutchinson, Kansas 67501; Paul Roth, 421 Southwest 6 Ave., Canby, Oregon 97013; Harold D. Thieszen, Box 473, Mountain Lake, Minnesota 56159; Viola Weidner, 1437 Webster St., Allentown, Pennsylvania 18102; and Leonard Wiebe, 4226 Maplecrest Road, Fort Wayne, Indiana 46805.*

ABOUT LETTERS: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.

COMMISSION ON EDUCATION SEEKS NEW STAFF

The Commission on Education is considering applications for staff positions in the following areas:

1) Youth Ministries — Assignment includes leaders' training with teachers and leaders of youth, conferencewide youth programming, development and compiling of resources, work with regional youth planners.
2) Adult Education with emphasis on woman's role in the church— Assignment includes teachers' training and development, curriculum interpretation, consultation services with congregations, evaluating and compiling of resources.

Interested persons may send resumes to Executive Secretary, Commission on Education, Box 347, Newton, Kansas 67114.

An equal opportunity employer.

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Ruth Naylor, whose poems appear frequently in this magazine, lives on Route 2, Box 213, Bluffton, Ohio 45817.

Paul Keidel, who was raised in Zaire where his parents are missionaries, is now youth director at Knox Presbyterian Church in Minneapolis while pursuing his studies toward an MDiv degree at Bethel Theological Seminary in St. Paul. His address is 4733 Lyndale Ave. South, Minneapolis 55409.

Robert S. Kreider of Bluffton, Ohio, is currently on a 3½-months assignment abroad, surveying MCC's program on a number of continents. The idea for a "one-foot bookshelf on Canadiana" grew out of his visits to Canada during the MCC self-study process in 1972-73.

Lyle Schaller, whose articles on church renewal have appeared in this magazine on several occasions, is parish consultant with the Yakefellow Institute, Richmond, Ind. 47374.

Jack Mace is a student at Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. 46514.

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The nostalgia nostrum

Time MAGAZINE LAST MONTH quoted author Kurt Vonnegut as having said that "things are going to get worse and worse and never get better again." That dark prophecy may account for "the compulsive nostalgia that seems to be driving many Americans back into any past that they can contrive to regard as comforting."

Columnist Art Buchwald, in his usual droll style, recently wrote, "Everyone seems to agree 'that the United States is going through a nostalgia craze.' What people are not aware of is that the nostalgia gap, which used to be ten to twenty years, is closing fast and now people talk about the good old days of a year or six months ago." He reports how his mouth watered when he saw cuts of sirloins, filet mignons, and steaks marked at 1972 prices. And he notes that some of the nostalgia stores' biggest sellers are full-page advertisements showing Cadillacs, Lincolns, and Chryslers. Framed and displayed on the wall, says Buchwald, these ads make "lovely decorations, and they bring back fond memories of an era we'll never see again."

Another item on which there has been a heavy run is the old-fashioned comic book. Some comics from the 1930s and 1940s are bringing up to $400 at auctions. "Why?" asks the editor of *A.D.* magazine. "One collector believes that 'people need a hero who is strong and incorruptible and who is going to defeat the bad guy.' " And who could accomplish that better than Batman and Robin or Superman?

"Perhaps that's scarcely enough reason to plunk down hundreds of dollars for pages of pulp," concludes *A.D.*, "but it set us to wondering what might be regarded as nostalgic in the 2000s. Frisbee, anyone?"

Nostalgia is a wistful yearning for a return to some past period or irrecoverable condition. Some of that daydreamlike desire for another era is probably part of all of us from time to time. But when circumstances become crisis-black, even undesirable experiences which have occurred in the past can seem desirable by comparison. The Israelites, for example, asked to be led back to the fleshpots of Egypt—even though it would surely mean slavery for them again—when they faced the foreboding wilderness which lay between them and the promised land.

There are times and experiences in history and in our own lives that we do well to hearken back to with joy, but excessive sentimentality and abnormal yearning focused on an event in the recent or distant past usually helps to fog over our view of the present and our commitment to the future. Nostalgia can result in resignation from the here and now and result in an attitude of otherworldliness.

Mennonites who become preoccupied with dreams of a lost fatherland often fail to come to grips with the new society into which they have been thrust.

Those of our people who live in the cities—and sociologist Leo Driedger reports that in Canada 50 percent of the Mennonites now live in urban communities—but hunger for the simple rural life which they knew when they grew up will be disappointed because urbanism is upon us.

North American Christians who dream of a return to the missionary era of another decade, when it was clear who the proclaimers and the heathen were, will likewise be disillusioned because the sending and receiving roles are gradually being reversed.

Parents who pray for a return to the days when children will be merely seen but not heard will suffer disappointment.

Pastors and church councils who grasp for techniques and programs which "worked" in the churches' heyday in the 1950s will miss the opportunity to be God's special communities of the 1970s.

Thus there are many things which we have cherished in the past which have disappeared, likely forever. We do well to accept their demise, even though we miss them, so that we can face the present and the future with clear eyes.

Minnie Louise Haskin wrote instructively for us earlier this century: "I said to the man at the gate . . . , 'Give me a light that I may tread safely unto the unknown.' And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.' " LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:15 APRIL 9, 1974

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O sons and daughters,
let us sing! The King
of heav'n, the glorious
King, O'er death today
rose triumphing. * * * *

ALLELUIA!

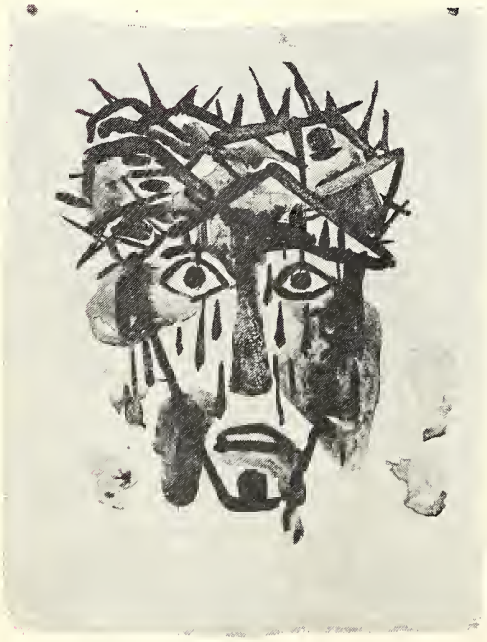
Anne Neufeld Rupp

last moment thoughts

O Lord,
Not much is left.
I'm up against this wall behind my back,
Hands tied
Heart sick
Mind muddled at this trick you play with me.

You see, it's this way:
I don't want to die,
Not yet.
I must have lost your address, God,
For all the time I walked with true and perfect heart
And loved my life,
I thought you loved it, too.
But there you sit,
Trying out new tunes on your organ of possibilities,
While I'm caught here
Within the childhood shadow of my fear
Of ending days.

And then . . . to top it all
I must confess I'm scared.
Just scared to death.
My shelf is bare,
My closet crammed with space.
I dare
Not seek a higher place
To store your goods.
Not now.



My life has been a mad collision course
Of giving, going, granting to others
What?
Too often in my running I have parked my mind outside your door,
And came to you like children to a store
Of drugs.

And yet,
I've always done the good within your sight.
But now it seems a shoddy shadow in this greying light,
This twilight zone
Here in my Garden of Gethsemane. (I've been here thirty years or more
This last, long night.)
While others sleep, pull out their swords
Or take to flight,
I struggle on.

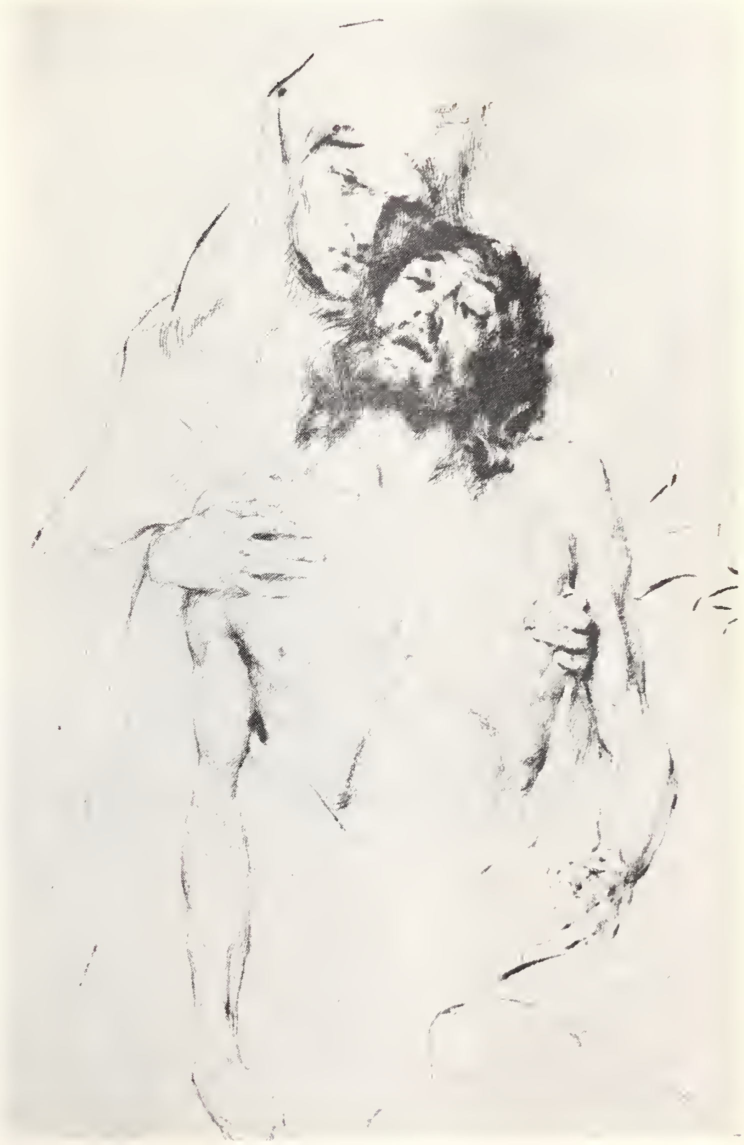
In this last moment, Lord of Life,
Hang on.
Stretch out my limb until
My eyes lift up beyond this hill,
Toes tipped against your window sill:
O God, my God!

easter visions

mary's lament

Frances Nussbaum

He was a beautiful child.
His little hands were chubby, always warm.
And that voice and his merry laugh
Would roll out across the rocky hills
And brighten the day of all who heard.
He was sensitive and caring even when he was young.
"Too grown up," some folks said.
"Let him enjoy his youth."
Little did they know that life for my son was different,
That even I was in awe of him at times;
He seemed to have the wisdom of old age and the
disarming
Innocence of a babe.
As a baby he would curl up on my lap and put his
hand in mine,
And I would tell him stories and talk to him for
hours on end.
How I loved him!
My baby, my son, did it have to come to this?



memo uncopied

Jim Juhnke

The filing cabinet grinned horribly in triplicate
over my shoulder
Doubting if I could raise a spontaneous thought
for Easter.
Suddenly red ink spilled a glorious original
on sweat-crumpled paper
Blotting out my compulsion to duplicate
the resurrection.

Requital

Jeri Marsh

Thank God for what happened at Calvary.

Rust metals in Roman hands
Bite deep through quivering flesh,
Seeking wood beneath.
Bloody incubus of human pain.

God pain.

Two dying, death deserved, beside him,
Spilling forth the stuff of life
In like bath of agony.
But not like.

God pain.

Naked body of human deity
Writhes, pinned in place.
Pain within superseding pain without,
Forcing it to nothingness.

God pain.

Rust blood of eternal omnipotence,
Suffused with love and mercy,
Spurts earthward toward
Unheeding stones.

God pain.

Crimson healing of life reborn,
Perpetual flowing,
Seeps across both eternities.
Sin canceled into God's forgetfulness.

Thank God for what happened at Calvary!

a song for easter

Elizabeth Searle Lamb

The sun always shines
on Easter Day—
no matter if there are clouds,
the sun has not stopped
its shining!
So, let the voice ring out,
let the tongue say
what is all the year true:
Christ is risen.
The sun always shines
on Easter Day—
indeed, the sun
is always and ever shining,
and Christ is
risen for ever and ever.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spiri
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Carroll E. Simcox

our christian thanatology

WHEN YOU WENT to school, did you ever take a course in thanatology?

Probably not. It's a new thing on campus. It hasn't swept over the land in an epidemic, but in a few schools some pioneer instruction has been started.

Thanatology is the study of dying, just as theology is the study of God, geology the study of earth, anthropology the study of man.

It's interesting, and I think encouraging, that some people in present-day North America are trying to make a rational, scientific study of death. For our usual approach to it is not to approach it at all—until we have to!

For about two generations now, we Americans and Canadians have been doing some unbelievably silly things trying to convince ourselves that death is not real. It's embarrassing even to mention some of them. You know the familiar euphemisms, such as "if anything happens to me" for "when I die," "passed away" for "died," and "remains" for ""corpse." Many of us, visiting a funeral home to pay our respects to to the departed, have been informed by a mortician that "Mr. Jones is now ready to receive guests in the Slumber Room."

The new thanatologists on the campuses are healthily reacting against all that absurd pretense. They are pleading for a simple honesty about death, and surely we can't have too much of that.

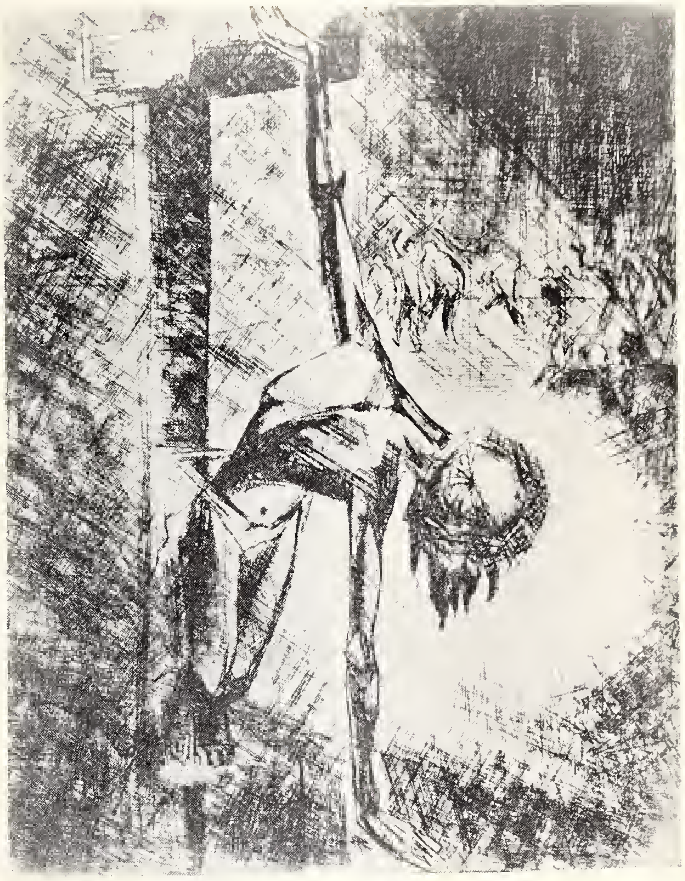
But some reports of what is being said and done disturb me with the thought that these pioneers may be trying to replace the old euphemisms with some new and different ones which, though new and different, will still be euphemisms.

For example: At one school students have been visiting funeral homes and cemeteries and even lying in coffins, presumably trying to "get the feel" of dying. This is preposterous and pathetic. Nobody can get the feel of dying by playing games.

The new thanatology lays much stress upon being "natural" about death. Death is a part of life. It is as natural to die as to breath. This sounds fine, but I'm afraid there's a catch in it in reality. I can breathe without anguish. I cannot die without anglish. I cannot see friends and loved ones die without anguish, and if I could I should be less than human.

Christians who may feel ashamed of their anguish about death do well to remember Jesus at the grave of Lazarus. He wept, even as he was about to raise his friend from death. The only complete human being who ever lived felt anguish at the death of his friend. If being "natural" about death is a matter of just taking it in stride, reacting to the death of others with a ho-hum, clearly Jesus was not natural about it.

There is a distinctly, peculiarly Christian thanatology—a way of looking at death, reacting to it, preparing for it, approaching it; and during Holy Week we do well to examine our own thanatology in the light of our Lord's resurrection.



Descent from the cross
by French artist Denys de Solere (1931-)

The Christian thanatology. If I were challenged to state my Christian thanatology all in a single sentence, I should borrow some words from John's Gospel and say: Because Christ lives, I shall live also.

That statement may call for a little explaining, but not very much, really. Christ lives. His resurrection means that. I live in him, by virtue of God's adoption of me as his child, in Christ. We Christians are, as Augustine put it, "sons in the Son."

I remember that Christ, in whom I live, once passed our way as a man. In one of our hymns we say that "he every grief hath known that wrings the human breast." Indeed he does. This world in which I now live did its worst to him. It can conceivably do its worst to me. If so, I should not be surprised. But neither should I be dismayed. It did its worst to him in whom I now live—and he rose triumphing over it all.

Because he lives, we shall live also. Because he died and then rose from the dead, we die and rise to life also.

This is our Christian hope and confidence. "Blessed be the God and Father of our Lord Jesus Christ," exclaims Peter, "who in his great mercy has given us birth into a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3).

Our Christian thanatology is this "living hope."

It isn't like any other kind of hope. Some people are naturally, happily optimistic. Perhaps because of their glands or upbringing or life situation or whatever, they feel very good about life. Call them optimists. Optimism is an asset but it is not our "living hope." If we have this hope it is not because of the way the cookie crumbles for us or because we have an invincibly happy constitution or anything like that; it is because we have died with Christ, and we have been raised with Christ.

This living hope has a dying in it; not just the death of the body at our mortal end but a present daily dying. We must be constantly dying to sin and self to know the power of Christ's resurrection in our own being.

A woman once told me that she so hated her sister for many years that there had been no communication between them. Her sister had done something that humiliated her publicly, a mean and malicious thing. My friend had resolved never to forgive her sister and had in fact stayed away from communion through all those years because of her resolution.

But she was also a Christian. There came a day when Christ's gentle but persistent prodding of her conscience prevailed. She sat down and wrote a letter to her sister, saying that she wanted to drop the whole grievance and wanted them to love each other again and asked forgiveness for having been unforgiving.

She told me: "The moment I posted that letter I felt a kind of resurrection in myself." Exactly! It was a resurrection. It was the power of Christ working in her.

William Blake beautifully said that every act of love is a little death in the divine image. That is true, but it is no less true that every act of love is a little resurrection in the divine image. Whenever we love there is cost to us, but there is also increase of that life of Christ in us which is the eternal life.

The lady who obeyed Christ and forgave her sister experienced both a dying to pride and a resurrection to life. This was the power of God at work in her. It is the power that raised Jesus from the dead. It is the power by which Jesus raised Lazarus from the dead. It is the power that will raise us from the death of this mortal body to the life of everlasting fellowship with God and all just souls made perfect.

One of the most beautiful of all spirituals proclaims: "I've heard of a city called heaven—I've started to make it my home!" That is what you and I can be doing now, today, every day of our lives, up to the moment of our departing. The way is the way of lovingly, faithfully, trustingly following Christ.

When the philosopher William James celebrated his seventieth birthday, a friend asked him if he believed in personal immortality. "Never strongly," he replied, "but more so as I grow older." "And why is that?" "Because I am now just getting fit to live!"

William James was a good man who had earnestly striven through the years to grow in grace as he grew in age. So, at seventy, he felt that he was getting fit to live as he would wish to live. And his hope for immortality grew stronger because, I suggest, God gave him that increasing assurance that he who is "just getting fit to live" as he approaches his end need not worry: God has been preparing him for a life larger and richer than any man on earth can begin to visualize or conceptualize.

Our Christian thanatology—our way of thinking about death—should be rooted and grounded, not in our theorizing about God and not simply in our believing what the Bible tells us about the promises of God and the resurrection of Christ, but in our own personal experience of following Christ as our Lord and Master.

If we are faithful in our following, we become more and more conscious as our years increase that the Lord is *making us fit to live.* Can it be that God takes us through this lifelong experience of growth and preparation, only to let it all come to an end in a grave? That hardly makes sense. If this is how God manages it, we must say that it looks like mismanagement to us.

But—Christ is risen! He lives! And because he lives, we live also, now and forever! We find, in our experience of following him, that he keeps his promises to us. He promises us the strength we need to do the tasks he sets before us. He promises us his heavenly peace in the midst of our conflicts. He promises us forgiveness when we repent our sins. All of these promises he must surely keep.

What, then, of his promise: "In my Father's house are many mansions; I go to prepare a place for you"? Could he who died and rose again for us, the great Shepherd of our souls, deceive us about this? I could never believe it.

And so, about death—mine, and yours, and that of everyman: We need not try to be casual about it. If Jesus wept for Lazarus and grief moves us to weep for those whom we have "loved long since, and lost a while" we may surely weep with a good conscience!

But death has met its master, and he is our Master. Of what lies beyond the grave for us we may be content to say with the Puritan Richard Baxter:

My knowledge of that life is small,
The eye of faith is dim.
But 'tis enough that Christ knows all,
And I shall be with him!

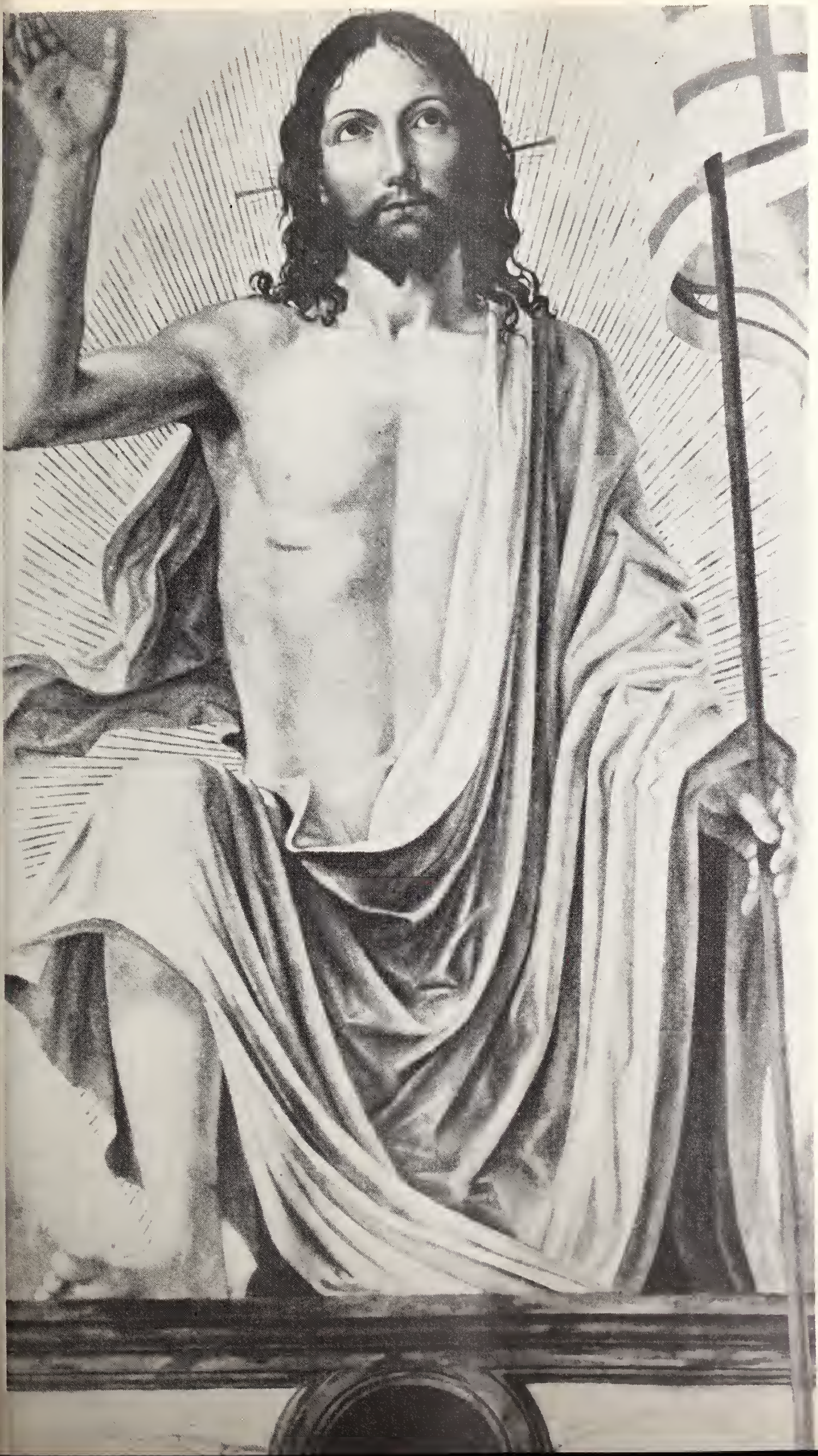
Blossoms on the thorn

Eldora Boeve

There is no life without death,
No sorrow without joy;
Despair comes only when the heart forgets
The hope it would destroy.

O you who mourn, remember
That peace spoke from a cross,
That love sprang forth upon the earth
When it knew its greatest loss.

To the anguished ones on Calvary
There came an Easter morn;
May we, too, have the faith to see
The blossoms on the thorn.



The resurrection by Italian painter Borgognone (1450-1523)

NEWS

James Bertsche will take AIMM post

James Bertsche, missionary in Zaire, has been named executive secretary of Africa Inter-Mennonite Mission.

He will replace Reuben Short, who is taking a position with the Evangelical Mennonite Conference offices, by September 1 at the AIMM headquarters in Elkhart, Indiana.

Mr. Bertsche and his wife, Genevieve, have been missionaries in Zaire, formerly the Belgian Congo, since 1949.

In 1963-71 he was field chairman for AIMM, working closely with the Zairian church administration during the fusion of mission and church in 1971. During the last five years, he has completed a translation of the New Testament into Gipende and is working on the Old Testament.

James and Genny are members of the Evangelical Mennonite Church, in which he was ordained to the ministry. In addition to seminary studies, Mr. Bertsche has training in linguistics and anthropology, with a master's degree from Northwestern University.

James Bertsche

In accepting the assignment as executive secretary, Mr. Bertsche wrote to the AIMM board, "We do so with the conviction that God still has a purpos for AIMM in this new day in Africa."

Africa Inter-Mennonite Mission (fo merly Congo Inland Mission) began wor in the Belgian Congo in 1912 and now associated with the largest Menno nite church in Africa, with a membershi of about 35,000. Conferences which par ticipate in AIMM are the General Con ference Mennonite Church, Evangelica Mennonite Church, and Evangelical Men nonite Brethren Church.

About sixty AIMM personnel serve i Zaire and two in Lesotho.

The Bertsches will return to Nort America in late summer to begin th transition from Mr. Short to Mr. Bertsche

Mr. Short has been executive secretar since 1963, during a turbulent perio of African history with greater autonom for the Mennonite Church in Zaire an pressures toward African authenticity He will become director of developmen for the Evangelical Mennonite Church Fort Wayne, Indiana, with responsibilitie in stewardship and church extension.

New overseas workers needed

With new requests for North American missionaries coming from Japan, Taiwan, Colombia, and Zaire, the General Conference's Commission on Overseas Mission is looking for twenty candidates to begin service overseas as soon as possible.

Within the last four months, church conferences in Japan, Taiwan, and Colombia have written to COM asking for more North American workers, and the Zaire Mennonite Community has been requesting more missionaries through Africa Inter-Mennonite Mission, in which the General Conference cooperates, reported Howard Habegger, COM executive secretary.

The addition of twenty overseas workers would bring the number of COM missionaries back up to the level of 1970. The number of missionaries was allowed to drop from about 180 to about 160 through retirements and extended furloughs. Now, with an increase in contributions to COM and specific requests from overseas churches, the commission is seeking new missionary candidates.

The Kyushu Mennonite Church Conference executive committee, through Hiroshi Isobe, chairman, wrote to COM in March, saying that "if there were any new missionaries who felt strongly led to come to Japan, we would be happy to welcome them to work with us."

As an outgrowth of Japan's Goals-Priorities-Strategy study in December 1972, the church conference is planning to begin work in the city of Fukuoka in the spring of 1975. The executive committee also felt there were many other cities between Fukuoka and Kobe, along the route of the "bullet train," in which the church conference would like to start work.

The Fellowship of Mennonite Churches in Taiwan has asked COM for two couples "who would have the training and the gifts to work in the areas of youth work, leadership training, or urban witness. Our churches are in real need of someone who can train our young people in the field of choir music and train some to become conductors."

The Mennonite Church in Colombia is requesting at least two new missionary couples to work in urban expansion. The Mesa Directiva, the governing body o the Colombian church, plans to work in the cities of Girardot and Espinal in evangelism and church planting.

These requests for new missionaries would be in addition to the missionaries needed for COM expansion into new coun tries in Asia, Latin America, and Africa

More information on overseas open ings is available from the overseas per sonnel secretary, Box 347, Newton, Kan sas 67114.

First WMA edition

On the next page begins the first Wom en's Missionary Association edition o The Mennonite. *The twenty-four pages of* Window to mission *will appear agai in July, October, and January.*

Mennonites cooperate in Chicago TV program

Mennonite churches in Greater Chicago have cooperated to produce two worship-type television programs for release on WGM-TV, Chicago.

The first fifteen-minute program, released January 20, featured Leroy Kennel of Bethany Seminary as worship leader. Emma Richards, co-pastor of the Lombard Mennonite Church, gave a meditation.

The second forty-five-minute program, to be aired July 14, features as worship leader Edward Springer, general secretary of the Chicago area Mennonite churches. The meditation is given by Al Valtierra, Lawndale Church.

Also participating in the two services were the Sands of Time choir, the Lombard Mennonite Church choir, and the Lawndale Mennonite Church choir.

The two TV programs form part of the *Chicagoland church hour,* a continuing religious program produced as a public service by WGM-TV, in cooperation with the Church Federation of Greater Chicago.

The federation selects the churches and the station provides the facilities and the time for production and release, said Dan Barrett, executive producer for the federation's Commission on Communication. Each church or group of churches provides two programs during the year. Approximately twenty-seven denominations belong to the federation with about twenty participating to produce the *Chicagoland church hour.*

Baptist hymnal published in Russia

The publication of the long-awaited hymnal with music score has been announced in *Fraternal messenger (Bratsky vestnik),* the official organ of the All Union Council of Evangelical Christian-Baptists in Moscow. Intended for choral use, the book contains over 100 hymns, the majority of which have been published earlier. The rest are compositions by contemporary Russian Baptist composers.

The *Fraternal messenger,* in its brief announcement, placed on a separate page to indicate its importance, failed to specify the number of copies printed. Unofficial sources who reported the same news some months ago stated the first copies came out in September 1973 and a printing of 5,000 was expected. That would mean approximately one copy per church for choral directors.

The meaning of conversion examined

The Mennonite Missionary Study Fellowship met March 6-8 for its fourth annual session at the Associated Seminaries, Elkhart, Indiana. Paul Hiebert, anthropologist from the University of Washington, is using an overhead projector for his presentation. The theme of the meeting was "The meaning of conversion in western and non-western societies and its implications for missionary theology and method." Participants included mission board, MCC, and other administrators; missionaries on furlough; scholars from a variety of disciplines; and other interested persons. The MMSF is a part of the work of the Institute of Mennonite Studies.

MCC sets new Africa goals

Leaders of MCC programs in Africa, meeting in Lusaka, Zambia, in February, agreed that an integrated development program of agriculture, nutrition, public health, literacy, and economics should be the highest priority for MCC in Africa. In the past MCC has given highest priority to formal education.

Ten MCC country directors in Sub-Sahara Africa; Daniel Zehr, executive secretary of MCC (Canada); Lois and Robert Kreider, director of MCC's self-study, and Ray Brubacher, director for Africa, spent two days discussing issues and hammering out a ten-point list of guidelines. A resource person for the conference from the United Nations Economic Commission for Africa reinforced the group's primary concern for rural development.

The group also recommended that funds be available for training third world people for specialized tasks and leadership roles. The group set a goal of one national person in training for every MCC worker overseas, excluding Teachers Abroad Program (TAP) personnel who are already involved in leadership training. About fifty other volunteers are now working in Africa.

Other guidelines included increasing the involvement of African Mennonite churches in MCC's decision-making process and putting more effort into facilitating fraternal worker exchange programs and visits within Africa.

The group also felt that every worker should have a minimum of one month and preferably three or four months of local language study prior to service so that all workers can relate more closely to local people.

A number of resource people stimulated the group with information and opinions relevant to the decision making at hand. The deputy director of the Curriculum Development Center of Zambia discussed current trends in African education. The president of one of Mozambique's liberation movements, a Nigerian professor, a Zambian churchman, and a Mennonite anthropologist/linguist presented various viewpoints on justice and reconciliation in southern Africa. The consensus was that a limited form of independence would soon come in Mozambique because the Portuguese soldiers are tired of fighting a battle they know they cannot win.

Two Mennonite missionaries discussed the importance of independent churches (churches not founded by foreign missions) in Africa; one missionary referred to these churches as "churches of oppression," since most of them are found in white-dominated Africa.

IPF conference wrestles with nationalism

More than eighty college students traveled to Waterloo for the March 8-10 Intercollegiate Peace Fellowship's conference on nationalism. The conference, hosted by Conrad Grebel College, examined the demands that the nation and the gospel make on people.

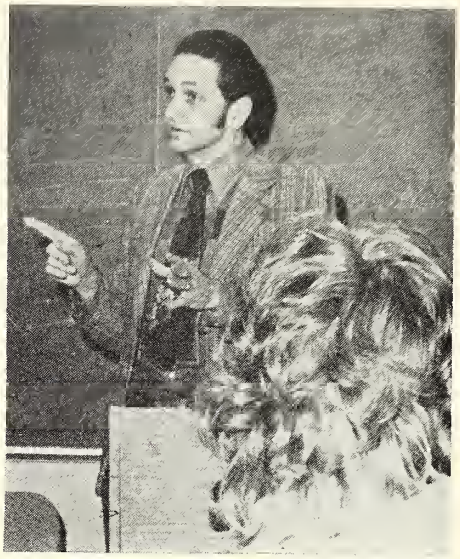
John H. Redekop, a Mennonite Brethren teacher at Wilfred Laurier University, traced the historical development of nationalism and identified those forces that foster this development. According to Mr. Redekop, nationalism rose in the western world as organized religion declined, thus becoming the global religion of humankind.

James Longacre, in his presentation on "Religion and the state," pointed out that the vast majority of Americans have held that the nation rather than the church is the agency of God's work. Mr. Longacre, chairman of the peace and social concerns committee of the Franconia Conference, said that "the church has not had a separate identity, mission, or vision. While the church has used the Bible as a handbook of personal piety and inspiration, it has failed to use it as a treatise from which to wrestle with issues. It has not concerned itself with the vast redemptive purpose of the gospel."

Walter Klaassen and Donovan Smucker, instructors at Conrad Grebel, examined the concepts of peoplehood and nationhood from a biblical and Anabaptist perspective. Donovan Smucker suggested that 1 Kings 12, with its account of the "first peasant revolt," outlines the ingredients of a political ethic: If free choice and justice are not present, one's loyalty must be withdrawn.

Walter Klaassen posed questions that continued to be discussed throughout the conference. Where does our highest loyalty lie? What does it mean to belong to the people of God, a covenant community, as distinct from belonging to a nation? Precisely what demands are being made on our lives as governments continually grow bigger and assume functions formerly reserved for private institutions? How do we witness today to the state when the issues are not as clear as in biblical times or the sixteenth century? Are there any ways in which a Christian can participate in government?

While unwilling to "retreat to the hills," few students were ready at this point to advocate working within the governmental system. One Canadian student felt that a final statement on Christian involvement in politics should not be made solely within the framework of the U.S. model.



John H. Redekop spoke on the dynamics of nationalism at the Intercollegiate Peace Fellowship conference held in Waterloo, Ontario, in March.

In looking for ways to guard against nationalism, students affirmed the contention made by Rod Sawatsky, professor at Canadian Mennonite Bible College, that "it is important that we know who we are; otherwise, we relate as a thin people. If we deny our own identity, it becomes easy to deny the identity of Koreans and Vietnamese." Students expressed the need to learn more about their Anabaptist heritage and identity.

The desire of the students to play an active role in the life of the church was evident as they listened intently to Conrad Grebel president Frank Epp analyze United States-Canadian relations, especially as they relate to the Mennonite church. Mr. Epp spoke of the need for new church structures in order to give the church's continental functions more life, advance inter-Mennonitism, and promote truer, better internationalism.

Besides offering opportunity for dialog and reflection on various topics, IPF conferences also serve to acquaint students with activities on other campuses and stimulate intercollege communications. At the IPF business meeting, the participants voiced support for another conference next year, adopted a new constitution, and elected officers. Officers for 1974-75 are Dorothy Goertz, Bethel College; Richard Early, Eastern Mennoni Seminary (fall '74); and Jim Klasse Canadian Mennonite Bible College. *L ann Habegger*

Seminar upcoming on food and famine

A convocation on "The world food an famine crisis," will be sponsored by th MCC Peace Section, May 15-16 in Wash ington.

The Washington convocation is ope to Mennonite and Brethren in Chri constituents. People involved in agricu tural programs and interested in food pr duction and distribution—farmers, "ag teachers, members of agricultural distr bution organizations such as CROP, an people in related fields—are invited participate.

The remarkable dominance of th United States and Canada in world grai production (more than 70 percent of th total) raises the urgent question: Ho is national food distribution policy made

The keynote speaker will be Lester Brown, an internationally recognized ex pert on world food problems. Mr. Brow is a former administrator of the Interna tional Agriculture Development Servic of the U.S. Department of Agricultur and now works with the Overseas De velopment Council.

A resolution on the world food crisi passed at the 1974 MCC annual meetin included a section calling MCC "to con structively influence the public policy o the United States and Canada in regar to the use of food supplies so that poore nations will share in whatever food re sources are available." The May semina is planned as one means of sharpenin constituency understanding of the trend in U.S. public policy which will affec the lives of millions of hungry people

Information about cost and lodging i available from: MCC Peace Section Washington Office, 100 Maryland Ave., NE Washington, D.C. 20002.

Words & deeds

Parents and relatives of mentally retard ed and developmentally disabled person in the United States may now apply t their local Social Security office to determine their eligibility for Supplementa Security income benefits. Recent change in Social Security regulations make additional benefits available.

Western District youth plan for musical

High school youth from the Western District Conference are wanted as actors, singers, instrumentalists, and technical workers for a multimedia production to be presented at the General Conference triennial sessions in August.

The production, entitled *Father, forgive us; we don't know what we do*, has been written by Warren Flaming, a Bethel College junior, in cooperation with his pastor Ron Krehbiel, Arlo Kasper, and other Bethel College faculty.

A forty-seven-passenger bus has been chartered to take the cast to St. Catharines, Ontario, with two performances on the way and two performances on the return trip. At the conference there will also be opportunities for small groups to perform at coffeehouses. About thirty more spaces on the bus are available on a first-come, first-served basis.

"Hopefully this will be an opportunity for youth in this area to work together and experience what Christian community is about," said Mr. Flaming.

The production, written as an interterm project, deals with discipleship and presents some of the ways people crucify Jesus every day by not living as if Jesus is Lord of their lives.

Practices will be one or two nights a week, starting in June, in the Newton or Goessel, Kansas, area.

Cost of the trip will be about $55 plus meals and lodging at the conference.

Sponsoring the project are the education committee of the Western District Conference and the district youth cabinet.

More information is available from Warren Flaming, Warkentin Court, Bethel College, North Newton, Kansas 67117.

United Church moderator applauds local unity move

Two hundred people attended a potluck meal in the Cartwright, Manitoba, centennial auditorium recently to welcome N. Bruce McLeod, the moderator of the United Church of Canada. Mr. McLeod's visit was prompted largely by the shared ministry which has evolved between the Cartwright-Mather pastoral charge of the United Church and the Mather Mennonite church.

The moderator saw the cooperation between these two churches as an expression of the United Church faith. Unity is an important witness, he said. It is "truly the working of the Spirit of God in our time."

Peter Buhler is minister of the Mennonite church in Mather, and Kenneth Gallinger is pastor of the Cartwright-Mather charge.

During his visit, Mr. McLeod spoke favorably of pacifism, taking a "judge not" stance. "The church must work toward world peace," he said. It should give a sympathetic ear to the underdog in the world "who has only a little knife and a little gun, not tanks, planes, and paid troops."

He also paid tribute to young people, who are bringing a new spirit into the churches.

Jake Harms, chairman of the Mennonite church in Mather, made the closing comments, thanking Mr. McLeod for his visit.

Calendar

May 2-5—Eastern District Conference annual sessions, Pine Grove Church, Bowmansville, Pa.

July 25-27—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, Brock University, St. Catharines, Ont.

Pacific

April 26, May 3—Potluck dinners for alumni of MCC or other Mennonite voluntary service programs, Butler Ave. Mennonite Brethren Church, Fresno, Calif., (April 26) and Reedley (Calif.) Mennonite Brethren Church (May 3)

Western

April 12-13—Young people's peacemaker retreat, Camp Mennoscah, Kans.

Unity marks Christian cooperation in Israel

For the first time in its seventeen-year history, the United Christian Council in Israel will be led by a Jewish Christian chairman and an Arab Christian executive secretary.

In reporting the election of the new chairman during the annual conference at Tiberias, February 11-13, Mennonite missionary Paul Swarr wrote, "It seems a pity that such testimonies to the oneness of the family of God do not make the headlines when the divided spirit in the family of men usually does."

Roy Kreider, serving with Mennonite Board of Missions in Israel since 1953, was given a warm ovation as he concluded four years as UCCI chairman.

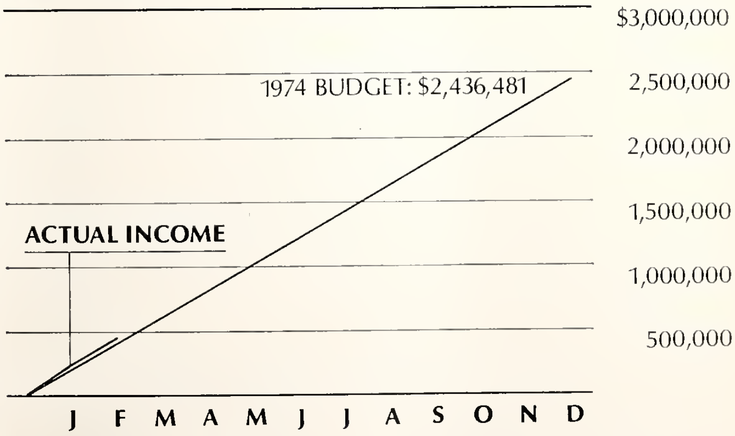
About ninety persons from all parts of Israel, including the West Bank and Gaza, attended the sessions. Two new member bodies were accepted into membership bringing the total to nineteen.

"The concluding Lord's Supper was a beautiful evidence of the spirit of unity which pervaded the whole conference," Paul said. Joe Haines, Mennonite chaplain in Nazareth, led the two evening worship periods which were a blending of Arabic, Hebrew, and English.

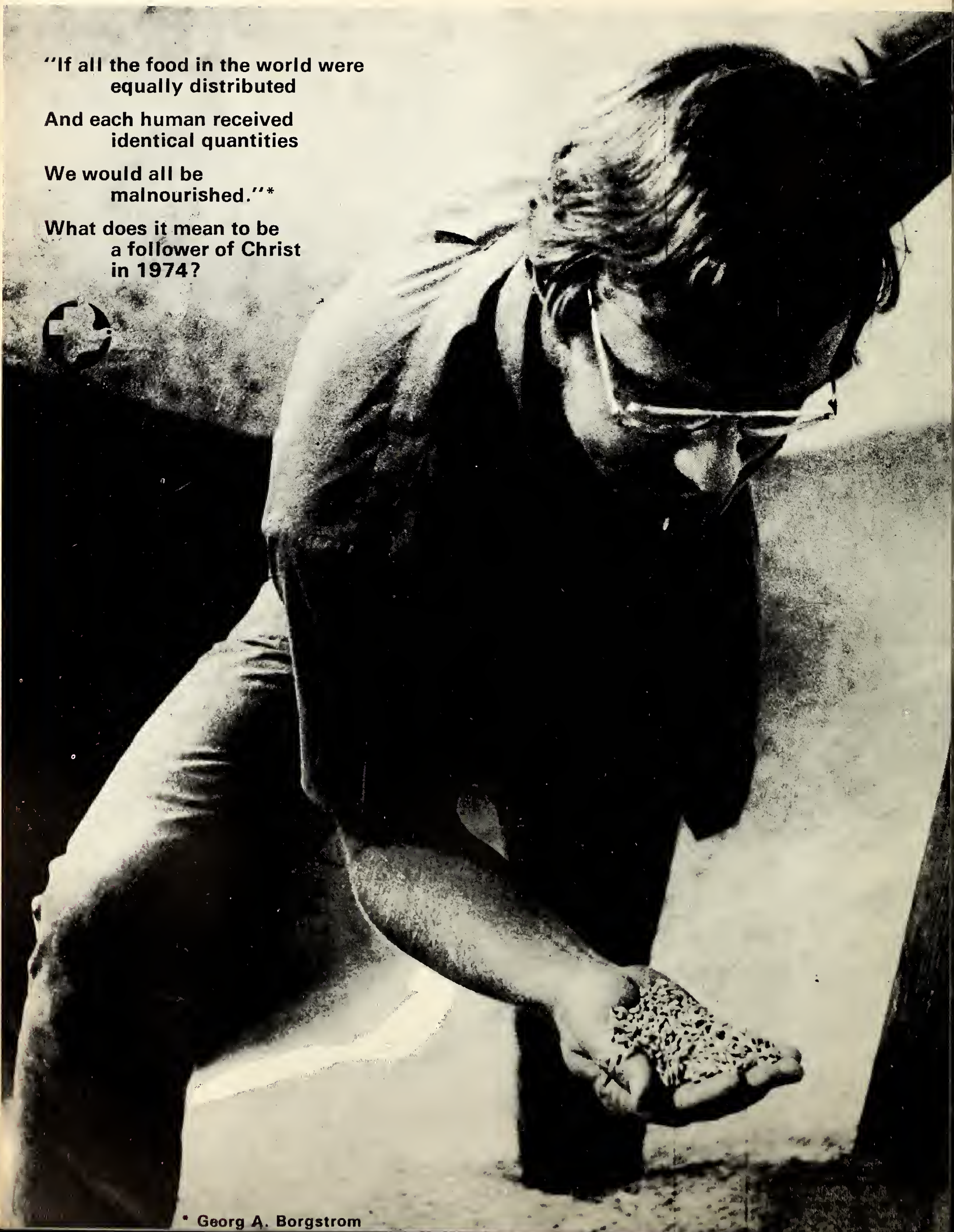
Conference budget

Budget for 1974 includes:

Commission on Education	$164,450
Commission on Home Ministries	$417,309
Commission on Overseas Mission	$1,647,122
Mennonite Biblical Seminary	$207,600
Total	$2,436,481



Receipts in support of General Conference programs including the seminary again exceeded expectations during the first two months of the year. About 18.5 percent of the budgeted amount has been received, compared with 12.3 percent for the corresponding two months in 1973. Recently we have been writing receipts for money received in support of poverty projects in this country and abroad. Your continued support is much appreciated. *Wm. L. Friesen, treasurer*



"If all the food in the world were
equally distributed

And each human received
identical quantities

We would all be
malnourished."*

What does it mean to be
a follower of Christ
in 1974?

* Georg A. Borgstrom

DISCUSSION

A celebration dilemma and a proposal

Stan Bohn

THERE REALLY WASN'T a choice for the General Conference. The research of how the land once belonging to people in the Indian Mennonite groups got into the hands of the non-Indian Mennonites had to be done. Already the question was formed, asked, and maybe shouted: "If your God gave you our land, get out! We don't need thieves to preach to us!" (See the news article on page 41, January 15 issue.)

So we had to face the truth and do the research. We couldn't be a missionary church among native Canadians or Americans if we pretended that everything was all right about our past actions. But now what? How do we celebrate the 1874 migration from Russia centennial if the past includes some shame and injustice? Do we play down the bad part and hope nobody notices? Try to "retell" the history so it won't look as bad as the public school texts do? Call off the celebration? Choose some scapegoat saying it was that person's fault? "The rest of us are innocent so don't reject our missionaries."

That's the dilemma. The Bible reports on a similar situation that can help us. Israelite history had in it God's leading to a new land, an invasion and killing of inhabitants, setting up of a kingship and becoming like other nations, trusting in alliances with other nations rather than God, betrayals, great leaders who acted immorally, defeats, being hauled off into captivity, and later living under Roman occupation. One would not see much to celebrate if that was all there was to their experience.

Yet they did celebrate and even composed the Psalms. How was it possible? They weren't celebrating their own goodness or achievements. They celebrated what God did with ordinary nobodies, what he taught them, how he had been patient when they betrayed him, and the sacrifice he made for them.

When they lost their new homeland and were carried into captivity, he taught them about being a people of God rather than just another nation fighting for power.

When their land was occupied by foreign troops, he taught them about a kingdom of God that can begin even now and will some day come completely as a new heaven and a new earth. He gave them resurrection power to become part of that kingdom and live that kingdom way now! They could celebrate not their own deeds but God's using them and teaching them.

Celebrating our contribution to Canadian or United States wheat production is the celebration of a great achievement. As such, it alienates others who have also contributed a lot. But if we celebrate that God used us, land stealers though we might be, to supply wheat to Russia, India, and China, we alienate our neighbors less. It is something our Lutheran, Methodist, and other non-Mennonite neighbors can also rejoice in, because God has used them in similar ways.

Celebrating what God has taught us since 1874 also helps us, like the Israelites, to present our heroes as humans. We don't have to deify our leaders as popular history has done.

Like the Bible writers, we can admit faults and national shame freely. We need not rub people's faces in past shame or pretend it isn't there. It is just that the truth is far more useful and encouraging than heroic legends in seeing how *God* works in spite of us. The truth is a hindrance, of course, if we are trying to say what *we* have accomplished.

Thirdly, we can't really appreciate a heritage unless we see it as a place where God led us to new revelations and taught us more about himself. If the heritage has to be seen as our doing and our glory, it downgrades the contributions of other groups. It becomes something to *protect* rather than *share.*

On the other hand, if it can be seen as something which God used to give us roots and purpose, to save us from starvation, later to teach us the plight of the Indians whom we displaced, then our heritage enriches us. We are also then able to appreciate the heritage of others and learn from their past how God worked with them.

There is a fourth reason why we need to look for what God is doing with us and through us rather than at our achievements. It is this: We have learned that sin which isn't accepted is projected onto others. If we can't admit our faults, we begin to call others lazy, aggressive, dirty, and inhuman. We need to accept our faults so we can love and appreciate others. It isn't hard to admit and accept faults when we see how generous God has been.

We who were part of the prerevolution caste system in Russia have to keep our eyes not on our heroes, but on God's miraculous dealings with us in spite of our sin. If we don't, we will project those sins we can't accept in us on this world's minority groups whose heritage we need.

The point of these comments in the centennial celebration year is that we don't have to limp through the year half-ashamed and half-celebrating. We can celebrate fully and completely, not about what *we've* done, but about what *God* taught our parents, how he led them, and what he's teaching us now in the midst of affluence.

We're celebrating his revelation, not our achievements. That's a celebration which need not deny the truth about any shameful events but which helps us see the shame as the places where we, like the Israelites, learned the most and discovered what his call now is.

Since we're celebrating his deeds, we needn't alienate our neighbors with our tower of Babel stories, mentioning some reasons for leaving Russia but not others. Instead, the stories of the past can be a place of reconciliation as we see what God reveals to us in them.

It can also be a time of rededication to our neighbor's welfare because we aren't building monuments to our own greatness, but we are celebrating how God has used imperfect people as he did in the Old Testament.

We give thanks that he has brought us in contact with rejected peoples who live under occupation and who may be able to keep us from a suicidal exploitation of our resources. People who must own everything as if it was not God's but theirs may find God's voice hard to hear.

LETTERS

Read "Time" on Armstrong

Dear Editor: Those readers who remember the article in *The Mennonite* concerning Herbert W. Armstrong (June 27, 1972, issue), may find an article in *Time* magazine (March 4, 1974, issue) of some interest. *Mrs. Gilbert H. Suter, Pandora, Ohio 45877* March 18

"Experiential" era

Dear Editor: Marshall McLuhan says that "the medium is the message," and he is at least partially right. The medium itself is *a* message which transforms and often obscures the other message of which it is supposedly a carrier. People raised with TV who are part of the McLuhanesque, tactile culture of today are unable to think ahead to see the consequences of their actions or to look back to see the causes of their actions or reactions. They are unable to think in terms of goals but want a role to play, to be a part of what is happening *now*, to *experience* life rather than face reality.

"Even teachers on TV seem to be endowed by the student audience with a charismatic mystic character that much exceeds the feelings developed in the classroom or lecture hall. In the course of many studies of audience reactions to TV teaching, there recurs this puzzling fact. The viewers feel that the teacher has a dimension almost of sacredness. This feeling does not have its basis in concepts or ideas but seems to creep in uninvited and unexplained. It baffles both the students and the analysts of their reactions. Surely, there could be no more telling touch to tip us off to the character of TV. This is not so much a visual as a tactual-auditory medium that involves all our senses in depth interplay. For people long accustomed to the merely visual experience of the typographic and photographic varieties, it would seem to be the synesthesia, or tactual depth of TV experience, that dislocates them from their usual attitudes of passivity and detachment" (From *Understanding media*, McLuhan).

I would suggest that this phenomenon is sufficient to explain the great awe which so many Christians have for Rex Humbard. In fact, it is no longer permissible to sit back and take a critical look at anything. Pop music is no longer something to listen to; it is an experience. Parents are thrilled by the way their children are learning to count and write by watching Sesame Street. Tests have shown, however, that children raised without TV have a greater curiosity, a greater ability to learn things for themselves. In other words, TV impairs a child's ability to think.

And the charismatic movement is succeeding where the ecumenical movement has failed: it is bringing together people of all faiths through its experiential theology. It is my contention that the present-day charismata (tongues, prophecies, healings, miracles, etc.) are essentially non-Christian. By this I do not mean that charismatic Christians are necessarily non-Christians. But I do feel that by placing undue stress upon the experience they are distracting attention from the message. Charismata during the apostolic age did not constitute the message of Christianity but were a medium for presenting and reinforcing this messa to the Jews. Paul criticized the Cori thians for allowing charismata to be a used and overused to the point where th were no longer evidential but experie tial.

I would ask Ralph A. Ewert (Lette March 5 issue) to read 1 Corinthia 14:27-28. To interpret this as allowi "a murmur of 'tongues'," would be sop istry. Is it really blasphemy to sugge that the Holy Spirit today cannot be r sponsible for the same things which l led the Apostle Paul to condemn 1,9 years ago?

Dave Rensberger (Letters, March issue) suggests that I criticize charisma ics because my experience has been di ferent from theirs. I believe that if tho sincere Christians who are caught up the charismatic movement were able step back from it long enough to ho estly examine its history and to take a honest look at where it is leading the they would be horrified. "As you g

MEDITATION

Reflections in a Jerusalem cemetery

She was a slight young woman of perhaps nineteen, sitting cross-legged on the ric brown earth. Her dark brown hair hung down over the fur collar of her olive gree military jacket. Her slacks of the same color made it unmistakable. She was a Israeli soldier.

In front of her was a little mound of earth almost indistinguishable until I re membered where I was. There were several other similar mounds on the hillsid terrace which appeared only recently to have been landscaped. On each of these wa a shield of David, a dogtag number, and the age of the person buried there: twent twenty-four, eighteen, twenty-one. . . .

Beyond the edge of the military cemetery and the valley I could see the city c Jerusalem warmed by the sun under a cloudless blue sky. Everything was quie Everything was peaceful.

I looked at her again. Who was he whose death three months before caused he now to gaze into the mound of earth before her? Perhaps he had been her love And perhaps he had had time to think of her as life leaked out of his body. Perhap he had been her father or her younger brother. Whichever, he had been dear to he

I looked at her one last time. She was there, staring at the soil, trying to learn t live in his absence. Her shrunken figure might just as well have been a young Ara woman in Egypt or Syria.

As I turned to leave I realized my eyes were wet. I hurt for her and hoped sh could move beyond the pain and emptiness and live again.

As I walked away from her motionless form there at the mound of earth by th terrace wall, I questioned in my hope and my despair, When will we stop doing thi to each other? *Leroy Friese* more involved in something you understand it less," McLuhan has said.

I was interested in the discussion between David Habegger and Malcolm Wenger (March 5 issue). David Habegger's comments on the categories used to describe church growth are certainly valid, but it would be unfortunate if we allowed ourselves to become embroiled in a discussion of terminology and bypassed the point which these categories tried to illustrate.

As is obvious from my name, I am not a part of the Mennonite ethnic group. I was a Christian for several years before I became a Mennonite. My wife is also of non-Mennonite ethnic origin. We are members of a General Conference church, but presently attend a Mennonite Brethren church (the only Mennonite church in Moose Jaw). We have attended and visited in quite a number of Mennonite churches (both GC and MB). Most of these seemed to regard us as curiosities or even aliens from a world outside of their culture. A few have welcomed us on the basis of a common faith and disregarded the "ethnic" differences. Invariably these have been the congregations involved in active evangelism among their non-Christian neighbors.

I hope that our experience has not been typical; however, it indicates that the Mennonite church today is in very large part a closed ethnic church. Most Mennonites are vaguely aware of their history for the last 100 years or so and also dimly aware of some doctrines which differentiate them from evangelical Protestants, but are fundamentally ignorant of the biblical foundation of these differences and of their Anabaptist origins. I would go so far as to suggest that a study of the *first* 100 years of Anabaptist-Mennonite history in comparison with the last 100 should awaken a feeling of failure on the part of many Mennonites today.

By this time you may be wondering why I decided to become a Mennonite. Well, I am convinced that the Mennonite approach to the Bible, which takes the Gospels as the focal point of the Scriptures and the essential message for the church, is the only valid approach. Having rejected legalism, dispensationalism, emotionalism, and Pentecostalism, but still holding to the divine inspiration of the Bible, there really was no other choice. And, thankfully, there are those congregations which have recovered the Anabaptist vision. Hopefully they will be able to communicate this vision far and wide, and the Mennonite church may once again become the most faithful, concerned, and dynamic segment of Christendom. *Bob Goodnough, 552 Athabasca St. East, Moose Jaw, Sask. S6H 0M1* March 12

Animal farm: 1974

The peace-loving cats
in a peace-loving land
heard their peace-loving leaders,
a peace-loving band
warn the peace-loving cats
in the peace-loving land
of another breed of cats
in lands far away
a strange breed of cats
always itching for a fight
a strange breed of cats
prone to strike day or night.

Those peace-loving leaders
in their peace-loving way
told the peace-loving cats
in the peace-loving land
give us your peace-loving money,
your peace-loving taxes
for our peace-loving pentagon
with peace-loving plans
for more peace-loving bombers,
more peace-loving planes
more peace-loving missiles,
more peace-loving mines
more peace-loving generals
with peace-loving minds
more peace-loving this
and more peace-loving that. . . .

Will those peace-loving cats
in the peace-loving land
live all their peace-loving lives
with all those peace-loving lies?

Peter J. Ediger, 5927 Miller, Arvada, Colo. 80004

Migration article useful

Dear Editor: Just a note to express our appreciation for your excellent magazine. The *Meetinghouse* series has been particularly interesting. In the most recent one (February 26 issue) I found Frank Epp's interpretation of Mennonite migration very useful. As one who has relatives in both Russia and Mexico, I have often questioned why my ancestors chose to remain in Russia during the 1874 emigration and thus were subjected to the hardship and separation of the revolution before they were able to come to Canada or why my wife's grandparents, having come to Canada after the first emigration, would choose to go to Mexico. *Marvin Baergen, 34 Greenwood Village, Sherwood Park, Alta.* March 11

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The "if" of Easter

David P. Neufeld

CALVARY WAS NOT optional; it was obligatory. Paul explained to the Thessalonians "that it was necessary for the Christ to suffer" (Acts 17:3). Why did he have to die? That is the question that we ask whenever someone near to us passes away. Often we cannot know the answer. In Christ's case it has been revealed why he must suffer.

Christian doctrine has it that Christ died and rose again on the third day. Not everyone believes in Easter. Bertrand Russell, an atheist, argued that Christian optimism "is built on the ground that fairy tales are pleasant." Even in Corinth there were people who might have agreed with Russell.

A rat on ship, peering out at the fireman, might think the purpose of the ocean liner is to consume coal. Tons of it go into the boiler. A sea gull might be tempted to think that the purpose of an ocean liner is to make smoke. The captain knows that coal and smoke are quite incidental. The real purpose of the ocean liner is to haul freight from port to port.

Some Corinthians thought Christ's resurrection was not important regardless of whether it actually happened. "Just so we follow his example," they said. Paul comes back, according to 1 Corinthians 15:12-20, to stress the real significance of the resurrection.

If there is no resurrection, then our preaching is in vain. A lie doesn't help anyone. Unless Jesus arose from the dead there is no use preaching about it. But look at the evidence! His friends, Mary and Mary Magdalene, Peter and John, and all his disciples, saw him. His enemies, the Roman guards, saw him. The scribes and the Pharisees were convinced of the resurrection. And it wasn't as if Christ appeared only once. For more than a month he appeared on various occasions. Finally "he appeared to more than 500 brethren at one time" (1 Cor. 15:6). He is alive and we had better proclaim it.

If there is no resurrection then our faith is futile.

Ever since Christ arose from the dead, the disciples have had a new kind of faith in him. The words spoken by Jesus took on new meaning. They understood his actions. When he sent them into all the world to preach and teach, they did not object. But if the risen Savior had not gone with them, they would not have lasted very long. They were undaunted because they knew Jesus to be alive.

To be sure, they were not understood or appreciated or even tolerated, but faith in Christ goes deeper than to be affected by the temporary setbacks.

Off the coast of Newfoundland one may see a strange sight. The winds are blowing from the south. The driftwood and other floating objects are silently moving north. But far out at sea one sees the mighty icebergs majestically moving southward. Winds carry all drifting things toward the north, but the icebergs, eight-ninths of their bulk under water, are gripped by strong ocean currents and carried southward. The fact of Christ's presence in the life of the believer is like that. Surface movements may come and go; Christ in us is a power which is greater.

But if Christ did not arise from the dead, then all this faith is of no value. Paul points out a new, third fact. If Christ did not arise from the dead we are to be pitied, for then we are the most miserable creatures on earth.

The greatest deceit of all is self-deceit. "There's no use fooling yourself," Paul says. "If Christ is not arisen, then you are still in your sins." Then you have no proof at all that Christ's death was not a failure. Then you also have no hope beyond the grave.

That's a pretty bleak picture, and Paul cannot contain himself any longer, so he makes one great assertion. "In fact Christ has been raised from the dead!" (15:20). What a difference that makes. The word *breathtaking* cannot do justice to the Grand Canyon. The word *glorious* cannot adequately describe Solomon's Temple, which took 183,600 men 7½ years to build. The word *strong* cannot call up the Rock of Gibralter. The word *symmetrical* cannot describe the architectural feat of the Taj Mahal. Much less can the word *wonderful* do justice to the resurrection.

"He is risen; behold the place where they laid him." That pronouncement is more important to you and me than any other we have ever heard.

Some banks hold sums of money which people have deposited and then forgotten. Some of the amounts have doubled and tripled because of accumulated interest. All a man has to do to get it is to prove that he is the owner. The living Jesus promised us salvation, hope, and eternal life. You need that? Claim it.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:16 APRIL 16, 1974

Education in the Old Testament

A conversation between generations

Waldemar Janzen

Education as we think of it was unknown in Old Testament Israel, even though there may have been a school for scribes in Jerusalem during the time of the monarchy. No school system existed, and most people were, by our standards, illiterate. Learning did take place, however, and at times, perhaps, in ways less lost in technicalities and closer to the core of education than we have it now.

What else is education than "a conversation between generations"? I heard this definition years ago from Professor John Toews, then at Conrad Grebel College, and I do believe that it describes the heart and soul of that vast realm of endeavors. Measured by it, the Old Testament offers us certain basic models of this conversation, models that are effective today also, but can be seen more clearly in their forthright simplicity there.

The first is the model of parent and child. "When your son asks you . . . 'What is the meaning . . . ?' then you shall say to your son, 'We were Pharaoh's slaves in Egypt; and the Lord brought us out. . . .' " That is the paradigm of education in the form of conversation between parent and child, applied here, in Deuteronomy 6:20-25, to the central topic of Israel's faith. Do our sons and daughters, whether they be our physical children or the young people in our context, turn to us with their questions, no matter whether trustingly or by way of a challenge? If so, Christian education takes place.

The second educational model is that of master and disciple. Elijah had his Elisha, Jeremiah his Baruch. The Old Testament writings were transmitted by the small but faithful groups of those who cherished the words of their masters, words which the people as such often rejected. When Jesus taught his disciples, he stood in the tradition of the Old Testament. This is more exclusive education. While everyone has parents, not everyone is accepted as a younger colleague by a man of some—if only local—renown.

Today young people will also attach themselves to adults other than their parents, adults who hold some promise of wider horizons and who take a personal interest in those willing to leave other things behind for the sake of greater insight.

This model will often have coincided with a third one, namely that of wise man and "fool," as the Bible says drastically, meaning what we might call a "greenhorn." The wise man dispenses the accumulated knowledge of many generations. "My son," he addresses the greenhorn, with some condescension at times, to show him the way of wisdom.

He "talks down to" the younger generation, but he has reason to do so. He knows. He is the expert. His field ranges from the most practical household needs to the wider questions of right and wrong, true and false. Observation of life and distillation of the gathered data into a rule, often a proverb in its literary form, was the basis of his authority. He was the scientist of his day, only that he considered the *oft*-repeated worthy of note even if it could not be demonstrated to be *predictably* repeatable, which would make it a scientific "law." The expert as educator is familiar enough to us.

Finally, there is the model of the priest and the member of the congregation of Israel. While the priesthood became preoccupied with the sacrificial cultus in later times, the first and basic task of the priest in earlier Israel was that of teaching Torah, i.e., of being the custodian and dispenser of that religious knowledge, theoretical and practical, which the Israelite needed to live as a member of the covenant community. Whoever can reach into the religious resource of the church and draw help and guidance for those who need them fulfills this role.

These are the chief models of "conversation between generations," i.e., of education, in the Old Testament. Christians are hardly under any religious obligation to accept them as models for today; they are more a part of Israel's culture than of the Old Testament's religious message. And yet they are helpful, I find, in providing us with paradigms to test our own teaching.

Just as the most accomplished literary artist may not disregard the ground rules of spelling and sentence structure, or as the advanced mathematician cannot dispense with the four basic mathematical operations, we who would teach need to remind ourselves of the heart and soul of teaching and of the simple and clear

Parents conversing with children is one of four basic models of education found in the Old Testament.

forms that alone provide the foundation for even the most sophisticated educational system or theory.

I must hasten to make two further points, lest the situation be misunderstood completely. To those who may think that I have been outlining an archaic, patriarchal approach which exerts the authority of the establishment to press youth into conformity, let me say this: The Old Testament, like most of human history, was patriarchal, in the sense that the older generation provided leadership and felt responsible for the care of the young and was assumed, collectively, to be in the right.

However, there was general recognition of the fact that an individual old man might be foolish, and that, on the other hand, God could endow a youth like Joseph or David with wisdom and authority that put the older brothers or King Saul to shame. The twelve-year-old Jesus in the temple, who astonishes the wise old men, epitomizes this tradition. A teacher looks with respect, and at times with awe and reverence, at the mystery of the young faces before him, who are open to the future and who may move far beyond his own horizon.

Secondly, however, all real knowledge is authoritative and patriarchal. Proven knowledge is not negotiable, either then or now. The expert always "speaks down at" him who does not know, no matter how gently and humbly he may bear himself. And he "speaks down" from the platform of the older generation to that of the younger, even if he himself is a young person, for he dispenses the knowledge accumulated by those who went before. That is why students will consider even very young teachers to belong to their parents' generation.

"This is the first time I am discussing this problem with an older person," a student told me once when I was a very young college teacher. Upon checking the records I found that he was two years younger than I.

Erik Erikson has gone so far as to make this urge to care for the young by handing on one's values the mark of proper identity development of the middle-aged adult; he calls it "generativity" (*Identity*, pp. 138-9). For the adult generations to talk with the young people who move toward adulthood, to hand on knowledge and values in the hope that these will be received, cherished, and developed, is not authoritarian in a negative sense. It is healthy and responsibly human. Where it does not happen, the situation is perverted or sick.

As to method, much about education in the Old Testament is accidental and time-bound. A few aspects, however, are inherent to biblical faith and should not be lost in Christian education.

Th first of these is the centrality of storytelling in handing on the faith. Deuteronomy 6:20-25, quoted above, is a classical passage. Religious questions are answered by telling the story of God's great acts. The medium of the story is a part of the message; it cannot be replaced by any other medium. The Bible is a series of stories that flow together into a comprehensive story of God with man. No audiovisuals, no charts, no deduction of abstract doctrinal statements can and should replace that method.

We need to hold on, further, to the wise man's maxim that the fear of the Lord is the beginning of all wisdom (Prov. 1:7). Knowledge loosened out of context of a God-centered view of the universe becomes fragmented data at best, and idolatry at worst. The Christian who becomes an expert in any field will be the more conscious of his need to resist the tendency to autonomy inherent in every discipline.

The third and last point to remember is the value of observing and valuing the *oft*-repeated, i.e., the cultivation of wisdom, in the face of the dominance of science. This is not meant to detract from the significance of the *predictably* verifiable "laws," but to incorporate a vast area of significant knowledge into our education, even if it cannot be established as scientific.

"The hope of the righteous ends in gladness, but the expectation of the wicked comes to nought" (Prov. 10:28). Alas, it does not *always* turn out thus, and the wise men knew it, too. But the proverb asserts that righteousness does *often* find its reward, and unless we accept that observation into our education, we consign the world to amoral chance. Science can supplement, but not replace wisdom.

Let the angel out

Katie Funk Wiebe

I BELIEVE THAT a new truth regarding the church is surfacing. Whether it is correct to speak of it as a new truth could be argued, for like Luther's affirmation of justification by faith, the Bible has always taught this one.

A new excitement is rippling through some Christian communities as they realize anew the doctrine of gifts. God has given each person a gift. The task of the church is to evoke and affirm these gifts in its members, for they are crucial to the corporate life of the believers. No individual Christian can reach his full potential unless he finds his gifts and uses them in behalf of the community of believers.

During the last decade when the church was unconsciously being institutionalized, and when programs, budgets, methods, and buildings were top-priority goals, the development of the spiritual gifts of the members was frequently bypassed.

How many arms have been twisted during this time to ensure that each Sunday school class had both a teacher and a helper and several other functionaries? Without these it would not survive. How many individuals have been pushed into the choir loft to have at least a certain number of warm bodies sitting there? How many youngsters have sung in children's choirs because it was the thing to do?

People were pressed into the service of the institution, whether they felt a call from God or not. Often they served the needs of the program rather than having their needs served. And many found that when the reputation of an institution is at stake, there is no room for affirmation of the weak, the hesitant, the unsure.

The newer emphasis, arising like a phoenix out of the ashes of the institution, recognizes that every child of God must find his gift, affirm it to himself and to others, and then use it.

Where does the evoking of gifts begin? Probably within small groups which meet regularly, having as one of their goals to help each member find his gift through prayer, discussion, and Bible study. After they have helped him find it, they affirm him in it by giving advice, support, and encouragement in the exercise of his gifts. He is not left to struggle along alone in the working out of his gifts.

Elizabeth O'Connor, who has written extensively about gifts and creativity, writes she would never have been able to finish her many books without an affirming community behind her. How many silent people in the church today might have become writers, speakers, visitors, or leaders in various fields if they had had someone to listen to them and to affirm their weak concept of their gift?

Consider what the affirming of individual gifts might mean for the church: a commissioning service for a plumber who sees his work as a call to servanthood. Regular reports from teachers, housewives, businessmen, and farmers who use their gifts in their work. Support for an older woman who wants to become a nurse's aide but lacks the finances. Support for training for the young man who sees his witness as a mechanic.

The affirmation of another's gifts can come only from those who are themselves secure in their calling, who do not feel threatened by another person's exercising the same gift. Only free people can free others to work for God. This holds true particularly for men who find women moving into traditionally male-dominated territory. Only the secure man can move over and say, "There is room for both of us in this work."

The person who has been freed to say, "I believe God has called me to work in Bible studies or art, intercessory prayer, homemaking, hospitality, listening, or some of the leadership skills" achieves an identity when he externalizes his inner convictions. He can take all kinds of risks for Christ's sake because Christ gave him the gift. He is not bound by what others think or even how they respond. It becomes unimportant whether he has ten talents or only one. Jealousy has no room to grow. What counts is using what he has for Christ.

I hope that the "revolution of those who are in on the secret of gifts" will grow. To deny our gifts, as Elizabeth O'Connor writes, is to blaspheme against the Holy Spirit whose action is to call forth gifts.

She writes that the reason some people have resisted the gospel is that we have gone out "to make people good, to help them do their duty, to impose new burdens upon them, rather than calling forth the gift which is the essence of the person himself."

In *Eighth day of creation,* she tells the story of Michelangelo, the famous sculptor, pushing a huge piece of rock down a street. A curious neighbor called to him to ask why he labored so over an old piece of stone. Michelangelo is reported to have answered, "Because there is an angel in that rock that wants to come out." When a person discovers his gift, the angel within is released, and he begins having the time of his life doing what he thinks he should be doing. As Ms. O'Connor writes, that person isn't just saying the good news. He is good news.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Carter

McClure

Schroeder

Sheats

Conference program set

Centennial celebrations, small-group Bible study, elections, debate on resolutions, and reports from conference boards and commissions will be part of the triennial sessions of the General Conference Mennonite Church August 1-7 in St. Catharines, Ontario.

Delegates from about three hundred member congregations in the United States and Canada plus representatives from Paraguay, Brazil, and Uruguay will converge at Brock University to conduct conference business and have fellowship with each other. Youth will share some sessions with adults and participate in others planned especially for youth.

The General Conference sessions will open at 7:00 P.M., Thursday, August 1, with a musical drama, *Chasing the wind*, written by Lauren Friesen and Lyle Preheim. It is based on Ecclesiastes and 1 Corinthians 13. The opening session will also feature reception of new congregations into the conference.

Registration begins at 1:30 P.M., Thursday.

The conference will close with a communion and commissioning service from 3:15 to 5:00 P.M., Wednesday, August 7.

Each morning will begin with small-group Bible study, led by David Schroeder, professor of New Testament and philosophy at Canadian Mennonite Bible College, Winnipeg, Manitoba.

The rest of the day will be spent in reports from the commissions and boards, business sessions, and insight groups (smaller discussion sessions on such topics as the role of women in the church, the charismatic movement, Christian education, and mission).

Principal speakers for the conference will be Phyllis Carter, an ordained minister in the Church of the Brethren, and Robert McClure, a veteran missionary and former moderator of the United Church of Canada.

Ms. Carter, a pastor in Wabash, Indiana, will speak on evangelism at 7:00 P.M., Friday. Mr. McClure, now serving as a physician in Borneo, will speak on overseas mission at 7:00 Saturday evening.

Both speakers will join Ladon Sheats of Koinonia Partners, Americus, Georgia, resource person for the youth convention, and General Board member Larry Voth of Newton, Kansas, for a panel discussion Monday evening on the conference theme, "Jesus: Free to follow, bound to choose."

Special Sunday activities will be a centennial worship service in the morning, planned by the faculty of Conrad Grebel College, Waterloo, Ontario, and a historical opera about the coming of Russian Mennonites to Canada in 1874. The opera, to be first performed in Manitoba in July, is being composed by Esther Wiebe of Canadian Mennonite Bible College.

Youth will participate with adults in the evening general sessions, small-group Bible studies, and insight groups.

Other activities will be planned for youth during late morning and early afternoon — a presentation by Ladon Sheats on "Discipleship beyond high school," a section on human sexuality, a youth celebration on the final morning of the conference, and creative expression of the discipleship theme through drama, music, sculpture, and photography. A coffeehouse and film theater are planned from 9:00 to 11:00 each evening.

Seventh- and eighth-graders may attend a camp for the week, and daytime sessions are planned for younger children, grades one through six.

free to follow, bound to choose

JESUS

Countdown to St. Catharines

Schedule of activities

Thursday, August 1

1:30 P.M.	Registration
7:00 P.M.	Multimedia presentation, *Chasing the wind* Opening business

Friday, August 2

9:00 A.M.	Small group Bible study, led by David Schroeder
10:15 A.M.	General Board and Division of Administration reports
7:30 P.M.	Business session
3:15 P.M.	Insight groups
7:00 P.M.	Joint general session; Phyllis Carter, speaker
8:00 P.M.	Discussion groups

Saturday, August 3

9:00 A.M.	Small group Bible study
10:15 A.M.	Commission on Overseas Mission report
1:30 P.M.	Business session
3:15 P.M.	Insight groups
7:00 P.M.	Joint general session; Robert McClure, speaker
8:00 P.M.	Discussion groups

Sunday, August 4

9:00 A.M.	Small group Bible study
10:15 A.M.	Centennial worship service
1:30 P.M. and 7:00 P.M.	Canadian Mennonite historical opera

Monday, August 5

9:00 A.M.	Small group Bible study
10:15 A.M.	Commission on Education report
1:30 P.M.	Women's Missionary Association meeting
3:15 P.M.	Insight groups
7:00 P.M.	Panel discussion: Phyllis Carter, Robert McClure, Ladon Sheats, Larry Voth
8:00 P.M.	Discussion groups

Tuesday, August 6

9:00 A.M.	Small group Bible study
10:15 A.M.	Mennonite Biblical Seminary report
1:30 P.M.	Business session
3:15 P.M.	Insight groups
7:00 P.M.	Business session
8:00 P.M.	Discussion groups

Wednesday, August 7

9:00 A.M.	Small group Bible study
10:15 A.M.	Commission on Home Ministries report
1:30 P.M.	Business session
3:15 P.M.	Communion and commissioning service
5:00 P.M.	Adjournment

Amnesty: Who needs it?

Lowell Monke

Almost a year ago the Indochina ceasefire was signed, officially ending ten years of direct military activity by the U.S. in Vietnam. It was expected that among postwar issues amnesty for war resisters would be the most controversial, emotional issue to be debated. As it has turned out, there has been less concern among the general public for amnesty since the cease-fire than at any time since the war first took its unpopular turn.

Aside from our preoccupation with political scandals (or perhaps in unconscious conspiracy with them), there seems to be a general reluctance by the American people to face the gruesome skeletons left by the war. It was a war most of us would like to put behind us, and painful reminders such as amnesty are not eagerly tackled.

Surely many other factors have contributed to the lack of drive toward amnesty. I believe there is at least one other major ingredient, and since it stems from a widespread misconception it especially needs exposure.

When prodded into considering amnesty most Americans look north, to Canada, where supposedly 70,000-100,000 draft dodgers and deserters took up exile during the war. (A few of us also glance toward the federal prisons, but the number of noncooperators still incarcerated —300 - 400 of them—is so small compared to those who escaped to Canada, it is difficult to focus amnesty concern around them.)

In early 1972 a massive splash soaked our consciences. The impression that exposure seems to have left is that Canadian exiles, for the most part, have adjusted well to their asylum. Indeed, they have been widely portrayed as expatriates, with little desire to return to the U. S. except perhaps to visit. If this picture were accurate, then amnesty for these men would hardly be an urgent humanitarian concern and might best be handled after current crises subside.

The misconception here is not in misjudging the attitude of the exiles. Except for a dwindling minority, Canadian exiles do appear to be comfortably settled. And though it would be foolish to claim none of them want to return to the U.S., there are very few languishing at our borders. The error we have made, with considerable cooperation from the press, is to take the exiles as representatives of the entire amnesty community. The fact is, Canadian, Swedish, French, and English exiles make up only a small fraction of the people who could be affected by amnesty.

It may be disappointing to some antiwar veterans to discover that there are not 70,000 draft dodgers and deserters in Canada. Latest figures compiled by *AMEX*, the magazine published by exiles in Toronto, fixes the estimate at 15,000! That is quite a drop, and *AMEX*'s explanation is enlightening. They maintain that at least 70,000 men came north during the war at some time and received counsel from the many refugee agencies spread across the country. But they have also witnessed a steady flow of exiles back to the U.S. in recent years. The extent of this reverse exodus was only recently revealed when new Canadian immigration policies made a more accurate census possible.

What has happened to these ex-exiles? Some turned themselves over to the Justice Department or military authorities. Others had never actually broken the law and were free to return. But most vanished underground. They joined the silent majority of draft dodgers and deserters who live as fugitives in this country.

Of course, there are no accurate figures available concerning the number of war resisters hiding in the U.S. Through estimates have gone as high as 150,000, the number is not nearly as important as the conditions under which these men live. Many resisters suffer the same problems as other wanted men. They must take the worst jobs, if they can find work at all. They must totally separate themselves from family and friends. They live in constant awareness that their "freedom" could be taken from them at any moment. Often, to survive under these unstable conditions, they compound their legal difficulties by turning to drugs and other crimes.

For deserters the strain is usually so severe that they eventually return to military control. Department of Defense statistics state that, of the 451,476 desertions between 1966 and 1973, almost 419,000 (93 percent) have returned to military control. Many deserters find army life just as intolerable the second time around as the first and repeat their flights. They bounce back and forth between hostile environments until they are either court-martialed or given an administrative discharge.

This leads to the second, largest group of men who need amnesty relief. Pentagon statistics show nearly 560,000 Vietnam-era veterans have received less-than-honorable discharges. Many of these LTHDs were related—some directly, most indirectly—to our bankrupt war policy. John Geiger, former national commander of the American Legion, in arguing against amnesty before the Senate judiciary committee, observed that:

"Our servicemen [are] caught in a web of confusion and held in disdain by those who hate the war and would do anything to drive us out of it in dishonor, including destroying our armed forces on the field of battle and their spirit. Our men are fighting dangerous drugs; they are fighting hatred and misunderstanding at home. They are coping with racial problems and the problems involved in a transitional period in mili-

Slim plurality favors amnesty

A slim plurality of Americans—45 to 43 percent — surveyed by the Harris Poll favors amnesty for men who left the country to avoid the military during the Vietnam War—if the men are required to serve two years in some form of national service.

Last year a similar poll opposed any form of amnesty by 49 to 43 percent.

However, when compulsory national service is not required, the Harris organization found Americans opposed amnesty by 56 to 30 percent, as compared to 67 to 23 last year.

tary life and discipline."

A formidable challenge for any eighteen-year-old to be sure, and no one who lived in the U.S. during the war should be surprised that half a million men did not come through that challenge unscathed. Ironically, these men have not only been scarred by drug abuse, emotional problems, and discrimination. For those very troubles that Mr. Geiger sees plaguing the military as a whole, thousands of individuals have been punished by the military through bad discharges, often ambiguously labeled as "psychologically unfit" or "for the good of the service."

These sentences extend far beyond a man's term of service. He probably will have a difficult time obtaining suitable employment. He will be denied some or all veterans' benefits. If he encountered a drug disability, he almost surely will not receive adequate in-service rehabilitation.

Resisters living underground and veterans with less-than-honorable discharges are serving "life sentences" for a crime they had no hand in perpetrating. They are victims of the Vietnam debacle just as surely as are the veterans who were physically disabled on the battlefield.

Of course, it would be naive to claim that all of the 700,000 plus men caught in these two categories acted out of conscious conscientious objection to the war. But then these men are not the articulate, intellectually and/or religiously trained young students for whom conscientious objection is geared. Testimony to this comes from a study undertaken by the University of Wisconsin to determine the comprehension level of the Form 150 (application for conscientious objector) used during most of the war.

Two testing methods were employed. In the one system the comprehension level of the Form 150 tested out at high - school - graduate level. Using the other, tougher system it tested out at college - level comprehension. Simply put, anyone filing for CO status needed to be at least a high-school-graduate-level student just to understand the questions—to say nothing of answering them.

Pamphlets, packets, leaflets, study guides

See Organizations on page 256 for addresses.

A Christian declaration on amnesty, Mennonite Central Committee, 21 South 12th St., Akron, Pa. 17501 (6 pages, free)

American report amnesty supplement, Clergy and Laity Concerned (12 pages, 20 cents)

AMEX-Canada, magazine published by American exiles in Canada. One-year subscription is $5.00. Packet of six back issues for $3.00

Amnesty: A peace church concern, study guide from the Mennonite Central Committee (11 pages, free)

Amnesty education packet, NISBCO ($1.00)

Amnesty group discussion guide, NISBCO (4 pages, 3½ cents in bulk orders)

Amnesty in perspective, a study document, American Lutheran Church Commission on Church and Society, 422 South Fifth St., Minneapolis, Minn. 55415 (6 pages, 6 cents)

Amnesty news, Americans for Amnesty (8 pages, 20 cents)

Amnesty packet, Central Committee for Conscientious Objectors ($1.00)

Amnesty packet, Indochina Program/American Friends Service Committee ($1.50)

Amnesty packet, Fellowship of Reconciliation ($1.00)

Amnesty packet, War Resisters League ($1.00)

Amnesty packet, Women Strike for Peace Antidraft and Amnesty Clearinghouse

Amnesty questions and answers, Henry Schwarzschild, American Civil Liberties Union Project on Amnesty (7 pages, free)

Amnesty report, newsletter of Families of Resisters for Amnesty and the Safe Return Amnesty Committee (available for a contribution)

Amnesty study guide and leader's manual, United Methodist Church Board of Church and Society, 100 Maryland Ave., NE, Washington, D.C. 20002 (30 pages, 50 cents)

Amnesty, the record and the need, John M. Swomley, Jr., Clergy and Laity Concerned (10 pages, 20 cents)

Amnesty: Why? For whom?, David McReynolds, War Resisters League (10 pages, 20 cents)

Biblical materials and the case for amnesty, Charles P. Lutz, Lutheran Council in the USA, 315 Park Ave. South, New York, N.Y. 10010 (2 pages, 1 cent in bulk)

Facts on other than honorable discharges, American Veterans Committee, 1333 Connecticut Ave., NW, Washington, D.C. 20036 (12 pages, 35 cents)

Issues in the debate on amnesty, George A. Chauncey, General Executive Board of Presbyterian Church U.S., 341 Ponce de Leon Ave., NE, Atlanta, Ga. 30308 (12 pages)

One nation indivisible: The legal and historical case for amnesty, Harrop Freeman, Fellowship of Reconciliation (11 pages, 10 cents)

Position paper on amnesty, Vietnam Veterans Against the War/Winter Soldier Organization (12 pages)

Questions and answers on amnesty, NISBCO (4 pages, 2 cents in bulk orders)

Religious statements on amnesty, compiled by NISBCO (30 pages, 35 cents)

Repatriation project, Central Committee for Conscientious Objectors (16 pages, free)

The truth about deserters, reprint from *The nation,* CCCO (10 pages, 15 cents)

Utilization guide, amnesty or exile, discussion guide for use with the film "Amnesty or exile." Broadcasting and Film Commission, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027 (2 pages)

Who would get amnesty? A fact sheet, with graphs, NISBCO (4 pages, 2½ cents in bulk)

Significantly, in the Department of Defense's *Typical absentee/deserter profile* the offender is characterized as a high school graduate only in the Air Force. In the other three branches he is typically a high school dropout, the product of a broken home, and an enlistee. Most of these men are lower class, and a disproportionately high percentage are black or third world. (In 1972 black and third world minorities accounted for 32.6 percent of all dishonorable discharges.)

These persons learned from hard experience what their higher class peers learned from books and careful reflection. They felt the moral outrage in their guts but were frustrated by their inability to verbalize it. This fact was illustrated all too well for me during my last year of counseling by a number of deserters I encountered.

One of these men, whom I will call Tom, had never finished his sophomore year of high school. Time after time in our talks, tears were substituted for words when he attempted to express his abhorrence to military life. Having been threatened with disownment by his family (and dismemberment by his older brother) if he refused induction, going AWOL was, for him, far more than just escaping from an unpleasant environment. Like all the deserters I met, Tom left the army only as a last resort, knowing he would have to pay a high price. He lasted underground only a month before giving himself up. He was broke and his wife was pregnant. It took two almost unbearable months of red tape and testing to convince army psychiatrists he was incapable of coping with the army's violent world. Then, at the last moment, his discharge was rejected by a higher official. Where Tom is now I have no idea. He took off again, this time with his wife and baby.

Not all desertion cases are as melodramatic as Tom's, of course, though it is hard to understate the tragic conditions of many of them. Yet some men have no particular objection to this or any war. The motive causing their military absence or LTHD centers primarily around personal problems or run-ins with military authorities.

For Christian communities the dilemma of how to sort these "rascals" out from the conscientious resisters always seems to be a difficult but essential concern. But why? Why should we, who worship a Lord who taught the folly of men judging other men's hearts, insist on trying to determine who deserves amnesty and who doesn't? Is our concern Christian or primarily political? Is merit our call to action? Or is it suffering? Yet look how we rush to the side of the morally strong, spiritually healthy religious noncooperators while continuing to pass by on the other side of the road when we see our neighbors' severely wounded sons, merely because we sense they did not meet the challenge of the highwaymen like true Christians.

But it's not just a matter of witnessing to the needy. It goes far beyond compassion and charity. For not only have we been the priest and the Levite, we were also the highwaymen! We are responsible for enslaving and enticing so many thousands of boys into the worst living environment this nation knows. We, through our government by the people (over twenty-one), stuck our nation's sons into a death machine without giving them a purpose. We lied to them, and when they caught us in our lies, we made them fight on for the honor of liars. We promised them job training but only taught them how to kill. We delivered heroin to them in CIA-piloted planes and then handed them bad discharges and arrested them on the streets of our ghettos.

Thousands of young men fought those injustices. But it did not take long to discover that the older generation had stacked the "moral" deck against the young objector. We made it his responsibility to prove that he could *not* kill. And we made him work through a complicated, harassment-filled maze, presided over by prejudiced judges, to make sure he understood how queer, how un-American his beliefs were. For in the United States all normal eighteen-year-old men (especially uneducated eighteen-year-old men) were presumed killers. That is what the draft really means. That is what the almost unobtainable separation from the military as a CO really means.

What 150,000 fugitives, 15,000 exiles,

Amnesty organizations

Americans for Amnesty
235 East 49th St.
New York, N.Y. 10017

AMEX-Canada
Box 189, Station P
Toronto, Ont., Canada M5S 2S7

Clergy and Laity Concerned
235 East 49th St.
New York, N.Y. 10017

Families of Resisters for Amnesty
69 First Ave.
New York, N.Y. 10003

Fellowship of Reconciliation
Box 271
Nyack, N.Y. 10960

Indochina Program/American Friends
Service Committee
160 North 15th St.
Philadelphia, Pa. 19102

National Committee for Amnesty Now
200 Legal Center Building
Eugene, Ore. 97401

National Interreligious Service Board
for Conscientious Objectors
550 Washington Building
15th and New York Ave., NW
Washington, D.C. 20005

Project on Amnesty / American Civil
Liberties Union
22 East 40th St.
New York, N.Y. 10016

Repatriation Project / Central Committee
for Conscientious Objectors
2016 Walnut St.
Philadelphia, Pa. 19103

Safe Return Amnesty Committee
156 Fifth Ave., Suite 1003
New York, N.Y. 10010

Southern Conference Educational Fund
3210 West Broadway
Louisville, Ky. 40211

Special Ministries / Vietnam Generation
National Council of Churches
475 Riverside Drive
New York, N.Y. 10027

Vietnam Veterans Against the War /
Winter Soldier Organization
827 West Newport
Chicago, Ill. 60657

War Resisters League
339 Lafayette St.
New York, N.Y. 10012

Women Strike for Peace / Antidraft and
Amnesty Clearinghouse
1363 Pine Court
East Meadow, N.Y. 11554

Central District Edition of THE MENNONITE

April 16, 1974 CENTRAL DISTRICT REPORTER

Members respond to conference goals

Goal 7: Goal setting which would clarify and objectify what churches ought to be doing.

Charting a journey works at any level

I plan a journey by knowing where I want to go, for what purpose, and by what method. Setting goals for a church is like planning a journey. It is an effective way to plan for any group, no matter what the age level. The following ideas were proposed by E. Pullias and J. D. Young in their book *A teacher is many things* and are presented in terms of four large tasks.

(1) What are the people ready for in terms of their background and abilities? What do they need to learn? Look at it from the wide perspective of birth to death. Be informed! Meaninglessness and aimless wandering on a journey can be very defeating.

(2) The people need to be engaged in the journey psychologically. They are to have the experiences in fullness. Inner motivation is important on the part of the people involved.

(3) The plans or goals will be related to man's deeper thought and also to his practical life. The goals will have relevance, life, and imagination.

(4) Any journey requires evaluation. How are we getting along? Are we achieving our objectives? To what extent are we succeeding? Why are we or why are we not succeeding in reaching our goals? Are the participators evaluating their own progress? Are they becoming self-directing?

The leader who plans a journey is like a guide who knows his travelers well. He knows their talents, their weaknesses, and their strengths. The guide knows the territory, and still he is capable of learning. *Helen H. Fretz, education and publication committee*

We need to clarify and objectify goal setting

What is the mission of the church?

The answer to this question is the goal toward which every congregation ought to be moving. A goal determines direction and the means of measuring progress or performance. Without a goal there can be no achievement. Without a destination there can be no arrival. The mission of the church is to share the message.

What is the message?

The good news that God loves and cares. He cared enough to visit this planet in Jesus Christ. That was like coming himself.

What is the method?

Caring love. We care as God cares. We love as Jesus loved. That is our method. If we are clear as a congregation what the mission, message, and method are, we have clarified our goal. There is nothing more urgent!

Why should we objectify our goal?

A goal must be out there where all can see and study it. It cannot be merely a private feeling or thought. The church is people committed to Jesus Christ and united to live out God's kind of love in relation to each other and before other Christians. The goal is an objective fact by which persons may measure their faithfulness to Christ. *Jacob Friesen, conference minister*

Goal setting inspires members to get involved

A prerequisite to becoming a vital congregation is an awareness of the factors that generate vitality. This may demand self-scrutiny to discover its weaknesses.

Instead of routine worship and dutiful attendance patterns, the examination of its activities may uncover unsuspected and exciting opportunities for performance. It may shatter the status quo and release power to propel it to new heights.

This search may expose new goals of outreach, service, Bible study, and solidarity. By discovering and identifying its needs and recommending solutions, the church becomes conscious of its unfulfilled potentialities.

By projecting and implementing these goals and praying for their acceptance, members become more involved. By clearly defining them and reviewing progress, interest is sustained. Members are awakened to the futility of their former aimlessness.

If a church is to grow, to evangelize, to inspire, to serve, and to communicate, it must recognize its objectives and be persistent in applying its faith.

New goals should be consistent with their capacity to perform, challenging enough to arouse ardor, flexible enough to anticipate growth, and diversified enough to attract a wide range of interests.

Programs like Evangelism - in - Depth have demonstrated this convincingly in our congregation. *Merl E. Lehman, secretary, historical committee*

Goal setting motivates study of church's task

What does goal setting mean for a congregation? The Meadows Church is finding out. The past two months leaders of our church have gathered information about the community Meadows serves, about the membership and financial performance of the church the past twenty years, and about the feelings and attitudes of the congregation concerning Jesus Christ, the Bible, and the church through

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NO REPORTER IN MAY

a congregational survey. Then these leaders met together for a twenty-four hour retreat to analyze all material, sharing with each other feelings about the church and issues concerning the church and community, feelings about each other, and what some of our frustrations and concerns are. This retreat meant struggling together to discern what the foremost problems of our church are and what can be done about them. And finally it meant coming up with two one-year goals to present to the congregation. Now we will discover what goal setting for this congregation really means and how much Jesus Christ and the church mean to us as we work together to attain these goals. *Ruth Miller, secretary, Meadows Mennonite Church*

Goals give us something to "shoot at"

As a boy I remember hearing our neighbor tell how he hunted. As he was walking through the field, two pheasants which were a distance apart, flew up at the same time. Not knowing which one to shoot at, he shot between them and hit nothing.

So often we see the need for good action and improvement in our churches. But at which opportunity should we "shoot"? What area of church life needs our attention first? Unless we carefully and prayerfully think through needs and opportunities we may not really know what is most urgent.

Some form of goal setting is necessary for every congregation. Evangelism-In-Depth offers a planned way to help a congregation set and meet its goals. It provides helps in collecting data of community needs, church performance, and a survey questionnaire which each person in the congregation answers on a Sunday morning. A core group meets to analyze the information and sets goals for the coming year. A group of people (called a task force) gives leadership to help the congregation reach one goal. It works! *Elmer A. Wall, pastor, Carlock and North Danvers*

A. J. Metzler is interim pastor at Neil Ave. Church

A. J. Metzler is serving as interim pastor of the Neil Ave. Mennonite Church in Columbus, Ohio. A leader in the Mennonite Church, he is probably best known for his longtime connection with the Mennonite Publishing House, Scottdale, Pennsylvania.

Offender ministry is urgently needed

There are few areas where opinions are more divergent than on the problem of law enforcement. On the one hand are the hard liners who are urging tougher penalties, mandatory life sentences, and renewal of the death penalty. They contend that such tough treatment will be a deterrent to crime. This in spite of the fact that there is little evidence that tough penalties deter crime and much evidence that prisons are schools for crime rather than for reform. On the other hand there are many who, seeing the ineffectiveness of prisons, are even seriously suggesting that prisons as we have known them should be eliminated.

More humane treatment within prisons has been attacked as too soft, as coddling instead of punishing those who have broken the law. Liberal parole policies have also come under attack, partly because it is the unsuccessful rather than the successful ones that have received the publicity.

It is difficult for a parolee or one who has completed his sentence to be accepted into society and to get a job unless there is someone to help the person.

Prisoners are of many types. A few are so abnormal that it would not be safe to have them return to free society. Some are hardened individuals, either embittered by prison experience or by conditions before they were sentenced. Many are lonely and would welcome the interest of concerned individuals. They need to know that they are loved, that God loves them, and that there are Christians interested in them. They need to find faith in Jesus Christ, who can have power over their lives. That is the type of work in which Abe Peters has been engaged in the Michigan City, Indiana, prison.

David Whitermore, working under the auspices of the Commission on Home Ministries and the Central District missions committee, has been visiting various places in the district to help determine where mission work and church planting might be productive. He visited the prison with Abe Peters and Jacob Friesen. He writes, "I was impressed with the way these men have committed themselves to Christ. There is no question in my mind about this. I did not get the impression that they got religion because they wanted out. Almost all of them are in for life. Most of them have served life sentences and have been up for parole and have been turned down. . . . The one place where a group of Christians were vitally concerned about being a church, being part of the church, was at the Indiana State Prison. I believe that this is a worthwhile ministry and needs to be encouraged. . . . I believe that this could very easily be one of the directions that the Holy Spirit may be leading us. I think that it needs to be considered very carefully and prayerfully. I commend it to the mission committee of the Central District for their diligent consideration." The peace and service committee is also giving some support to this project. A number of individual churches are also giving assistance.

MCC announces that offender ministries is one of the new possibilities for 1974 summer service. Work with offenders including research, court watching, and one-to-one contact with offenders is set up for Lancaster, Pennsylvania, and Cincinnati, Ohio. Persons over eighteen years or high school graduates who want to explore summer service possibilities should write MCC at Akron.

In his story of the last judgment, Jesus said, among other things, "I was . . . in prison, and you visited me. . . . When you did it to these my brothers you were doing it to me!" *Lloyd Ramseyer*

Lloyd Ramseyer to continue responsibility for "Reporter"

The education and publication committee has asked Lloyd L. Ramseyer to continue to carry out editorial duties for the Central District Edition of *The Mennonite* until the end of the 1974-75 conference year.

Mr. Ramseyer had originally agreed to assume these responsibilities for six months while Jacob Friesen, conference minister, took a seminary course valuable to him as well as to the conference. However, because of increasing responsibilities of the conference minister, the executive committee felt that Mr. Friesen should be relieved of responsibility for the *Reporter* to give more of his time to other activities related to the conference and its member churches.

Mr. Friesen will assist Mr. Ramseyer by keeping him informed of news in the conference and by advising him about conference needs. Churches should continue to send news items, except for Vital Statistics, to Lloyd L. Ramseyer, 488 West Elm, Bluffton, Ohio 45817. News should be in his hands by the twelfth of the month preceding the month of publication.

★ —THAT THE WORLD MAY BELIEVE

I remember Roseena

Frieda S. Boehr

Editor's note: It is our intention to continue a page on evangelism. Note the new caption which we plan to use for several months. It was designed by Carolyn Urich, First Mennonite Church, Bluffton.

When this article was submitted our first thought was that we couldn't use it. We feared it might set a precedent, and we couldn't publish every life story sent in. Then it so happened that an article we planned to use for this page did not materialize, and it seemed to us that this story concerned the highest type of evangelism, done in the spirit of caring, by one who was neither a minister nor missionary. She was a laywoman who cared. Read it for the lesson in evangelism it may have for us.

I remember hearing of the many activities and interests of this sister in our church when I was a missionary in China, but in later years I was to learn more. To some people she was "Mrs. Oberli"; to some, "Rosine"; to others, just plain "Rose." I liked to call her "Roseena"—possibly because of the genial Swiss-English brogue that characterized her speech.

One evening, early last fall, our daughter, who was home on furlough, and I were sauntering through the hall on the way to our room in the nursing unit at Swiss Village. We met Mrs. Oberli carrying a large big-print Testament in her hand. She was returning from her evening round of visiting patients who were having difficulties with reading. As we stopped and chatted, I noticed the contrast: Anna Lou, healthy and rather tall, beside whom Mrs. Oberli seemed short, and her eighty-five years had bent her shoulders a bit. "Why, Roseena," I said, "I did not realize you were so short!" She laughed. "I guess I have shrunk!" she said.

Yes, she had "shrunk" some, physically, but her mind and spirit were alert. Two days later we were to hear of her sudden death! I remember she had been in the habit of helping friends on a voluntary basis, in the kitchen and home duties, during some rush seasons on the farm, so mutually satisfying to helper and helped. On this particular day, after the duties of the day were over, a sudden illness overtook her, calling for a trip to the hospital, instead of home to Swiss Village. On the way, Roseena closed her eyes forever to the things of earth!

Soon after we (the Boehrs) retired in Berne, I heard of a group of women meeting weekly for Bible study and prayer, with Mrs. Oberli as the general leader. I was invited to join the group and with them take my turn at the weekly leading. It was a wonderful experience, this intimate, warm association with women who knew the Lord and loved to delve into the Word! The burdens for people locally and for people and conditions around the world were voiced in earnest prayer. (Later I was to benefit by these earnest prayers. Things connected with the shut-in-ness of my husband and myself, just now at different places, threatened to overwhelm me to a despairing stage. In response to the SOS call I sent to the group, they rallied in prayer, and helped to lead me back "to the rock that is higher than I," and I praise the Lord for uplifted faith and spirit.) I remember that Roseena "was right there." She was ever finding precious nuggets in the Bible studies and in bringing up subjects for prayer from mission fields around the world, about many of which she was well-informed.

Her life was exemplary in its Christian practice. Her Lord was to her a source of joy. She seemed ever bent on pleasing him.

I remember her telling how once she had been peeved because her clothes at the time of a short hospitilization had ill compared with the spring fineries of friends who called on her. The Lord rebuked her and reminded her of her privilege in knowing that

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

And to her a new joy came in that assurance.

I remember Roseena in the grace and abandon with which she adjusted to living in a one-room apartment here at Swiss Village. She had sold her lovely, cozy home, surrounded with beautiful flower beds and a lush green lawn. She then enjoyed living here. She continued along many lines of activity she had known before: making quilt tops, quilting, knitting, and sewing, all in the interest of missions and relief work. She never knew idleness! Her Bible study continued. Her reading in general often kept her awake until late at night. Was it reading for the nth time *Dr. Ida Scudder,* or a rereading of Sister Frieda Kauffman's *Auf Wanderwegen,* or some new book just off the press, or some of her church and missionary periodicals? Whatever the reading or her listening to good broadcasts, we who associated with her benefited by her telling about them. It was a source of joy to me when occasionally on her return trip of evening patient-visiting, she would stop at the table when I was folding bibs and we could compare notes.

I remember Roseena for the many ways she was a help to us personally. Her home had often been a lodging place, a "second home," to family members and friends when we could not lodge them in our trailer home, or, later in our one-room apartment.

I remember how Roseena kept us in touch with the outside world, especially in the matter of church and Christian activities, after we had become "shut-ins." Periodicals and other literature found their way from the church foyer to our room. Especially appreciated was her bringing to us the *Missionary directory*. It caused us to become reacquainted with the present missionary personnel. This I will not soon forget, for it filled a real need.

I remember Roseena, for her standing by when it became necessary to vacate our residence room and take up quarters in the nursing unit. We wanted so much to keep one chest of drawers in which to store some items that seemed important to us—but no more room in our cell in the locker room! What now? Roseena to our rescue! "I heard you need more space," she said. "There is room in my locker; have it brought there." With grateful relief we accepted her kind offer!

I remember Roseena's passing on that day in autumn, as the "ringing down of the curtain" to the things that had characterized her life here on earth. In this remembering I should like to make a parody on a few lines by the poet Longfellow—

> Yet not unmeet it was, that one
> Like this dear friend of ours
> So helpful and "devotingful"
> Should perish with the flowers

—but no, not "perish"!

And the Apostle Paul says, "So shall we ever be with the Lord"—together! Yes, dear Roseena, we'll see you again!

One of the Department of Pastoral Care's weekly programs is a chapel service for the hospital's long-term care residents.

Tradition and change active at Mennonite

EDITOR'S NOTE: *We would like during the next few months to acquaint our readers with institutions maintained by the church in the Central District area. This month we have asked Mennonite Hospital, established in 1919 in Bloomington, Illinois, to give us information about new trends in that institution.*

Tradition and *change* are important words at Mennonite Hospital, Bloomington, Illinois. While the terms convey conflicting meanings, both are true descriptions of the hospital today.

Mennonite Hospital offers six levels of care: *acute, intensive, self, home, rehabilitative*, and *long-term* plus a specialized and nationally known *eye-care program*.

Long-term care facility added

Progressive changes in medical facilities at Mennonite have included the physical addition of a long-term care facility that houses sixteen resident patients. When the first of two 38-bed units opened in the hospital's new long-term care facility, one of the main purposes in providing this level of care was to work to restore the patient who did not require the traditional acute hospitalization but who did need extended medical care. Today, with two 38-bed LTC units in operation, the hospital serves "resident" patients including the elderly and chronically ill as well as a wide variety of acute recuperating patients such as stroke victims and postsurgicals.

Participation in activities is stressed in Mennonite's total LTC program because many residents need to find enjoyment and renewed meaning in their patterns of daily living. Working with crafts, going on picnics and outings, attending family gatherings, watching community and local entertainment groups, taking part in church circles and bridge parties—all of these remind the individual that he is still an important part of a growing, active community. Placing emphasis on life and finding ways to help patients enjoy living has always been one of Mennonite's primary goals and will remain so in the future.

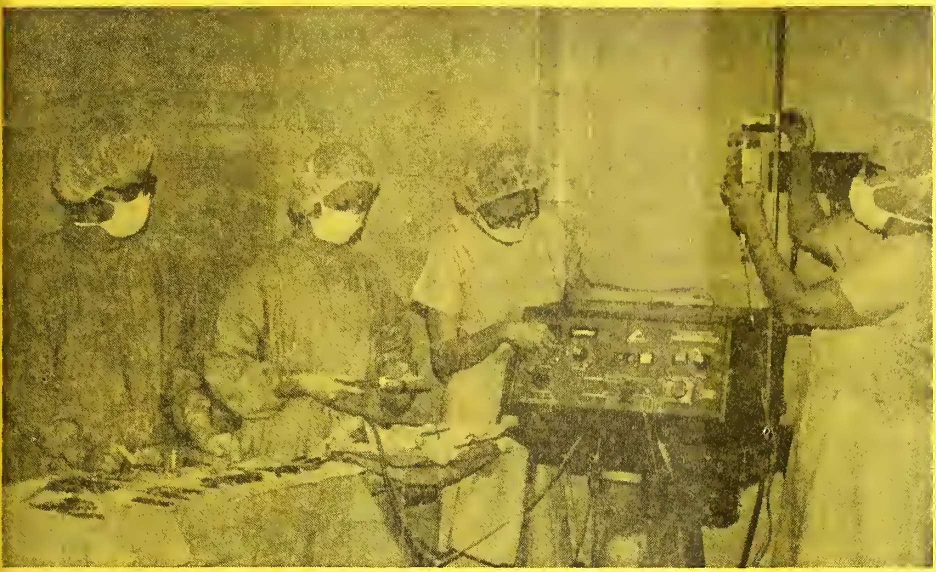
Mennonite specializes in eye care

Eye care has been an important part of Mennonite since the hospital was founded in 1919. Local ophthalmologists then utilized the new hospital's facilities for emergency and routine eye surgery. As the years passed, the hospital developed special facilities for eye-care patients, and more and more eye surgery was scheduled at Mennonite.

Local ophthalmologists see 35,000 patients a year, with some 500 of these admitted to Mennonite for surgical procedures. Two ophthalmologists and Mennonite's specially-trained operating room staff are present at each operation. Emergency surgery is done at any time necessary, and the entire staff is on call for such operations.

Mennonite Hospital, working in cooperation with the well-known Watson Gailey Eye Clinic in Bloomington, Illinois, founded the Mennonite Hospital Watson Gailey Eye Foundation Eye Bank in 1952. Now, as a part of the Eye Banks of America, it acts as a central clearinghouse to facilitate the rapid distribution of donor eyes in eye surgery. The primary function of the eye bank is the collection and distribution of eye tissues donated on death to be used by skilled surgeons whose patients can benefit from corneal transplants. The delicate operation uses the donated cornea, the thin transparent membrane covering the front of the eye, to replace a cornea that has

School of Nursing student works with patient during clinical practice on Mennonite's long-term care unit.



Eye surgery nursing team prepares phacoemulsifier equipment for cataract operation.

become opaque because of disease or other damage, with consequent impairment of sight. The vitreous, the substance filling the larger part of the eyeball, is used to aid in restoring the sight of patients with detached retinas. Eyes which cannot be used for one of these purposes are assigned to research.

Recently, a unique eye surgery technique for removing cataracts was introduced at Mennonite. The new procedure, termed "phacoemulsification" (*phaco* meaning "lens" and *emulsification* meaning "dissolving"), combined the need for highly specialized training of the ophthalmic surgeons using it and the need for a highly sophisticated piece of equipment, the Cavitron/Kelman phacoemulsifier and aspirator.

How the new process works

With this procedure, a highly sophisticated process developed by Charles D. Kelman, leading New York eye surgeon and medical researcher, many of the surgical techniques used with conventional cataract surgery are no longer used.

The phacoemulsification equipment has two basic functions. The first is the ultrasound generator and control system used to break up the cataract; the second is the irrigation and aspiration system, constantly monitored by a minicomputer with built-in safety controls. This system helps to carry the broken fragments of the cataractous lens from the eye.

First an incision of approximately one-eighth inch is made in the cornea of the eye; a three-fourths-inch incision is required for conventional cataract surgery. Then a small titanium-tipped needle probe, using an ultrasonic generator and vibrating at 40,000 strokes per second, is carefully inserted into the cataract to dissolve, emulsify, and aspirate the opacified lens. While the titanium tip is emulsifying the lens with each tiny stroke not visible to the human eye, a fluid from the machine is constantly irrigating the miniscule broken fragments which are then aspirated and carried out of the eye by a tiny suction unit.

With the new process, the discomfort of the patient is less, the incision smaller, the operating time is usually less, only one suture is required and the total recovery time including hospitalization and recuperation time at home is shortened. The patient can be released within forty-eight hours. With conventional cataract surgery, he usually remains at the hospital five to ten days. The convalescent period at home is shortened to approximately one week as compared to the six to eight weeks for patients undergoing conventional surgery.

The purchase of the phacoemulsifier was a natural and progressive step for Mennonite to take in developing its specialized eye unit. Previous expenditures have exceeded over $30,000 for modern eye surgery equipment including the purchase of a $12,000 photocoagulator which uses extreme heat to scar damaged eye tissue such as a hole in the retina which would eventually cause detachment of the retina. Twenty percent of the surgical procedures in ophthalmology at Mennonite were not possible five years ago. With more advances in training and technology, more patients and more difficult conditions can now be treated.

Clergy are active members of health care team

Because Mennonite is always striving for a greater awareness of the mental, emotional, and spiritual needs of the patient as well as his physical needs, hospital departments continually reevaluate themselves and seek to improve upon their efforts to better meet the needs of the public they serve. One of the departments working to further shape and develop the programs is the Department of Pastoral Care. Efforts are being made to strengthen the role of the minister on the health care team. The chaplains who staff the department, director Ron Ropp and his associate, Don Nester, are an important part of the health care team, working not only with the patient but also with his family and the hospital staff to meet the needs of the whole person.

Chaplains are also available for counseling sessions with patients, families, or employees and have assumed a greater role in working with the resident patients in Mennonite's long-term care facility. The Department of Pastoral Care also provides televised chapel services and religious reading materials for patients who desire them.

Recognizing that the total needs of the patient must be met for best recovery, Mennonite has also initiated a Department of Social Services. This department, under the direction of two certified social workers, coordinates all social services within the hospital.

A concern for education

Realizing the need for continued education of persons in the skilled health professions, Mennonite strives to continually update its educational involvements making all educational programs as effective and progressive as possible. For more than fifty years, the Mennonite School of Nursing has adhered to the principles of the "Florence Nightingale pledge," practicing nursing as one of the "finest of fine arts" that Florence Nightingale insisted it was over 100 years ago.

Following the philosophy that "man is a holistic being whose nature and purpose are reflected in the teachings of Christ," students attending the school are taught to view the patient as a total person. They are aware of his emotional and spiritual needs as well as his physical needs. They know that the emotional, spiritual, and physical aspects of man are interrelated and that they must learn to treat the whole person.

Audiovisual aids including tapes, films, slides, and cassette tape recordings help reinforce nursing skills by allowing the student to learn material at his or her own pace. Difficult nursing techniques can be viewed as many times as necessary for the individual to understand the nursing process involved.

In recent years, the school took its first big step outside area classrooms when selected students began working with the Appalachian Regional Hospital's Home Health Services program in the rugged mountains of Kentucky. The positive outcome of the Appalachian experiences served to encourage the school to work toward providing students with an overseas training experience. Last summer, five Mennonite students flew to Germany to begin an eight-week summer service program at Evangelische Johannesstift Hospital in West Berlin.

Mennonite Hospital works in cooperation with the Mennonite Central Committee to serve as an educational training ground for overseas trainees. While in North America, trainees from many lands including India, Germany, Paraguay, France, and Switzerland, spend six months in one health institution and then transfer to another for a six-months training experience. Since 1958, more than forty-five trainees have been sent to Mennonite to learn new techniques in their health professions and to observe and experience the customs and cultures of another country.

Mennonite Hospital is constantly striving to preserve its tradition as a caring health facility while still remaining adaptable to the continual medical-nursing advancements which help make it a leader in the health care field.

May 17-19 date set for Bluffton commencement

The weekend of May 17-19, commencement weekend, will be a busy one on the Bluffton College campus. The music department will present the musical *My fair lady* on Friday and Saturday evenings. The traditional May Day celebrations and alumni reunions occur Saturday. Seminars will be conducted by selected faculty members including William Beausay in psychology, Gerald Dyck on "Sight and sound vignettes of Northern Thailand," and Perry and Elizabeth Yoder on "Women and religious experience." The baccalaureate and commencement services will be on Sunday.

A living, dynamic church

Briefly stated

The Bethel Mennonite Church, Fortuna, Missouri, had a carry-in dinner for their pastor and wife, Russell and Ellen Welty, and for Carl and Viola Hilty as a farewell for the two families. They left for Camp Friedenswald, the Weltys as camp directors and the Hiltys to work in maintenance and food service. Carl Hilty resigned as church deacon to accept the Camp Friedenswald appointment.

The Grace Mennonite Church, Pandora, Ohio, is planning to celebrate its seventieth anniversary on May 5. One of the features will be a rendition of Haydn's *Creation* by the church choir at the evening service.

The First Mennonite Church at Sugarcreek, Ohio, has announced a healing service for each Sunday evening of the month except the fourth. The services are for divine healing and are designed to minister to the whole person. The close relationship of the spiritual, emotional, and the physical aspects of the person are recognized. One of the main functions of the healing ministry is as a source of the prevention of illness. Claude Boyer is pastor of the church.

The twenty-third annual midyear conference of all participants in the MCC exchange program was held in Berne, Indiana. Forty young people from fourteen countries came together, after six months in the United States and Canada, to assess their experiences and be reassigned to homes across North America. In July they all will return to their home communities with the new insights they have gained about our North American ways of life.

Bluffton College hosted the fifteenth annual meeting of the Association of Mennonite Social Workers April 5 - 6 in Marbeck Center. The annual meetings are sponsored to introduce college students to practicing social workers. Goshen College and Bluffton College serve as alternating hosts.

Mennonite women are invited to attend a two-day seminar that will focus on trends and pressures affecting the family, especially as they relate to public policy. The seminar, to be held in Washington, D.C., May 7 - 8, is being planned by the Mennonite Central Committee Peace Section Task Force on Women in Church and Society in conjunction with the Peace Section Washington Office. Registrations for the seminar should be sent immediately to MCC Peace Section Washington Office, 100 Maryland Ave. NE, Washington, D.C. 20002

Comins Church gets involved in community activities

The Comins Mennonite Church, Comins, Michigan, has experienced a good year under the leadership of Paul Diller. During the last year there was an average attendance of 117 for Sunday morning worship services. Regular Sunday evening services are held. Young people especially have responded well to midweek services, with twenty-five to thirty young people usually in attendance.

The pastor and members of the church also take an active part in community activities. The church newsletter is sent to about 300 homes in the community. Permission has been granted for the use of the school building, no longer needed for school purposes, to be used by the church for community activities, including recreation. A meeting of the Northern Michigan Health Planning group, concerned with the elderly, was held there with 225 attending the dinner. The community nutrition program has used the building the past year, serving meals there three times a week, plus delivery of Meals on Wheels to fourteen homes. Mr. Diller is vice-president of the Oscoda County Medical Aid Fund, Inc., which seeks to provide better health care for the people of the community. In such ways the church seeks to serve the total person, with an "evangelism-that-cares" type of program.

Ordination services held for Nick Kassebaum

Nick Kassebaum has been serving as pastor of the Wayland Mennonite Church as a licensed pastor. The church has extended a call for an additional three years of service and asked the conference that he might be ordained. After the routine examination by the ministerial committee, it was decided that he met conference qualifications for ordination, and the date of March 24 was set for the ordination service.

WOMEN
AT
WORK
WMA

Theme . . . "*For everything its season, and for every activity under heaven its time . . .*" (Eccles. 3:1).

General Conference display of banners, books planned

A WMA display is being planned for the General Conference at St. Catharines, Ontario, August 1-7. The display will include banners and program booklets from different women's groups all over the United States and Canada.

Banners should depict the purpose, work, or mission of your local group. They should be sent to the WMA office, 722 Main St., Newton, Kansas 67114, by the middle of July.

If you have not already sent a copy of your program booklet to the district advisor, please do so now. She will see to it that it gets to the conference display. Send them to Evelyn Bertsche, district advisor, at 1404 North Walnut St., Normal, Illinois 61761.

Focus on women

Is there a woman in your society or acquaintance who has inspired others by her dedication, service, or accomplishments? In future issues of "Women at work" we would like to focus on such women in our district. Would you help by submitting a brief sketch of a woman you know?

sow
seeds
of
love

Eighth St. nursery opens

A nursery school operating in our church building grew out of the dreams and discussions of some mothers of preschool children in our congregation. We had some definite ideas about the type of preschool experiences we wanted for our children. We also were concerned that our church's educational facilities be used for more than the usual two hours a week.

In June 1973 our ideas for a nursery school were presented to the church board, which gave an enthusiastic approval to a study of church and community needs and resources. The study included interviews with area nursery-school and day-care personnel, evaluation of our facilities by health and fire safety officials, and consultation with Kathryn Aschliman, a preschool specialist at Goshen College. An opinion survey from the congregation indicated it would support weekday use of the building.

At the conclusion of the study, our volunteer group decided to approach the church board with a comprehensive recommendation to begin operation of a nursery school on October 1, 1973. Upon gaining the approval of that recommendation in July, specific plans were developed to implement a nursery school program. Funds were needed to purchase large muscle equipment and to meet various other initial expenses. The congregation responded generously by contributing nearly $500, over and above their regular giving. Teachers and other staff were hired, rooms prepared, students enrolled, and program and policies established. With many hours of time invested, several worknights, and home visits completed, the nursery school opened October 1 with enrollment at near capacity. Presently, thirteen 3-year-olds attend on Tuesdays and Thursdays and fifteen 4-year-olds attend the same days, plus Fridays from 9 to 11 A.M. Our current capacity is fifteen children per classroom.

A typical day for each group consists of various opportunities to explore items of interest through different media, e.g., painting, block play, kitchen play, music, rhythm activities, field trips, and visitors. The children are given a chance to do real things such as baking cookies, watering plants, caring for fish and guinea pigs, making applesauce and pudding, cutting down a Christmas tree, cleaning up after themselves—all with supervision, guidance, and patience!

Seven scholarships have been made available by Sunday school groups, individuals, and community groups so that children of low-income families can attend. The nursery school board has worked with La Casa (a local organization offering services to Spanish-speaking people living in this community) resulting in the attendance of several Spanish-American children. One staff person in each classroom can speak Spanish.

Efforts are made to include the parents in the program by having them assist with snacks and field trips or share their special abilities and interests. A variety of programs are held monthly for parents including mothers' teas, open house, and parent conferences. Several church members have helped as volunteers, making cookies for the open house, sanding and finishing blocks and wooden toys, and making storage units. Two Goshen College students have also participated.

The nursery school board is composed of those persons on the original study committee who agreed to serve as board members for one term in order to give direction and continuity to the program. Two new members were elected by the congregation in January.

We view the nursery school program as a service arm of our church— a setting which intends to add to the home experience and make available to youngsters the chance to explore life and many of its secrets with guidance from adults who have a commitment to living the Christian life. Our hope is that making the program available to children will open new doorways to parents as they see their children exploring, learning, and "becoming." Parents, too, hopefully, will be able to add new dimensions to their parenting. *Sandra Wingard, director Eighth St. Mennonite Nursery School*

Making pudding becomes an adventure of awareness for children at the Eighth St. Mennonite nursery school.

Bluffton chosen for Mennonite film premiere

Lancaster, Pennsylvania, native Merle Good was in Bluffton, Ohio, on March 3 for the Ohio premiere of the film which has been made from his book *Happy as the grass was green.* Mr. Good, along with two actors in the film, spoke in three local Mennonite churches. Included were First Mennonite in Bluffton, Grace in Pandora, and Salem Mennonite in Elida. The two actors, also of Lancaster, were Elvin Byler and John Miller.

Many college and community persons were able to meet the author at a buffet luncheon in Marbeck Center on the college campus. They were also introduced to the audience at the premiere showing of the film that afternoon at the Carma Theater in downtown Bluffton. The theater is now community owned.

Happy as the grass was green is the story of a Mennonite youth attending college in New York who returns home to his conservative Mennonite community with a hippy-looking friend.

Bluffton was chosen for the Ohio premiere of the film because of the community's Mennonite heritage. It was well received. It was shown for twelve consecutive days and continued to draw good audiences up to the final showing. Groups from Mennonite areas at a considerable distance came to see the film. During the twelve days, admission records showed that 3,523 attended the showings.

AFSC slide set "The postwar war" available

The slide set "The postwar war" is available from the audiovisual library, 722 Main St., Newton, Kansas 67114. The slide set was produced by the AFSC. It documents through eyewitness reports and photographs taken in Vietnam, the ways in which the U.S. Government continues to participate in the Indochina War despite the signing of the Paris peace agreement.

Election results

Newly elected conference officers

Secretary (two-year term): Marlene Mockler, Pleasant Oaks Church, Middlebury, Indiana

Treasurer (two-year term): Marlyn Fast, Hively Ave. Church, Elkhart, Indiana

Trustee (two-year term): Harold Baughman, Pulaski (Iowa) Church

Ministerial committee: James Waltner, First Church, Normal, Illinois

Missions committee: S. Roy Kaufman, Pulaski (Iowa) Church; Ruth Moser, Salem Church, Kidron, Ohio; and Elmer Wall, Carlock (Illinois) Church

Education and publication committee: Kathleen Kindle, First Church, Bluffton, Ohio, and Burton Yost, First Church, Bluffton

Peace and service committee: Nick Kassebaum, Wayland (Iowa) Church; Arden Ramseyer, Oak Grove Church, Smithville, Ohio; and Lois Rensberger, Silver St. Church, Goshen, Indiana

Camp Friedenswald committee: Warren Habegger, First Church, Berne, Indiana; Greg Hartzler, Eighth St. Church, Goshen, Indiana; Carol Sprunger, First Church, Berne; and Merideth King, First Church, Normal, Illinois (one-year term)

Program committee: Gordon Sprunger, First Church, Berne, Indiana

Historical committee: Howard Raid, First Church, Bluffton, Ohio

General Conference Commission on Home Ministries: Lois Kreider, First Church, Bluffton, Ohio

General Conference Commission on Overseas Mission: Al Bauman, Neil Ave. Church, Columbus, Ohio

Bluffton College Board of Trustees: Theodore Bauman, First Church, Bluffton, Ohio

VITAL STATISTICS

BIRTHS

Apostolic, Trenton, Ohio: to Richard and Carol Bright, Shanon Renea, Jan. 22.

Carlock, Carlock, Ill.: to Mr. and Mrs. Robert Hoffman, Reuben Todd, Feb. 4.

Comins, Mich.: to Mrs. Kathy McIntire, Kerry Marie, Jan. 17. (Thomas McIntire died in a motorcycle accident in August 1973.)

Eighth St., Goshen, Ind.: to Greg and Sara Hartzler, Shanon Lee, Jan. 21.

First, Berne, Ind.: to Mr. and Mrs. Dave Fox, Julie Michelle, Jan. 9, by adoption.

First, Bluffton, Ohio: to Rick and Cindy Ewing, Kristyna Kaye, Feb. 23; to Tom and Kay (Burkholder) Fleming, Adam Gabriel, Feb. 15; to Ivan and Rachel (Hilty) Friesen, Amal Ruth, Feb. 27; to Steven and Elizabeth Ann (Raid) Pankratz, Mathew Steven, Feb. 22.

First, Lima, Ohio: to Marty and Ann (Lehman) Graber, Michelle Anne, Feb. 17.

Grace, Pandora, Ohio: to Mr. and Mrs. Eugene Suter, Tracy Lynne, Jan. 18; to Mr. and Mrs. Timothy Craig, Phillip Charles, Jan. 31.

Lombard, Lombard, Ill.: to Mr. and Mrs. Pete Graber, Stacy Ann, Jan. 2.

Neil Ave., Columbus, Ohio: to Wayne and Marilyn Short, Tara Lynn, Feb. 3.

Topeka, Ind.: to Sharon and Floyd Yoder, Kevin Dean, Feb. 2.

United, Peoria, Ill.: to Chuck and Gloria Nofsinger, Janet Marie, Jan. 11.

NEW MEMBERS

Bethel, Fortuna, Mo.: Gary Bentch, Dean Loganbill, Mr. and Mrs. Jay Yoder, Donita Yoder, Tammy Garber, Feb. 17.

Comins, Mich.: Bonnie Hoskins, Rodney Gusler, Margaret Whiteneck, Donald Gusler, Paul Layman, Panny Green, Barbara and Kathy Bixel, Dawn and Robin Matthews, Bradley Troyer, Harold Hager.

Comunity, Markham, Ill.: Florence Shelly, Leedoriest Thomas.

First, Normal, Ill.: Lester and Alta Litwiler, by letter transfer.

Salem, Kidron, Ohio: Mr. and Mrs. Maurice Huntsberger and daughters Gail and Elaine, Mr. and Mrs. Richard Kohler, Larry Neuenschwander, Mrs. James Brown.

Wayland, Iowa: Dwayne Johnson, Jan. 20.

DEATHS

Comins, Mich.: Alpha Maurer, Dec. 25.

Ebenezer, Bluffton, Ohio: Todd Lee, small son of Gary and Julie Herr, Dec. 17.

First, Berne, Ind.: Robert Moser, Jan. 18; Rosina Habegger, Jan. 23; Mrs. Harvey Egly, Feb. 22; Omer Lehman, Feb. 10; Clinton Soldner, Feb. 22.

First, Sugarcreek, Ohio: Elizabeth Burkey.

Flanagan, Ill.: Walter Porzelius, Jan. 2.

Salem, Kidron, Ohio: Anna (Mrs. Earl) Gerber, Jan. 20.

St. John, Pandora, Ohio: Arthur Badertscher, Dec.

Wayland, Iowa: Ralph Kauffman, Jan. 6; Laurence Shaffer, Jan. 7.

ANNIVERSARIES

First, Berne, Ind.: Mr. and Mrs. Jacob Stucky, 54th, March 4.

MARRIAGES

Bethel, Fortuna, Mo.: Garry Teeple and Kathryn Strickfaden, Feb. 23.

Carlock, Ill.: Mildred Arbogast and Earl Maurer, Feb. 9.

and half a million bad discharges really mean is that a lot of men were unable to prove to us that, as far as Vietnam is concerned, they are not killers.

These youngsters did not set up or run that morally inverted system. It was we older folks who decided that a normal teenage boy should be willing to kill people at his elders' bidding. We pacifists often even take pride in our "abnormality."

Yet, as demanding and perverted as that system was, for middle-upper class America it left escapes, escapes that substituted for moral conviction items which only they had access to: money and/or educational opportunity. The $15 doctor's diagnosis of an allergy ($100 if the allergy didn't exist), the $10,000 college deferment, the occupational deferment, and later even the conscientious objector classification, all were used extensively by middle and upper class men and their parents who wanted nothing more than a way out of that prove-you-shouldn't-be-a-soldier dilemma. Of course, the poor and poorly educated had their escapes, too—the same ones they always have access to: drug addiction, crime (running to the ghetto instead of the campus), and deviant behavior.

But whereas our more affluent sons' way out bought the potential rewards of a diploma, a good job, and social status, the lower class men paid the price of prison, a habit, a bad discharge, and social stigma for theirs.

Is it mere coincidence that the war quickly turned sour once the Selective Service System's loopholes started getting plugged?

We have put our sons through an emotional and physical hell from which hundreds of thousands still have not emerged. Many of these thousands can never return to us, and their loss must be greatly mourned. But thousands of others can still be reached if we will only stop passing the blame off on pet scapegoats (whether it be the politicians, the military, the intellectuals, or the hippies) and accept responsibility for the national tragedy that accompanied Vietnam. It's time to end the absurd practice of punishing our own children for not slaying in Sir Lancelot fashion the very real dragon we created to devour them.

Amnesty, including the dropping of charges for Vietnam-era desertions and the upgrading of less-than-honorable discharges, is the means by which we can *begin* to attend the wounds we have inflicted upon our own blood.

Ernst Weichselberger, youth leader for South American Conference churches, reports to a conference session. Identified on the first two rows are David Nickkel, Brazil; Reinhard Fast, Uruguay; and Heinrich Derksen, Neuland, Paraguay, chairman of the South American Conference executive committee.

South Americans convene

Mennonites in Brazil, Paraguay, and Uruguay met in February for the triennial South American Conference at Delta, Uruguay, the newest Mennonite settlement in the country.

The conference was shadowed by the decision of the seminary board and delegates from German-speaking and Spanish-speaking congregations a few days earlier to move the Mennonite seminary in Montevideo, Uruguay, to Asuncion, Paraguay. (See April 2 issue, p. 224.)

"The closing of the seminary and all that results from this was a difficult and sad theme of this conference," reported Peter Pauls of Witmarsum, Brazil, in *Der Bote*. The delegates felt that continuation of an educational institution was necessary for the church's missionary witness and work within the congregations.

The highlights of the conference, Mr. Pauls said, were the speeches by David Schroeder of Winnipeg and the discussions which followed them. Mr. Schroeder, professor of New Testament and philosophy at Canadian Mennonite Bible College, spoke on the conference theme, "Christ conquers."

Combined choirs from Delta and Montevideo sang Franz Schubert's *Deutsche Messe*, and the youth presented a program the final evening.

Among the decisions of the delegates were (1) acceptance of a $4.50 airmail subscription price for *Der Bote* and a promise to look for more subscribers, (2) an increase in contributions to the Mennonite World Conference, and (3) recognition that the Brazilian Conference has responsibility for *Bibel und Pflug*, but the South American Conference will pay half of the costs for the youth section of the paper.

Conference secretary P. S. Neufeld of Menno Colony in Paraguay reported 226 young people in the conference had been baptized during the past year. The conference has thirteen German-speaking congregations with about 4,600 members.

Elected at the conference were Walter Thielmann, chairman; Heinrich Patkau, vice-chairman; and P. Klassen, treasurer. Mr. Thielmann and Elder H. Dau were named as delegates to the General Conference in St. Catharines, Ontario.

The conference was preceded by a ministers' conference at the seminary in Montevideo and by a youth congress in Foz do Yguazu, Brazil, with 230 young people.

Delegates from Paraguay and Brazil at the South American Conference noted economic depression in Uruguay, the drain of capital into foreign countries, and the virtual end of stream of tourists that once flowed into the "Switzerland of South America." Paraguayans on a tour of Montevideo were struck by the sight of the university, whose doors are now closed, and a bridge which remained unfinished.

However, in the Delta colony, sixty miles away, delegates found a progressive settlement with growing fields and dairy herds.

A congregation studies creation together

Marilyn Miller, a member of the Arvada Mennonite Church, Arvada, Colorado, writes about a three-months experience involving intergenerational Christian education, worship, and the fine arts.

It all began when the members of the Arvada Mennonite Church met for a goal-study retreat in the mountains. One common concern was that the Christian education program of the church needed to be strengthened. The group felt the need to deal in depth with biblical materials and relate them to life.

After the retreat, the pastor and the Christian education committee met to brainstorm on ways to incorporate these needs into the church program. The best ideas of this session were written in a letter to the congregation to be discussed the following Sunday:

1. The whole congregation would work with the same general theme, "Creation," for a three-months period, using Genesis 1-11 as a frame of reference.
2. Both the worship service and the Sunday school hour would be related to the "Creation" theme.
3. There would be regular Sunday school classes for the children using Cooperative Curriculum on Creation.

4 The rest of the congregation, from junior high through adults, could choose to be a part of one of three groups:

Creative expression: where persons might do drama, music, art, poetry, sculpture, skits, photography, collages, multimedia projects, etc., related to the "Creation" materials.

Study-discussion: where persons might pursue many of the interesting questions related to Genesis 1-11, perhaps selecting related articles or books.

Creation-appreciation-ecology: where persons might explore some of the wonders and mysteries of creation, and more about caring for our world, and possibly get into some ecology action project.

The congregation agreed to try the new program. The kickoff for the "Creation" unit was a retreat in the mountains. This was a time for fellowship, eating, playing games, singing, talking, and enjoying the beauty of nature. The retreat was a good means of getting in touch with the God of creation and motivating interest in studying more about the creation.

In the Sundays that followed, the worship and Sunday school programs were based on these themes:

Erica Graber and Corliss Preheim work on a wire sculpture.

"Creation and mythology" (Genesis 1-2)—Are stories more illuminating of truth than hard-nosed fact?

"Creation and science" (Genesis 1-2) —Is there conflict between science and the creation stories? Is creation an ongoing process?

"Creation and ecology" (Genesis 1-2) —How is man to exercise "dominion" over the earth?

"Creation and theology" (Genesis 1-2) —What is the significance of the image of God as "Creator"?

"The Adam and Eve story" (Genesis 2-3)—What was/is the real sin? Is our task to return to Eden?

"The Cain and Abel story" (Genesis 4)—Am I my brother's keeper? Is evil its own punishment?

"Noah and the flood" (Genesis 6-9) —What does building the ark mean in today's world?

"The tower of Babel" (Genesis 11)— Can civilization reach heaven? When is "progress" divisive?

The quarter ended with a "celebration of creation." On Sunday morning as the congregation arrived, they found a creatively decorated church, thanks to the efforts of the junior high group, who had spent the night at the church. The celebration began with fellowship over a light breakfast. The morning worship service which followed consisted of a sharing and celebrating of projects accomplished and ideas and understandings gained during the quarter of study. Each children's class shared something of wha it had been doing and thinking. A group from the Creative Expression class gave a multimedia presentation on the firs chapter of Genesis. A number of individuals shared what they had done or wha had happened to them individually as a result of the "Creation" study.

From information received in questionnaires, the next Sunday the Christian education committee made the following evaluation:

—Nearly everyone had liked having the worship and Sunday school hour focus on the same subject.

—Almost everyone said they had liked the participation of different people in the worship service.

—A majority of the people did no want to go back to usual classes by age groups. However, there were a number of concerns expressed that the junior high needed more structure and leadership than the adult classes had provided. (In our present unit of study the junior highs are meeting as a regular class.)

"Theology is often a remote thing fo people," said one church member. "The 'Creation' series helped theology become real for me as I recognized it in the way I live my life today."

Other comments included:

"More people should have been involved in the planning."

"I developed feelings about the stewardship of the earth."

"I liked the opportunity to use my own hands and mind to create something of my own."

"I discovered that I like and find meaningful more of the Old Testament than previously."

On the questionnaire a place was given for people to check what they would be interested in studying next. One person wrote, "Any of these topics would be interesting if done in an exciting way by excited people." Perhaps this was one of the reasons for the success of the "Creation" unit. New methods were tried and as people became involved and interested, their interest and enthusiasm became contagious and influenced others

The congregation is now involved in a new unit, "Visions of a new creation," which looks at some of the persons, ideas and movements in biblical and church history to sense more of how the new creation has come, is coming, and wants to come into our lives and our world

Ninth summer graduate seminar planned

The ninth summer seminar for Mennonites in the university is scheduled August 10-18 at Youth Village, White Pigeon, Michigan. The seminar, sponsored by student services committees of several Mennonite branches, is primarily open to graduate students, although interested faculty, seniors anticipating graduate study, and urban young adults are invited to apply.

Helmut Harder, associate professor in theology at Canadian Mennonite Bible College, Winnipeg, will again direct the seminar. Other staff persons will be Rodney Sawatsky of Conrad Grebel College and the University of Waterloo, Perry Yoder of Bluffton College, and J. Richard Burkholder and Marlin Jeschke of Goshen College.

The summer seminar is planned to provide opportunity to explore ways in which the dynamic elements of the Anabaptist-Mennonite and biblical traditions contribute to Christian witness in the university and urban community.

In the context of affirmative faith, questions such as the following will be dealt with openly: How can I bridge the gap between academic knowledge and religious faith? What are the imperatives of faith for our world, and what actions are required?

Hopi New Testament begins second printing

A second printing has been authorized for the Hopi New Testament, according to Jonathan Ekstrom of Wycliffe Bible Translators.

The New Testament is one of the few books in the Hopi language and has been the main reading matter available for participants in a fall Hopi reading workshop sponsored by the Hopi Action Program.

The workshop used a booklet, *How to read and write Hopi,* prepared by the Ekstroms, to teach Hopis to read and write their own language.

The workshop was well accepted among the Hopis, Mr. Ekstrom said, and one participant commented, "No one has ever taught me the alphabet of my own language. And I know I would like to have some more teaching on this kind of thing."

Wycliffe Bible Translators is also placing cassette tape recordings of the Gospel of John in the Hopi language in Hopi homes and churches.

RECORD

Calendar

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, St. Catharines, Ont.

Workers

Adolf Ens of Ottawa, Ont., formerly of Manitoba, has been appointed to the Canadian Mennonite Bible College faculty. Mr. Ens, who was on the college faculty for one year earlier, will teach in the field of church history with special emphasis on Canadian history. He is currently enrolled in a doctoral program at the University of Ottawa and also serves as an associate pastor in the Ottawa Mennonite Church on a part-time basis. His doctoral thesis deals with Mennonite relations to Canadian governments prior to 1925.

Peter Funk, Fresno, Calif., is the new chairman of Mennonite Disaster Service. The official transfer took place at the MDS all-unit meeting in Altona, Man., in February. As chairman, Mr. Funk will organize executive committee meetings and consult with executive coordinator Nelson Hostetter.

Frankie Knapp, Girard, Kans., has begun a year of voluntary service in Hutchinson, Kans., under the General Conference. Mennonite Church. He will serve as a day-care worker at one of the two day-care centers sponsored by First Church, Hutchinson. Frankie, a member of the United Methodist Church, has attended Fort Scott Junior College and Kansas State College in Pittsburg. He is the son of Frank and Juanita Knapp, Route 4, Girard.

Workers needed

Adults, particularly those without dependent children, are needed for voluntary service this summer, according to Judi Janzen, associate voluntary service director for the Commission on Home Ministries.

A certified teacher is needed for Our Wonder House in Oklahoma City, an inner-city prekindergarten school, from June 1 to August 3. The teacher would have the option of continuing for a longer-term assignment.

A number of elementary school teachers are needed to teach summer school as a part of a juvenile delinquency prevention program in Clinton, Hammon, and Seiling, Oklahoma, June 10 to July 19.

A chaplain is needed for a paints and crafts camp near Rosemary, Alberta, July 8 to August 3. The camp is designed for about twenty children, including six on probation, and will include some experience with recycling discarded farm materials.

Single persons and couples are needed in the work of Mennonite Pioneer Mission in northern Manitoba Indian and Metis communities. They would teach Bible school, direct sports programs, and provide leadership during July and August.

A man is needed as a wilderness camp director in the Rocky Mountains for children from low-income families in Jefferson County, Colorado.

More information on summer service for post-college-age adults is available from the voluntary service office, Box 347, Newton, Kansas 67114.

Audiovisuals

The movie *Bangladesh plowman,* produced by Mennonite Central Committee, has been added to the audiovisual library of Faith and Life Press, Newton, Kans.

The twenty-two-minute, 16mm color film was photographed in Bangladesh in 1973. It shows how the farmer of Bangladesh is learning about new crop varieties and agricultural techniques with the help of Christian volunteers. When MCC workers went to Bangladesh at the time of the 1971 war, they found that emergency food and clothing were not enough. To meet food needs in the world's most densely populated country, long-term agricultural development was necessary. The film attempts to understand the Bengali, his past history, the effect of the war on his life, and his hope for the future. The movie is available in return for a freewill offering or contribution from the Audiovisual Library, Box 347, Newton, Kans. 67114.

REVIEW

Merle Good film affirms life

Linda Suter

MODERN ART (literature, drama, movie, etc.) has frequently been criticized for its preoccupation with the negative: life is meaningless; it is filled with obvious paradoxes, subtle ambiguities, insoluable problems, and innumerable complexities. The enigmas of suffering and death, the contradictions of social injustices and the contagions of petty prejudices—all these themes of negation, although rendered authentically, make twentieth-century art indeed depressing to many.

A commendable attempt at presenting an artistic work of affirmation thus comes as a welcome relief. Such an attempt is made by the movie *Happy as the grass was green,* based on the novel by the same title. Yes, the well-known pictures of negation are present, but Merle Good, the young author of this novel, has the courage to offer glimmers of light, glimpses of hope, and even possibilities for a new way of life.

Selecting as his title a line from Dylan Thomas' well-known poem "Fern hill," Merle Good explores in *Happy as the grass was green* another kind of happiness: whereas for Thomas it is discovered in recapturing the innocence of a carefree childhood spent on the hillside greens of a Welsh farm, for Good it is found in the peaceful Mennonite farmland greens of Lancaster County, Pennsylvania, among the simple life of an Old Mennonite community.

The film begins with Eric, the "hippie," and Jim Witmer traveling to Jim's home in Lancaster to bury John, Jim's twin brother and Eric's college roommate, who has been killed by police in a student riot in New York. Both are angry and perplexed. Yet they are no more perplexed than Jim's people, this sheltered and peaceful American subculture, who cannot justify violence regardless of the corruption of "the system" or the urgency for change. For Eric this "way of peace" is completely foreign.

The funeral is central to understanding the message of the film. The entire family meets to deliberate what to do: Can a person who dies in such a way be allowed into the church for funeral services? Can there be a graveside service? Will John be permitted to be buried in the family graveyard? These become theological issues, and only the wisdom of Eli, the community minister, can bring the family to some agreement.

Graham Beckel, as Eric, in a scene with Rachel Thomas, who plays Hazel. Happy as the grass was green *was Ms. Thomas's first screen role.*

The graveside scene is impressive as Eric views it from a distance. In the novel, it is at this service that Eli is given some of the best lines. In the movie the profound truths of these lines are, unfortunately, somewhat diffused. "God is here. God is not out there someplace, beyond those sullen clouds, far from our grief and confusion. God is here among us. And where God is, there is light and there is love."

At the funeral, the rich Uncle Rufus also begins to reveal his character: instead of the "plain coat" he wears the gaudy latest fashions, he drives an expensive car, and he owns a prosperou
business; yet he criticizes Eli for not co
demning John who "destroyed property
and "didn't even believe in the ne
birth." Again Eli is given a choice line
he reflects: "God was here and Ruf
missed him."

Another important element of the pl
is Eric's conversion. Again, as one woul
expect, Eli becomes Eric's spiritual me
tor. Particularly symbolic is the rid
through the late dark night to Eli's hous
the struggle through the dark hours, fo
lowed by the peaceful drive home as th
dawn of a new day breaks.

As Eric decides to stay in the com
munity, he is introduced to a variety
new experiences: a community barn rais
ing, a young people's hayride, a quie
yet concerned Mennonite mother, a Me
nonite worship service. All are beaut
fully positive. Yet he also meets the neg
tive: the petty causes for dissensions, th
unfair gossip of the young people, th
social injustices practiced by Uncle Ru
fus. At the end Eric decides to return
his unfinished work at college.

In no way does this brief plot sum
mary convey the total message of th
movie. For me, this message is most im
pressively conveyed by the richly sym
bolic setting and well-developed charac
ters. In these also lie both the strength
and weaknesses of the movie.

It is late autumn when the death oc
curs. The Pennsylvania countryside
dead: the grass is brown; the newly du
sod of the new grave lies cold and fright
ening; the small cemetery which alread
houses one brother is about to make it
second claim. The words of the only re
maining brother, "The three of us wer
in love with life, hardworking and inno
cent and just as happy as the grass wa
green," sound distant and hollow.

Eric stoops to touch the ice cold wate
of the brook and withdraws hastily fo
here, too, he can find no warmth. Th
entire setting speaks strongly.

After Christmas when Eric leaves b
train, it is still winter, yet Jim has th
courage to say, "It will be green again i
spring," and one is reminded of his earli
er similar statement. And this time th
words do not sound quite as hollow an

distant. One remembers that the stream that Eric found so cold was clear, sparkling, and moving. And finally one remembers Eli's assuring words at the graveside and realizes that he is right, for Eric has indeed experienced that "God is here . . . and where God is, there is light and there is love." One only wishes that Jim could have said these final affirmative words out on the open countryside, closer to where "spring will come again"; the dingy railroad station is hardly appropriate.

The characters, played by both professional and local Lancaster actors, were, on the whole, carefully selected by the director Charles Davis. Mrs. Witmer, John's mother, played by Geraldine Page, was magnificent. One could have imagined her in Old Mennonite garb all her life. Every movement of her body played her role; every intonation of her voice developed her character. Sorrow, pain, grief, joy lined her face. Although given few lines, her brooding spirit dominated the movie. She was truly magnificent.

Eli, played by Pat Hingle, and Eric, by Graham Beckel, did justice to their roles. They were given some of the best lines, and they handled them well. One wishes that Eli's lines at the funeral could have come through more dramatically. The most difficult scene for both of them was the conversion scene. The audience had been somewhat prepared for this by the earlier family devotion scene. The beautiful words of the hymn "Spirit of the living God" coming from the innocent voices of Eli's children and the impressive recitation of the Nicodemus story helped to prepare both Eric and the audience. Yet the actual conversion scene seemed somewhat feigned. Perhaps the audience had not seen enough of Eric's struggle leading up to this scene to be totally convinced. However, as stated earlier, the symbolic setting certainly helped to make authentic this experience.

Geraldine Page's moving portrayal of Mrs. Witmer (center) dominates the film. Every movement and intonation developed her character.

Rufus was incredible. I am not inferring that it was Elvin Byler, the actor's, fault. Nor am I suggesting that a character with so many obvious contradictions cannot be found among the Old Mennonites. However, I am saying that he was not rendered authentically: he, at best, was seen as a stereotyped cartoon, a transparent caricature. His characteristics should have been developed much more subtly. One is tempted to suggest that if Good wants to convey through Rufus the evils found among his people, he might have attempted to show up the dangers of legalism and conventions, a much more subtle evil found in this ethnic group.

Ben, the hired hand, also emerges much larger than life. One is reminded of the "domestic" found in a second-rate Gothic novel. Again I am not criticizing the actor, John Miller, but the role assigned to him. Elements of the farcical slip in, which in several instances, actually detract from the total message. I am thinking particularly of the final scene at the train when Eric leaves. At this serious moment when Jim gives his last impressive lines, Ben dons his earmuffs and grins. And the audience laughs because they remember Ben's earmuffs from earlier humorous scenes.

As a "first" for the Mennonites, this movie is very good. As Merle Good says, it is not a story about how good the Mennonites are but instead it shows again the miracle of a God who keeps on loving this people. Again as the author says, it is *descriptive* rather than *prescriptive*. And as such it presents a valid picture. The old paradoxes, ambiguities, and enigmas remain, but they have been reexamined. And in this reexamination, the miracle of a "new life," a new spring when it will be green, is made possible.

Eyes to See

A Parable for Today

David Clayton, a business executive who has carefully insulated himself from reality and relationships, drifts off into a dream-like world.

He suddenly finds himself "lost," wandering through strange neighborhoods, desolate slums, and back alleys.

Finally, stranded in a desert, David meets an old woman who reminds him of his need for people. He begins to realize the emptiness of his life and to see that his identity is dependent upon his relationships with those around him and his willingness to learn from them.

Utilization

Although EYES TO SEE can be used in worship-inspiration experiences in the church, it will make its maximum contribution when followed by an adequate period of guided discussion.

It is an especially intriguing film for discussion purposes and lends itself to church and church-related situations such as Sunday morning church school classes, youth meetings, retreats, conferences, seminars, Bible study and Christian growth groups, and evangelism training classes.

16mm, color, running time 18 minutes, discussion guide. Rental: $17.00. Poster available at .50.

Send bookings to: Audio Visual Library, Box 347, Newton, KS 67114

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LETTERS

The "Seltzerton" board

Dear Larry: Two recent uses of the word *Elkhart* for Mennonite Church missions have appeared in *The Mennonite* (February 5, p. 89 and March 19, p. 195). The first insertion excludes a partner in the mission films project, Eastern Mennonite Board of Missions, Salunga, Pennsylvania. The second headline use attributes to one what is actually a cooperative project of four groups.

Place names are handy for sorting out Mennonite organizations, but is that enough warrant for their use? Such specialized usage just doesn't do an adequate job.

Although organized Mennonite Church missions grew out of a meeting of concerned brethren here in 1882, the work didn't stay in town. Others, including congregations of Indiana-Michigan Mennonite Conference and Central District, MCC mental health services, and Goshen College, are working on the mission in Elkhart. Associated Mennonite Biblical Seminaries, Africa Inter-Mennonite Mission, and Mennonite Board of Missions, too, have local involvements, but not as their primary focus. Maybe Elkhart's name should be changed to Alka-Seltzerton. *John Bender, Editorial Services, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514* March 22

Major thrust chopped off

Dear Larry: I would have preferred seeing my article ("People with a built-in motor," February 26 issue) in a later issue rather than having its head chopped off. I do not mind reducing an article, but when an article leads up to a major thrust and that thrust is removed, that is another story. There was plenty of time even to return it to me for that purpose. My articles have been changed and even improved, but that the major point was removed because it was too long, never. *Cornelius Krahn, North Newton, Kans. 67117*

Editor's Note: *We apologize to Dr. Krahn for having deleted the final section of his article.* Meetinghouse's *request had been for an article putting the various Russian Mennonite migrations into historical perspective. The first part of his manuscript dealt with that topic in a specific way. Space in that issue prevented us from using the final section, which although very interesting, covered some of the same ground assigned to other writers.*

Since the final section of the article which Dr. Krahn wrote stands on its own quite well, we are reprinting it here. We encourage readers to read the article in the February 26 issue as well as the following:

Wiebes' concerns differ

Gerhard Wiebe, the elder of the Bergthal Mennonite Church in South Russia, was one of the leaders of his church who migrated to the East Reserve of Manitoba. He feared the loss of the Mennonite heritage in Russia and hoped that it would be preserved in Manitoba. Similar were the views of the other leaders. One of the most vocal opponents of these views was Jakob Wiebe of the Crimea, who claimed that it was God's will and the duty of the Mennonites to remain in Russia.

"We are supposed to be the salt of the earth, and Russia is a part of the earth where the salt is needed as much as anywhere else." He stated that some were going to America for "conscience' sake" while others were going because they wanted to get rich fast. Worst of all, he added that some who were going had no idea of what nonresistance was nor what Christianity in general was all about. Here we have a representative of those who advocated that Mennonites must stay in Russia for "conscience' sake."

More examples of this kind of challenge to responsible involvement in the religious, cultural, and political life of Russia could be cited. We have always known about Cornelius Jansen, who was "exiled by the czar" because he promoted a migration for "conscience' sake." Less known among us is Abraham Thiessen, who was exiled because he promoted social and agrarian changes in Russia not just among the Mennonites, but also in general.

Another example is P. M. Friesen, best known as a historian. He fully illustrates that Mennonite historians do not need to be stuffy and petrified. P. M. Fries studied at various universities, achiev a complete mastery of the High Germ as well as the Russian languages, an had a full appreciation of the Russia culture, literature, history, and peopl He is an example of a daring and cou ageous witness in a typically Russi situation at the turn of the century.

Friesen was in bed with a high fev when he heard that a mob was rea to massacre the Jews in Sevastopol. H dressed, saying that he had received "commission" to go and intercede for th persecuted. With difficulty he reach the market square where he listened speakers enticing the mob against th Jews. He had barely enough strength climb onto a vehicle and to begin speak. Convincingly and earnestly h pleaded with the crowd, emphasizi that Christ loved all men and in hi all are brothers, loving one another. Th crowd dispersed quietly and no Jew wa hurt in Sevastopol.

The two Wiebes, Gerhard Wiebe, wh led Mennonites to Manitoba for "co science' sake," and Jakob Wiebe, wh stayed with the large following in Russ for "conscience' sake," not only had th same name, but had a common concer One emphasized the otherworldly natu of the Christian church, and the oth stressed the fact that this church mu be involved in the affairs of the wor through a clear witness.

For us the two Wiebes, the one wh heard the call of the God of Abraha to leave the country and to seek anoth land, and the one who had a call fro the same God to remain in the countr are twin brothers or one person with dual concern. The preservation of th heritage and its steady and constant u are the best and most effective way t preserve it and make it meaningful.

Yes, great dangers were encountere among those who left Russia a centu ago for reasons briefly described. Th descendants have adjusted themselves t their environment faster than those wh remained in Russia. Is the North Ame ican society so much more Christia in all respects of life or has the witnes been compromised?

Will the witness for which thousan died in the sixteenth century and becau of which many more fled from countr to country survive another century? Or will the bicentennial be celebrated by a few survivors worshiping the glorious past with no message for the present and future? *We* are the answer to this question. *Cornelius Krahn*

MEDITATION

Blessed are the friends of exceptional children

BLESSED ARE YOU who take time to listen to difficult speech, for you help us to know that if we persevere we can be understood.

Blessed are you who walk with us in public places and ignore the stares of strangers, for in your companionship we find havens of relaxation.

Blessed are you who never bid us "hurry up," and more blessed, you who do not snatch our tasks from our hands to do them for us, for often we need time rather than help.

Blessed are you who stand beside us as we enter new and untried ventures, for our failures will be outweighed by the times when we surprise ourselves and you.

Blessed are you who ask our help, for our greatest need is to be needed.

Blessed are you when by all these things you assure us that the thing that makes us individuals is not in our peculiar muscles, not in our wounded nervous systems, not in our difficulties in learning, but in the God-given self which no infirmity can confine.

Rejoice and be exceedingly glad and know that you give us reassurance that could never be spoken in words, for you deal with us as Christ deals with all his children.

Vivian Moffitt

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TRUE PEACE IS NOT MERELY THE ABSENCE OF TENSION—IT IS THE PRESENCE OF JUSTICE AND BROTHERHOOD. Martin Luther King

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Joe

Doug Hostetter

I FIRST MET JOE four years ago. I had been invited by Frank Epp to spend a weekend with Ottawa Mennonite congregation to share some of the experiences and insights which I had gained from my three years of Pax service in Vietnam. For the evening service, Frank invited many of the American deserters in Ottawa to come to the church for a free supper and then to talk about Vietnam with the congregation and me.

It was through this contact that I met Joe. He had only been in Canada for about 1½ months, and he was eager to hear how things were back in his old hometown, New York City. Before I left that evening, I had given Joe my address and phone number, and I told him that if he ever came to New York and needed a place to stay, he should look me up. About two months later he came.

Like so many deserters, he did not have the educational and other requirements to become a landed immigrant in Canada, and without these papers he couldn't work. He stayed with me for about six months. He was able to pick up enough odd jobs to keep him in spending money.

Somehow or other, the FBI discovered that Joe was back in the city. Perhaps it was the absence of those occasional cards with Canadian stamps, or perhaps they were monitoring phone calls to his parents and discovered that Joe's calls no longer came long distance. Although the FBI never found where he was working or staying, it was clear that they knew he was in town. His parents' home was regularly checked, and they also started to visit Joe's cousins, uncles, and other relatives. The psychological impact of these raids was devastating on Joe. He didn't feel safe in New York any longer.

He came home one night and decided to leave immediately. After racking my brain for a place to send him, I finally called up some Mennonites in a nearby city and asked them if they had a room for a visitor. They were great. They got up at two o'clock in the morning to meet someone at the bus station about whom they knew nothing except that he was a person in real need. For the next two years Joe lived with that family. They helped him get new identification papers with a new name and a new history. He was able to start a new life. He soon had a full-time job, and he was even paying rent and food costs where he was staying.

But Joe, who comes from an Italian-American family, soon missed his people in New York.

This led him to return to New York. Here at least he would be in familiar territory, even though he wouldn't be able to see his relatives. He stayed with me again for about three months. Finally he decided that the cost of staying underground was worse than the cost of returning to face the punishment of the Army. The decision was difficult.

The biggest reason for his decision was his family. It is large and close-knit. Family holidays with relatives were always important to him.

The tensions which came from living a lie were also present. How could he explain to the girl he wanted to marry that he couldn't introduce her to his family? While he was underground, he had earned a degree, but it was in a fictitious name: Could he ever get credit for that education? Add to this the tension of being a hunted man who knows that his relatives are being watched and monitored constantly by the FBI. Only three months ago simultaneous raids were made on the houses of four relatives at eight o'clock in the morning.

The circumstances began to affect me, too. Whenever Joe and I went out together, I always seemed to notice all the policemen.

Joe finally decided to turn himself in. If a person turns himself in, the charges are much less than if he is caught.

He was sentenced last Tuesday. He will spend the next four months in Fort Leavenworth prison in Kansas. When he is released he will be given a bad conduct discharge from the Army. These marks will remain on his record for the rest of his life.

Joe is only one of about 400,000 American young men who, after being drafted, decided that they could not be part of the large impersonal machine which was destroying the land and people of Vietnam. Most Americans have now come to the conclusion that the Vietnam War was a tragic mistake. But for the American young men who came to that conclusion several years "too early," there is still a price that they have to pay.

The U.S. has signed peace with the Soviet Union, China, and even the North Vietnamese, but they have not yet forgiven their own children. As churches we have a real ministry to these young men and to the government which is too insensitive to forgive a "premature morality."

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:17 APRIL 23, 1974

Indian humanity

Menno Wiebe

I hear the unquenched
sound of hope
but only as I listen
with all my ears
and look with all my eyes
feel with all my gentlest senses.

The masked hope
I see it in the eyes
I feel it in the touch
and hear it in the sounds
of those whose doom is spelled
by unsympathetic powers
wielded by hands
that do not feel
eyes that do not see
and ears that will not hear.

a case of poverty

north america's wealth, godless capitalism, and false christianity

Palmer Becker

NEEDS OF NORTH AMERICAN persons ar different but they are probably as great as any needs in the world. Let me ask a few difficult questions and then project some clues for the future.

Question 1. Is wealth or is poverty the greater problem for persons in our world

It just may be that wealth is as great a problem to us North Americans as i poverty to most of the persons in ou world, but we don't realize it. Poor persons have their suffering now; wealth persons will likely have it later. Which i worse?

Persons in poverty-stricken Africa an South America are not as dependent o wealth as most North Americans. The are coming to depend on a relationshi with Christ at a much faster rate tha are persons in affluent North America While Mennonite churches in Nort America are barely holding their own some of the younger churches are growing by 50 percent and more per decade

Jesus wasn't joking when he said, "I is harder for a rich man to enter th kingdom than for a camel to go throug the eye of a needle." Many North Americans are depending more on money tha on Jesus to help them through life. The will probably never make it into God' good life.

To gain comfort in this life, Nort Americans currently are using twelv times as much electrical power as othe peoples, twenty-two times as much coa twenty-one times as much oil and gasoline, and fifty times as much steel. Bu what does it profit if we gain the use o the whole world's resources and lose ou own souls? True comfort comes when person can come home to a group o family of persons who care . . . a grou that has "soul" even though that grou may be meeting in a simple cabin.

Question 2. Might the problems o persons caught up in a godless capita ism be somewhat comparable to thos living under a godless communism?

Each year North America must r port nearly 20,000 murders, one millio auto thefts, and 800,000 divorces. Fiv to ten million are alcohol addicts, an one million are addicted to drugs. Chin which we condemn as a heathen natio has nearly four times as many peop as Canada and the United States con bined, but apparently less than half o the above horrible statistics. No wonde the Chinese feel that North America one of the neediest areas in the worl

People under dictatorial rule have ple ty of needs and problems, too! Tho sands and millions have died under th heavy hand of military or police establishments. The difference seems to be that in a communist state it is usually the owners and the wealthy who are oppressed, while capitalism leads to the oppression of the poor in the ghettos or places such as Vietnam.

While power in a communist state is concentrated in the hands of a few, this also becomes true in capitalistic North America. The richest 1 percent in North America now own 40 percent of our wealth, which is double their percentage in 1949. The biggest 1 percent of American corporations control 88 percent of the net profits of all manufacturing corporations. The wealthy own 82 percent of the publicly held corporate stock. In their provocative book, *Who owns and operates the United States,* Morton Mintz and Jerry S. Cohen maintain that it is these narrowing few corporations and those persons who are the new dictators in North America.

Question 3. One more area in which we can see that needs of persons in North America are different but eventually probably as great as any in the world is in the area of religion. Is it too strong to say that America's form of religiosity is in many cases as great a problem as is heathenism in other parts of the world?

Study after study, including the Mennonite Church Member Profile, indicates that shallow religiosity is destructive. If primary emphasis is placed on church activities and right doctrine rather than on right relationships with God and all persons, Christianity actually increases the level of racism, militarism, and economic class hatred within its adherents and its land. Why is it that North Americans are known as both the most Christian and the most violent people on earth?

We seem to have both a false and a true church in North America. The church has been, in every century since its inception, the most powerful force for good on the face of the earth. It has also been one of the most powerful forces for evil.

Ray C. Stedman in his book *The church comes alive* says, "How can this be? How can the same institution be at once the source of heartache, disillusionment, and despair to many and the source of joy, life, and endless comfort to many others? The answer of the Bible is that what we call the church is really two churches. Both are religious, but one is selfish, power-hungry, cruel, and devilish. The other is strong, loving, forgiving, and godly. One has fomented human hatred and caused society to erupt in continual bloody conflicts, all done in the name of God and religion. The other has healed human hurt, broken down barriers of race and class, and delivered men and women everywhere from fear, guilt, shame, and ignorance. The latter is the true church, begun by Jesus Christ and manifesting authentic Christianity. The other is a false church, a satanic organization, a counterfeit Christianity."

Are these questions too disturbing? I have not tried to say that North America is the worst place in the world. North Americans have much going for them. Many have a great deal of creativity and compassion. Others have worked hard at democratic forms of government, peoplehood, and communication. Frankly, I like it here, but I am also uneasy. I honestly believe that in the long run, the problems of wealth, godless capitalism, and false Christianity are about comparable to the problems of poverty, dictatorships, and heathenism. In many cases the first set of problems causes the second. In many cases North America is the problem.

North America must in humility find its place as some kind of equal instead of superior in our world. The Apostle Paul counsels us not to think more highly of ourselves than we ought, in fact, to consider others better than ourselves. America needs the help of the other peoples in the world, and they need the resources which we have to offer. We all need the resources of Christ.

Jesus provided new solutions to old problems. In him and in the way his first followers related to each other, we have the significant clues for the solution of problems created by both wealth and poverty, by capitalism and communism, and by religiosity and heathenism.

Christ and his followers lived in voluntary poverty. I expect that this is a basic clue to solving the problems of both wealth and poverty. Christians deeply committed to God and each other can be personally satisfied on less. They receive their comforts from knowing that they are loved, accepted, and cared for rather than from such things as plush sofas in their homes. Relationships dispel loneliness and give meaning to life.

Jesus comes into his committed persons and groups with a new authority that is far superior to either godless capitalism or godless communism. He helps Christians give and receive counsel so they can be helped and in turn can be helpful. Christ's authority and direction are truly the hope of the world. They are badly needed in our time to give strength to insecure North Americans who have relied on massive military power and also to insecure persons in our world who are frightened by it.

Physical and spiritual needs in North America are great. Wealth, godless capitalism, and religiosity are adding to and not solving the problems. What are we doing about the situation? How can we take the gospel to our own people in North America?

The General Conference Mennonite Church has set up a separate mission/service board to help share Christ and his solutions with persons in North America. It is called the Commission on Home Ministries. Twenty percent of General Conference mission work is being done in North America; the remaining 80 percent is in Asia, Africa, and South America under the coordination of the Commission on Overseas Mission.

Three hundred General Conference congregations and the various district and provincial organizations are also bringing the resources of Christ to needy North Americans. We have the structures needed to move forward. The Spirit of the Lord is available to give the needed power to bring the gospel in a new way to our own people.

Christ has anointed his new body, the faithful church, to preach good news to the poor. He is sending us as salt and light to proclaim release to the captives and recovery of sight to the blind. He is calling us to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord.

yes!

Peter Ediger

What good is it for a man to gain the whole world at the price of his own soul
What shall a man give in exchange for his soul

I.

Jesus
we have gained the world of wealth
we are a majority of earth's people
using a majority of earth's resources
and our soul is troubled
we are poor

Jesus
we have gained the world of power
we are respectable citizens
pillars of our communities
and our soul is troubled
we are weak

Jesus
we have gained the world of military supremacy
we have massive weapons systems
built on money and technology
and our soul is troubled
we are insecure

Jesus
we have gained the world of mass communications
we have instant messages
coming day and night
and our soul is troubled
we are lonely

Jesus
we have gained the world of religion
we have churches in every town and suburb
saying sacred words
and our soul is troubled
we are hungry

I love you
Love one another

II.

Jesus
when your word
becomes flesh among us
you blow our minds
with truth
you fill our hearts
with grace

Yes

III.

Jesus
those words
you are the salt . . .
you are the light . . .
. . . are you serious?

NEWS

Seminar explores peace tax fund

Theron F. Schlabach

Fifty-five participants, twice the expected number, met March 20-21 at William Penn House in Washington for a seminar on the World Peace Tax Fund bill. Introduced by Representative Ronald Dellums of California and about a dozen cosponsors, the bill would let conscientious objectors designate, under carefully drawn procedures, that the portion of their income, gift, and estate taxes normally going for military purposes should go instead to a special peace fund.

Fifteen of the participants were Mennonites, from states ranging from Pennsylvania to Kansas. They came as congregational, conference, and denominational representatives, tax consultants, or simply as the Minnesota farmer who said, "I looked at what I would be paying for war this year, and I came."

David Bassett, MD, of Ann Arbor, Michigan, the mild-mannered but toughly committed "father" of the bill, acquainted the seminar with pertinent issues and the bill's history.

Edward King, author of *The death of the army*: A *premortem,* briefed the group on how Congress cooperates all too uncritically with the Pentagon in selling militarism and expensive programs of doubtful effectiveness, to the public. Mr. King spoke as a retired lieutenant colonel who served as a liaison officer between Pentagon and Congress until he quit in disillusionment. The three peace churches' Washington representatives, including Delton Franz from MCC, helped put issues and procedures in perspective. But the most important activity was dispersal for numerous visits to offices of senators and congressmen.

At one point Rep. Dellums reassembled the group and treated it to his own ideas and philosophy: an unpopular bill perhaps, he conceded, but better to be an excongressman than one who spurns moral causes. Mr. Dellums also led a discussion of issues the bill raises.

The World Peace Tax Fund bill has real strengths.

—It comes at a time when we realize increasingly that money, more than personal service, is the key to modern warfare.

It brings together two traditions already established in law: conscientious objection to military participation, and special provision in tax law for certain groups because of religious scruples (most notably Christian Scientists and Amish under Social Security Tax law).

—It builds on other precedents, using the Selective Service definition of conscientious objection and following patterns of Highway and Social Security Trust Funds in handling moneys, for instance.

—It proposes a fully legal solution, hence is a measure on which all conscientious objectors from conservative to the left ought to be able to cooperate.

—It provides opportunity for what the New Testament calls for: careful discernment of what is legitimately Caesar's and what is God's.

But it also raises some issues for further consideration.

—Congress seems very jealous of its power to appropriate tax money as it wishes.

—Many lawmakers profess fear of opening floodgates to all kinds of similar demands for special tax designation, although use of the traditional definition of conscientious objection ought to mitigate that concern somewhat.

—Shall government have to disprove the individual's claim to CO status, or shall the burden of proof rest on the individual? Unlike the Selective Service System, this bill places burden of proof on the government. The bill provides no incentive for claiming the status falsely (since it does not *exempt* from taxation), but lawmakers seem to fear people might try to misuse the status. Many conscientious objectors think that Selective Service, a system in which the burden of proof rests on the individual, works too restrictively.

—An almost unspoken issue hung over the seminar: Will government respond simply to an issue of conscience without some action such as World War I refusals to cooperate in military service?

—How can the bill be pried from the House ways and means committee, where it sleeps?

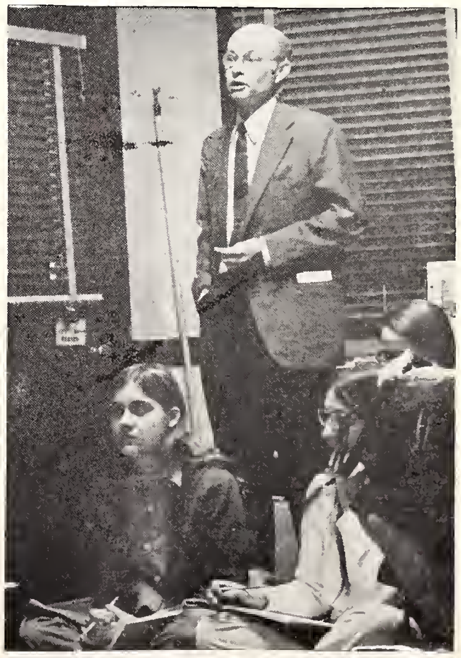
—What about the fact that the bill simply is not a popular one?

One congressman's aide whom I visited almost begged us to generate some popular support.

The key state would seem to be Pennsylvania: it has many church people, and its Congressmen Green and Schneebeli sit on the ways and means committee. Moreover, sponsorship by Schweiker in the Senate (he does seem to be looking at the bill seriously) would give weight to the idea that conservatives can support it along with liberals, since it aims to protect the individual against governmental intrusion.

(Congressmen Vanik of Ohio and Corman of California appear to be two members of the House ways and means committee who might be persuaded to call for a report, according to Ken Gingerich, another seminar participant.)

The World Peace Tax Fund bill is a product of concerned citizens of Ann Arbor, Michigan, and elsewhere, now loosely organized as the WPTF Steering Committee, Box 1447, Ann Arbor, Michigan 48106.



David Bassett, "father" of the peace tax bill, explains its history.

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Central District relates church to family

The family was the focus of the Central District Conference annual sessions March 28-31 at East Bay Camp on Lake Bloomington, Illinois.

Special resource person for the family emphasis was Bernie Wiebe, president of Freeman Junior College, who received his doctor's degree in this area of study from the University of North Dakota.

Mr. Wiebe noted that the Christian family is encountering a rapidly changing culture in which authority is shifting outside the home, the family is changing from a unit of producers to a unit of consumers, and the simple rural setting is changing to a complex urban setting.

He said there was no need to look for alternative life-styles. There are dynamic possibilities for the family.

The family theme was taken up in nine seminars, relating to each conference committee or institution. The Camp Friedenswald committee discussed family recreation; education committee, family communication; seminary, personhood and stereotyped roles; Oaklawn Psychiatric Center, mental health issues in divorce; mission committee, church-planting families; ministries committee, marriage ceremonies; historical committee, Mennonite heritage; committee for encouragement of estate planning, the "larger family"; and peace and service, the family and voluntary service.

Growing out of these seminars was a resolution, passed the next day, which directed the education committee not to drop the concerns that were raised in the seminars: the meaning of marriage, sexuality, personhood, and the seeking of ways to support persons and families.

The ministerial committee, as a result of the seminar, plans to get information to pastors so that, during premarital counseling, they will encourage Christian values in the ceremony itself, including its financing.

The conference also passed, without opposition, a resolution urging individual congregations to support the World Peace Tax Fund Act (House bill 7053), which would allow conscientious objectors to war to divert that portion of their taxes which would normally go to the military into a World Peace Tax Fund.

A 1974 budget of about $65,000 was adopted for the general fund and mission committee.

Lynn Liechty of Berne, Indiana, reported that the mission committee is asking David Whitermore, Commission on Home Ministries staff member, to return to the Central District for a "second missionary journey" in Operation Paul.

Delegates at the Central District Conference annual sessions cast their ballots for officers and committee members.

The mission committee is looking for locations to start new churches, and the search has already been narrowed to four or five cities. One possible location is inside Indiana State Prison, where Abe Peters has been ministering. The committee will support his ministry with $2,000 in 1974, with an additional $1,000 available if necessary.

First Mennonite Church, Chicago, has reduced its mission committee subsidy by $4,000 in the last year, and Community Mennonite Church, Markham, Illinois, has paid its building debt and become self-supporting, Mr. Liechty reported.

Jacob T. Friesen, conference minister, told the delegates that the fire-gutted building of the former Woodlawn Mennonite Church in Chicago, sold to a Baptist congregation, will be razed for lack of money to remodel, and the apartment building next door, still owned by the Central District Conference, will probably be razed also because of vandalism and a major fire.

A new possibility for the coming year is the hiring of at least a part-time, paid youth worker for the conference.

At present, five regional youth directors within the district are working on a voluntary basis. A number of districts and provinces are going toward districtwide or provincewide youth directors, said Ben Rahn, education committee chairman. Should the Central District be thinking in these terms? He said the committee would discuss the question further at its May meeting. There is a possibility of cooperating with the Illinois Conference of the Mennonite Church in such a venture, according to Donald Nester, youth coordinator in central Illinois.

The perennial question of district and provincial conferences—What should our camp be doing for our young people?—came up at Central District Conference.

Ed Sprunger of Berne told the delegates that some freshman young people from his congregation had "come back with more mixed feelings than when they went. We don't send kids up there to be confused."

A number of other delegates, however, responded with praise for Camp Friedenswald, and two resolutions of support for past and present camp directors were passed.

Some other reservations were expressed, however, that the camp was a separate corporation with a separate budget, never voted on by conference delegates. At its May meeting, the conference executive committee will discuss how to develop closer ties between the churches and the camp.

A number of constitutional changes

were adopted, including authorization of up to two lay persons out of four as members of the ministerial committee.

Other constitutional changes on pastoral leadership and licensing were tabled.

S. Roy Kaufman, pastor of the Pulaski (Iowa) Mennonite Church, said the changes left the constitution dealing only with legal licensing and failed to develop a model for congregational leadership. The delegates asked the ministerial committee to develop a model that takes biblical and historical developments seriously and defines ministry in terms of specific functions designed for specific persons.

Also presented at the conference by the peace and service committee was a statement on problems of farmers for consideration by local churches. The statement covered world food production and shortages, difficulties of young farmers, and the Agri-Urban program of giving profits from livestock to church institutions.

Elected at the conference were Marlene Mockler, Pleasant Oaks Mennonite Church, Middlebury, Indiana, secretary; Marlyn Fast, Hively Ave. Mennonite Church, Elkhart, Indiana, treasurer; Harold Baughman, Pulaski (Iowa) Mennonite Church, trustee; Lois Kreider, First Mennonite Church, Bluffton, Ohio, member on the General Conference Commission on Home Ministries; and Al Bauman, Neil Ave. Mennonite Church, Columbus, Ohio, member on the General Conference Commission on Overseas Mission. *Lois Barrett Janzen*

Indian groups request volunteers

Two Indian agencies, an eastern United States tribal group, and a provincial department of education have invited Mennonites to assist them in restoring rights, well-being, and identity to Indian Americans.

As part of its first major involvement with Indian Americans, MCC hopes to supply several staff personnel for the Coalition of Eastern Native Americans (CENA), and the Institute for the Development of Indian Law, both located in Washington, D.C. MCC also plans to channel teachers to Indian schools in northern Manitoba and to an Indian community in Robeson County, North Carolina.

CENA, which represents a little-known group of descendants of Indians who lived east of the Mississippi River prior to the American Revolution, has requested workers with skills in communications, community development, and secretarial services.

CENA is particularly interested in reaffirming the identity of 250,000 eastern native Americans, the majority of whom live in obscure rural areas to which they once retreated before advancing white settlers. Most of the people are not recognized as Indians either by the federal government or by the states in which they live. Because of this they are not entitled to the same legal protection and services accorded other Indians. CENA serves as a communications link between member tribes and coordinates the services of state and federal agencies which may be available to eastern Indian communities.

The Institute for the Development of Indian Law, a nonprofit research organization, needs research assistants. As background for publishing the *Education journal* and the *Legislative review,* the institute must monitor the actions of numerous agencies to check how decisions affect the lives of Indian people across the country. The institute is especially concerned with treaty rights, taxation of Indians, and recognition of Indian rights with respect to U.S. federal rights.

Several volunteers may begin work with Chief Howard Brooks and the Tuscarora Indians in Robeson County, North Carolina, who are struggling for federal recognition. According to Paul Leatherman, MCC North America director, an important concern of the volunteers may be reconciliation between various Indian factions and between Indians and whites in the area.

Elementary school teachers are especially needed in Indian schools in northern Manitoba. MCC will place available teachers in these schools until the schools attract fully qualified teachers through their regular recruitment channels.

Taiwan pastor will serve Mountain Lake churches

Andrew Lu, a Taiwanese pastor now studying in North America, will spend June and July as an associate minister in the Bethel and First Mennonite churches in Mountain Lake, Minnesota.

Following the end of the school year at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, Mr. Lu will move to Mountain Lake, where he has been invited by the two churches to come as a co-worker. He will have opportunities to preach, lead Bible studies and other groups, attend the Northern District Conference, and participate in church council and other meetings.

The two Mountain Lake churches will provide living expenses for Mr. Lu and his wife, Lu Hong Ya Hwei, who will join him for the summer. Her expenses for the trip to North America are being paid by the Women's Missionary Association.

The Lus will remain in Mountain Lake until August, when they will attend the General Conference sessions in St. Catharines, Ontario, as official representatives of the Fellowship of Mennonite Churches in Taiwan. Before coming to North America, Mr. Lu was pastor of the Lin Shen Road Mennonite Church in Taichung.

Andrew Lu

Mr. Lu's experiences at the seminary and in Mountain Lake are part of the Overseas Churchmen Abroad Study-Service Program of the General Conference's Commission on Overseas Mission.

Harris Waltner, pastor of the Bethel Church, wrote, "We feel we would gain much through their (the Lus') presence among us."

Mr. Lu will also be available for visits in other Mennonite churches in the community.

Faces of depression

Despair and rejection fill the faces of a woman and several children in a relief camp in northern Ethiopia, where drought and famine have hit millions. Relief operations in the affected area were slow getting started and, until recently, the disaster received little notice in the outside world. Although the Ethiopian Government, working along with international agencies, foreign governments, and humanitarian groups, has developed programs to sustain and rehabilitate drought victims, the programs are still far from being ***put into full effect.***

Senate committee hears MCC concern on Sahel

An MCC representative recently helped dramatize the urgency of food needs in drought-stricken Sahel to the U.S. Government. Ray Brubacher, MCC Africa director, shared observations from his recent trip to Chad at a March 21 joint hearing of the Senate subcommittee on refugees and escapees and the subcommittee on health.

The subcommittees invited groups involved with people in the Sahel region to speak on their behalf. Senator Edward Kennedy, chairman of the subcommittees, is concerned about the apparent reluctance of Congress to increase foreign aid to these areas.

Representatives from the United Nations, the United States Agency for International Development, and four voluntary agencies in addition to MCC made statements. MCC was the only agency with personnel in Chad.

"It was clear from the hearings that things in the Sahel are going to get worse before they get better," Mr. Brubacher said.

The Sahel, an Arabic word meaning "edge," includes the row of countries edging the Sahara desert to the south. Six countries—Chad, Mauritania, Niger, Mali, Upper Volta, and Senegal—have declared their country or part of their country a disaster area.

"The No. 1 problem is water," Mr. Brubacher reported. "When I visited the Sahel in November, people said the water level was as low then, at the end of the rainy season, as it had been at the end of the last dry season.

"We saw fields of millet which began to grow well, but when the rains stopped prematurely the millet was burned into a crisp by the scorching sun. We saw hand-dug wells which were redug many times in the desperate search for water."

He pointed out that the next harvest is not expected until September. If food does not reach villages before the rains in June and July, when roads become impassable, many more will die of malnutrition or diseases fatal because of malnutrition.

An additional problem is accelerating migration, Mr. Brubacher said. Nomads frightened by shrinking water and food supplies are moving south. Although food is more plentiful in the south, cities are becoming glutted and food expensive. Clashes over well rights have already begun between the nomads and the sedentary people of the south.

Mr. Brubacher also emphasized that the drought area seems to be spreading.

"Some of Sudan, Ethiopia, Kenya, and Tanzania are now affected," he said. "The whole drought is quite abnormal. Every few decades drought hits the area but this one is the longest and most severe in history. Some experts estimate that to rehabilitate land stripped of vegetation will take a long time—fifty to a hundred years in some areas."

He told the subcommittee that MCC efforts have concentrated on Chad, which receives the least foreign assistance of the six Sahelian countries.

"Chad is a particularly tough situation," Mr. Brubacher explained. "It is isolated; it has no railroads, no seaports, poor roads, and vast open spaces. Besides that the government infrastructure for relief distribution is weak."

Mennonites have sent food and medicine to Chad and are now developing longer-term irrigation and agricultural projects. Two workers, Chad director Steve Penner and Loren Hostetler, who is helping with relief administration, will be joined later this year by at least four people skilled in water conservation, civil engineering, irrigation, and nursing.

Mr. Brubacher encouraged Congress to continue reimbursement of ocean freight expenses for relief supplies. Although MCC does not normally accept United States Government funds for development, funds for ocean freight have been accepted.

Sunday school teachers come to learn

Participants in Project Teach March 25-29 at Hesston College confer during an exercise in ethical decision making. Instructor (standing at left) is Philip Osborne. Joint sponsors of the teacher-training workshop were Hesston College, Bethel College, the Mennonite (Church) Board of Congregational Ministries, and the General Conference's Commission on Education.

Six disaster squads to work this summer

This summer, disaster squads will again fan out to communities where disaster victims and refugees need help. Joint Mennonite Disaster Service - voluntary service teams will locate in New York, Pennsylvania, West Virginia, Mississippi, South Dakota, and Idaho.

Last summer over sixty people joined the first disaster squads.

Carpenters, masons, electricians, plumbers, cooks, painters, decorators, helpers, counselors to the aging, child care workers, community service volunteers, and cleanup and restoration workers are needed for Philadelphia and Wilkes Barre, Pennsylvania; Buffalo Creek, West Virginia; Glen Allan, Mississippi; Wounded Knee, South Dakota; and Saint Maries, Idaho.

Volunteers receive food, lodging, and a small allowance but must provide their own transportation to and from the project.

Interested high school graduates, college students, young adults, and industrial arts teachers are especially encouraged to contact Mennonite and Brethren in Christ conference voluntary service offices or Mennonite Central Committee/ Mennonite Disaster Service, 21 South 12th St., Akron, Pennsylvania 17501.

Seminary professors speak in demon-possession forum

Two faculty members from the Associated Mennonite Biblical Seminaries in Elkhart recently took part in a local public forum on exorcism and demon possession. Paul M. Miller, professor of practical theology, gave the major address.

His introductory input was an attempt to put demons in their proper perspective in relation to the Christian faith. "First," he said, "let us do as God's prophets did—and undeify the demons. Men who are really monotheists always have a low view of demons." He went on to say that since God is sovereign, demons can only be seen as God's instruments, though they have become his adversaries. Christ was victorious over the demons and remains so today. Yet Jesus, in his ministry, moved away from exorcism as a means of coping with the demonic, orienting rather to repentance and faith as the way to deal with evil. This approach was continued by the example of the apostles and the power of the Holy Spirit in the charismatic life of the congregation.

In talking about "demons" today, Mr. Miller stated: "Let us not call one another's 'lusts of the flesh' demons. This is false to the Scriptures and hurtful to one another. Rather, let us use the focusing of prayer for healing as the model for our helping of oppressed people."

Following the address was a question-and-answer session in which a panel responded to written questions submitted by the audience. David L. Habegger, pastor of Hively Ave. Mennonite Church and president of the Elkhart Ministerial Association, chaired the panel. John Howard Yoder, professor of theology at the Associated Seminaries, served as a member of the panel.

The forum, attended by more than 500 people, reflected the concern of the Elkhart ministerial association to speak to ministers, laymen, and interested people about demonology and exorcism, particularly in light of the interest in these topics generated by the movie *The exorcist*.

Student services group holds annual meeting

Participants in the recent inter-Mennonite student service meeting were (front row from left) John A. Lapp, Kermit Derstine, H. Ernest Bennett, Tony Brown, June A. Yoder, and Jim Reimer and (back row from left) George Lehman, Frank Ward, Herb Fretz, Keith Yoder, Virgil Brenneman, and Vern Ratzlaff.

Mennonites in student services held their annual spring meeting in Rosemont, Illinois, February 8.

Review of cooperative projects, reports from field workers, and discussion of the function and purpose of student services marked the session.

Helmut Harder, director of Mennonite Graduate Seminar last year and again this August, in town for another meeting, met with the group to supplement his written report. Last year students and faculty again underscored the seminar's effectiveness in providing an encounter with Anabaptist Mennonite history and faith, biblical study, and current issues for students wanting an expanded background in these studies with Mennonite faculty. To avoid conflict with earlier campus registration, the seminar is being held one week earlier, August 10-19 at Youth Village, near White Pigeon, Michigan.

George Lehman, editor of student services sponsored *forum,* reported to the committees. It was agreed to note in *forum* that contributions toward its cost would be welcomed from nonstudents.

The committees discussed at length the focus and function of student services. The committees have been a resource to students, catalysts, and pioneers in services for and with Mennonite students on non-Mennonite university and college campuses. The group determined that for student services there is not likely to be one right answer in the midst of all wrong answers.

Two Canadian field workers, Jim Reimer (United Mennonite) and Vern Ratzlaff (Mennonite Brethren), participated in the sessions. Other participants included the Mennonite Church student services committee — June A. Yoder (chairperson), Keith Yoder, John Lapp, Kermit Derstine, Tony Brown, Virgil Brenneman (secretary), and John Bender—and H. Ernest Bennett. The General Conference Mennonite Church was represented by Frank Ward and Herbert Fretz.

Jantzens end service in India

Aron and Kathryn Jantzen, missionaries in India since 1938, have returned to Pasadena, California, for a year of furlough and then retirement.

They spent their first term of service under General Conference missions in evangelistic work in Korba, India. In 1948-55, 1956-63, and 1969-72, Aron was superintendent of Bethesda Leprosy Hospital and Homes in Champa. Since May 1972 he has been business manager of Sewa Bhawan Hospital in Jagdeeshpur.

Between terms of service in India, 1964-68, he served as candidate secretary and purchasing agent for the Board of Missions in Newton, Kansas. Aron has also been treasurer of the mission conference in India. He was ordained as a minister with two Indian Christians in 1942.

While in India, Kathryn was in charge of girls' boarding at the primary and middle school in Champa.

Aron is part of a family of ten children, six of whom have served as missionaries. Five of these have served under the General Conference Mennonite Church. The six are Albert in China and Arizona, Lubin in India and as candidate secretary for the Commission on Overseas Mission, John and Ruth (Roth) in Zaire, and Richard in Nigeria under Sudan Interior Mission.

Aron and Kathryn are members of the First Mennonite Church, Paso Robles, California.

A. Jantzen

K. Jantzen

Centennial news

A cafeteria featuring heritage foods is planned for this summer at Freeman Junior College, Freeman, South Dakota. The cafeteria will be run by volunteers, young and old, from the community, with all profits to go to the college. If the response is large enough, the project's scope could be enlarged to include the total ethnic community and dishes related to non-Mennonite groups.

Calendar

May 2-5—Eastern District Conference annual sessions, Pine Grove Church, Bowmansville, Pa.

May 30 — Commissioning and commencement services, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, Brock University, St. Catharines, Ont.

Central

May 5—Seventieth anniversary, Grace Church, Pandora, Ohio

May 10-11 — District committees, Camp Friedenswald, Mich.

RECORD

Workers

Myron Harms, teacher under MCC at Moeding College, Labatse, Botswana, will return to Freeman Junior College, Freeman, S.D., next fall as teacher of mathematics and physics. He previously taught at Freeman in 1969-71. He has a BA from Bethel College and an MEd from Texas A&M.

Waldo W. Kaufman has resigned as director of public relations and associate business manager of Freeman Junior College and Freeman Academy, effective in August. Mr. Kaufman has served the college and academy for the past ten years. His future employment plans are indefinite at this time.

Wilma Martens, Hoffnungsau Church, Inman, Kans., and *Mary Esther Loganbill,* Bethel College Church, North Newton, Kans., have been named Western District advisors to the Women's Missionary Association executive council. They replace Gladys Goering, who became WMA coordinator in October.

Karin O'Leary, West Orange, N.J., entered General Conference voluntary service March 26. She will serve until August 1975 in the Markham, Ill., unit in a day-care center or at the Sheltered Care Workshop, a place where retarded adults can find work. Both projects are sponsored by Mennonite and United Church of Christ congregations in Markham. Karin, a member of the First Baptist Community, Parsippany, N.J., is a graduate of Madison High School and has attended Orange Memorial Nursing School and Bloomfield College.

Ministers

Arnold Epp, pastor of the Gospel Church, Mountain Lake, Minn., will become pastor of the Bethel Church, Hydro, Okla., this summer. He was previously pastor at First Church, Newton, Kans., for fifteen years and has been in Mountain Lake for four years. He holds degrees from Moody Bible Institute and Bethel College.

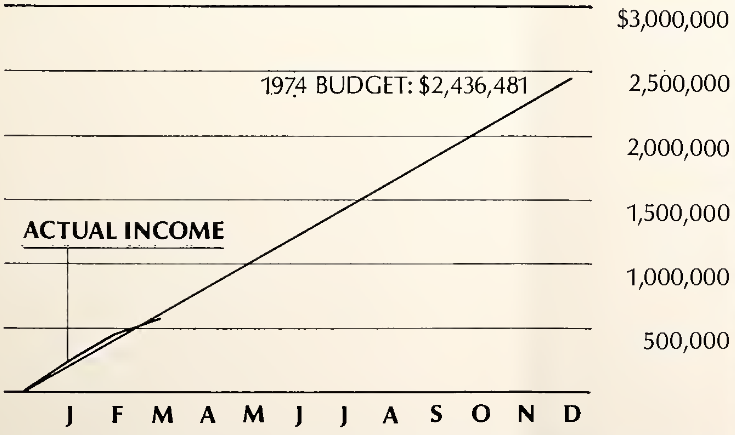
Jerry Kaiser, a senior at Grace Bible Institute, Omaha, Nebr., will be a youth worker at Calvary Church, Washington, Ill., during the summer. He is a native of western Kansas.

Nick Kassebaum, pastor of the Wayland (Iowa) Church, was ordained to the ministry March 24. He is a member of the Central District peace and social concerns committee. He holds a master's degree in church history and has done doctoral work in American religious history at the University of Iowa.

Conference budget

Budget for 1974 includes:

Commission on Education	$164,450
Commission on Home Ministries	$417,309
Commission on Overseas Mission	$1,647,122
Mennonite Biblical Seminary	$207,600
Total	$2,436,481



We receipted for $128,627 in support of General Conference programs in March. This is about $10,000 below receipts in March of 1973. Twenty-five percent of the year is behind us and we received 23.7 percent of the budgeted amount during that period. Percentagewise, the COM fared best during the period. Your continued support is much appreciated. *Wm. L. Friesen, conference treasurer*

MESSAGES IN FILM

BANGLADESH PLOWMAN

16mm, color, 22 minutes. Rental: freewill offering or contribution.

The film was photographed in Bangladesh in 1973. It shows how the farmer of Bangladesh is learning about new crop varieties and agricultural techniques with the help of Christian volunteers. The film attempts to understand the Bengali, his past history, the effect of the war in his life, and his hope for the future.

LEO BEUERMAN

16mm, color, 13 minutes. Rental: $12.00

This is the story of a handicapped man, unable to hear or speak who builds his own tractor-cart, sells pencils, repairs watches, reads the Book of Job, and lives with Job-like steadfastness and integrity. This is an Academy Award nomination.

WHO SHOULD SURVIVE?

16mm, color, 26 minutes. Rental: $12.50

The case history is recreated, with the actual doctors and nurses playing their true life roles in the life of a mongoloid child. Following the dramatization, a panel of experts in the fields of medicine, law and religion, sociology and psychology discusses the ethical, legal and scientific issues involved. Did this helpless infant have to die? Did his parents have the right to condemn him to death because he was born defective? Who decides who should survive?

THE YOUNG BOLD BELIEVERS

16mm, color, 45 minutes. Rental: freewill offering or contribution.

This is the story about Union Biblical Seminary, Yeotmal, India, in which several denominations cooperate in higher theological training for leaders throughout the Christian church.

NINTH MENNONITE WORLD CONFERENCE

16mm, color, 45 minutes. Rental: $30.00

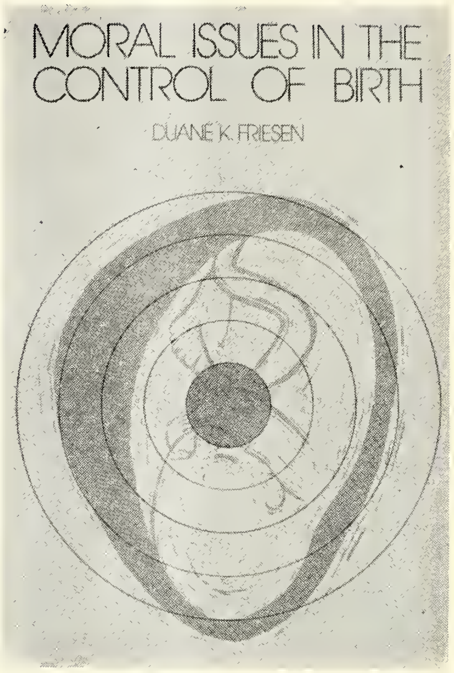
The story of the world conference as viewed through the camera lens during the sessions in Curitiba, Brazil. This is the only such film ever produced. Several have indicated, "All Mennonite congregations should view this film."

AUDIO VISUAL LIBRARY
Faith and Life Press
Box 347, Newton, KS 67114

REVIEW

Moral issues in the control of birth

Moral issues in the control of birth, *by Duane Friesen (Faith and Life Press, Newton, Kansas, 1974, 64 pp., $1.95), is reviewed by Elsie and Donald Steelberg, 9632 Skyway Drive, Wadsworth, Ohio 44281. Elsie is an anesthetist at Akron, Ohio, hospital, and Donald is pastor of First Church, Wadsworth.*



Mr. Friesen begins this study of abortion well by placing the subject within the framework of freedom. Man is not at the mercy of nature but can direct its course. This is true from the time of creation. With this freedom comes responsibility.

The question facing us is whether the availability of new technologies (of which abortion is only one) alters the way people make responsible decisions. No, says Duane Friesen, the new technologies are not right or wrong in themselves. It is the task of the church to help discriminate between technologies which humanize and those which do not.

The technologies with which we must be concerned are these: sterilization, contraception, artificial insemination, and abortion. These can be used for good or ill but the questions are: What is good and who shall determine it? Quoting geneticist Theodosius Dobzhansky the dilemma is put before us: "If we enable the weak and the deformed to live and to propagate their kind, we face the prospect of a genetic twilight, but if we let them die or suffer when we can save or help them, we face the certainty of a moral twilight."

Thus, the issues raised by our technological abilities are difficult. Who shall make the decision when only a few experts can understand all the knowledge developed by our technology? How can we keep a holistic view of persons, understanding how one technological advancement relates to all that concerns the person? Is there a common moral standard by which we may act when technology fuzzes our sense of religious absolutes and gives us plural choices?

We found it difficult to follow Mr. Friesen's thinking when he turned to the subject of human sexuality. The difficulty with his third chapter is that he begins discussing human sexuality with no clear definition of it. Then he proceeds through three assumptions concerning it (we are created male and female, sex is a part of the whole, relationship is all-important) which are biblically based but which at times seem to take him off course. We found the discussion of women's liberation not wholly to the point here.

Consideration of human sexuality is necessary to the argument of freedom and responsibility which the author has been developing. Sex is a part of life; it is good; for it to have its fullest meaning it must be freely and dynamically interrelated in every aspect of the partners' life. Because of their sexuality and since there is no perfect form of contraception, abortion is an option people may have to consider. But it ought not be considered in advance as a means of birth control.

With the discussion of human sexuality the first part of the book comes to a close. Having considered the ambiguity of technology and the thrust of our sexuality, Mr. Friesen has set the stage for a more detailed discussion of abortion for which, as he warns us, there are guidelines but not absolute answers.

The second part of the book deals with decision making. Four criteria are developed: the facts of the situation, the moral principles of those involved, their theological or religious views, and the social and psychological situation out of which they come.

These criteria are treated helpfully. For instance, in discussing the differences between situationists and absolutists in deciding what is moral, the insight of using the other three criteria to decide is very helpful.

Then eight case studies are given for the reader to work through in light of these criteria. The cases give a wide range of problems for decision making.

Next, Mr. Friesen turns to a discussion of the legality of abortion and particularly to the Model Penal Code as a means of deciding. This seemed irrelevant to us because the rationale of the MPC has been superseded by the Supreme Court action allowing abortion. Strangely, Mr. Friesen gives no notice to this. As far as the United States is concerned, it is as if he were writing prior to January 1973.

But reality is squarely faced in suggesting that the question of abortion is always finally the woman's. Citing Daniel Callahan's argument, Mr. Friesen says, "Without a factual basis for showing harm to ourselves or to the society, we have no valid reason to deny her legally what she wants." Further, restrictive laws do not work and generally discriminate against the poor. The argument here emphasizes the difference between morality and legality and would support a law which is regulative rather than prohibitive.

Finally, the author turns to conflicting moral principles, particularly the right of the woman versus the right of the fetus. He states that it is not clear when significant life begins. Christians take different positions on this question with no clear biblical basis.

The Anabaptist tradition has emphasized the sacredness of human life, and many within that tradition, says Mr. Friesen, have equated abortion with war. Does this place one absolute principle—the sacredness of life—above all others, and may this cause difficulty when one considers the rights of the mother? Perhaps, he says, we cannot be absolutist in decisions on either war or abortion. But we can follow another Anabaptist emphasis: compassion, compassion for the unborn fetus and for the woman bearing it.

In this spirit he concludes with a call to compassionate decision making in light of our freedom and responsibility. We should avoid categorical prejudgment and struggle together to find what is right.

We have three criticisms of this book. The first is that it seems poorly organized. We had difficulty following the argument of the second and third chapters particularly.

The second criticism is that the book seems dated. The fact of the Supreme Court decision makes coverage of the Model Penal Code seem unnecessary as we have noted. But it also raises a new question: Will easy abortion devalue life? In the United States we have now moved to a new phase in the controversy with passage in the Senate of a bill denying abortion to the poor.

The third criticism is that if the book has been written in response to the 1971 General Conference resolution requesting a study of abortion, the book should have dealt with this problem on an international basis. What is the situation in Canada, in Japan, for other cultures?

In spite of these criticisms the book does initiate a needed discussion of the subject of abortion. One of Mr. Friesen's sentences suggested itself to us as a possible guideline which could merit further thought. He says that our attitude toward death determines our attitude toward birth. The second chapter notes the truth of this statement with a reference to the way a high death rate has encouraged people toward high birthrates to ensure survival, and low death rates have encouraged low birthrates. If we examine this insight further, and do not limit death to the fact of death but see the effect of death on the way we live, a helpful guideline could be opened to us. Someone has asked, "Is there life after birth?" So we could ask, to what kind of life will this fetus be born? A living death? Or, are we as parents seeking this abortion because of our selfishness? Or, would the fullness of life and the life of those for whom we are responsible be radically threatened by this birth?

If the book stirs this kind of thinking, then Duane Friesen's purpose in writing will be met: not to provide answers so much as to raise issues and to encourage readers to think these issues through in the context of the Christian congregation.

the violence of ignorance

Allen Brenneman

prisons
riots
murder
death

poverty
welfare
hunger
death

we must
we can
we have to share
or all is death

our homes are warm
our children well
our hunger curbed
our conscience numb

our churches filled
our building large
our income growing
our knowledge curbed

knowledge of hunger
knowledge of poverty
knowledge of life
knowledge of social ills

ills of the chicano
ills of the indian
ills of the black
ills of the poor
ills of man

don't bother the rich
don't bother the church
don't point out the ills

the poor don't work
the blacks are lazy
why, i see the ungrateful
i see the poor squander their money,

want more handouts, want no work
welfare mothers have more children
welfare fathers drive the best cars
indians are troublemakers and live in bars

these are the stereotypes that come with ignorance
the lack of knowledge
the conscience numb

open the churches
open your eyes

ignorance is violent
ignorance is poor
richen yourselves

don't support violence of ignorance

LETTERS

Called to powerlessness

Dear Editor: This would seem to be the day for peacemakers to pat each other on the back. Accused in the past of subversive tendencies when they refused to applaud the dependency of the United States on military power, they were suspected of advocating surrender to *the enemy*. Peacemakers courageously critiqued the red-baiters, the fanatics of the right who equated dissent with treason and social justice with revolution.

Now that the U.S. president has gone to Moscow and Peking and greeted Communist leaders as equals, the rhetoric of the "cold war" has been scaled down. Maoism, once the code word for the "yellow hordes" of China, is now associated with images of barefooted practitioners of acupuncture. It would seem that vindication is finally at hand for those who called for peace while world leaders talked the nonsense of war.

Without a doubt, the current detente between the world's three superpowers has reduced the possibility of global war, even though none of the parties has lessened its efforts at achieving maximum military strength. It has given encouragement to those people who are looking for some indication that world leaders are taking steps to avoid war.

But let us pause for a minute before we congratulate ourselves too heartily. Perhaps the meaning of "not peace but a sword" in the present world situation means that peacemakers must risk defamation by pointing out that real peace is not achieved through cynical political machinations. The present detente among the world's superpowers is one of the most ironic in history, for there is a real danger that it is being achieved at the expense of every nation and person that longs not only for peace but for freedom. The forced exile of Alexander Solzhenitsyn from the USSR, the situation in post-Allende Chile, and the continuing tragedy in Vietnam are but three examples of the price that is being paid for the current detente.

The Nobel Prize-winning Russian novelist dared to confront the terror and inhumanity on which his country's government is based. He did so nearly alone, without regard to the personal consequences of his defiance, and was subsequently arrested and forcibly exiled. One would have expected the leaders of the United States to have pleaded for his safety and to have welcomed him as a hero of the cause of liberty which our country claims to cherish. But Messrs. Nixon and Kissinger were, and have remained, strangely silent. They do not wish to jeopardize the billion-dollar corporate deals or the manipulation of third world nations on account of one courageous man who told the painful truth.

Since the military coup in Chile last September, most foreign embassies have opened their doors to political refugees fleeing the rightist wrath. The two exceptions are the embassies of the United States and China. Both refuse to take any risks for the losers in this power struggle. If this trend continues, the world will have increasingly fewer places of refuge for those fleeing oppression.

The Vietnamese have a saying that "when elephants fight the grass is trampled." Their battle-scarred land is evidence of the horror that comes to a small nation when superpowers begin to play chess. None of the major powers involved has had a shred of concern for the Vietnamese people.

But the grass is not trampled only when elephants fight. When elephants make love an equally destructive result occurs. The manipulation of third world nations through the coups and limited warfare stemming from detente is an equally oppressive reality. Could it not be that detente is simply a respite from efforts at world military domination on the part of the superpowers in order to gobble up the increasingly scarce natural resources of our planet?

Peacemakers must not be blind to the methods and objectives of power, whether it be exercised on the battlefield or around the summit table. We have witnessed the oppression which power has created in the United States: the obscenity of our involvement in Vietnam, the cynical oppression of the poor and nonwhite, the raging determination of the rich to exploit even more of the earth's resources. Let us not be blind to the fact that power in the USSR and China is no more humane. Power is power no matter how glorious its rhetoric, and alliances of the powerful make none of the parties any more considerate of the powerless. Indeed, they decrease their concern.

This viewpoint will be lonely and unpopular in the face of the present allure of a false peace. But Christians are called to be without power. It is from this stance that we must dare to call to account those who exercise power, who cry "peace! peace!" when there is no peace. *Bob Charles and Dale Suderman, 3003 Benham Ave., Elkhart, Ind. 46514*

Christ-centered cartoon?

Dear Editor: Is this cartoon (page 199 March 19 issue), Christ-centered? I think it is in very poor taste and belongs in *Playboy* magazine, but not in a church paper whose foundation is Jesus Christ. *J. T. Rempel, Henderson, Nebr. 6837*
March 18

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MEDITATION

Giving people a nudge

CALLED TO BE a secretary? Surely not! Called to be a missionary, a pastor, a teacher—of course! But a secretary? Well, why not?

My "call" to be a secretary in a church conference office came unexpectedly almost eight years ago when someone tapped me on the shoulder and asked, "Will you be my secretary?" It seemed unlikely for me—I had been a teacher before getting married and raising a family—to go into an entirely new profession.

That affirmation was my "call." It was what I needed at that particular time to give me a nudge into getting more involved and interested in the larger work and mission of the church. Being at the hub of conference activities, first at the district and now at the General Conference level, has given me new insights into the many facets of the work of Christ's kingdom.

I have found that a call to church work means many things. For me it means transcribing dictation and typing letters, reports, and minutes; helping with a Poverty Fund filmstrip and conference display; being the first to hear Palmer Becker's series of messages or to read an article he wrote for publication as I type the manuscripts. It means attending commission meetings and listening to discussions at the grass roots level. It means having a good feeling when a church decides to enter Evangelism-in-Depth goal setting or when a pastor writes to tell what his congregation is doing to be more alive and active.

Through these experiences I know that a "call" might consist of being aware of a particular need and seeing your ability to fill that need. In other words, it means being able to recognize your gifts or having someone else who has been able to see them graciously tell you about them. Some of us need that nudge. Maybe even more of us need to recognize other people's gifts and give them affirmation and encouragement to use their abilities. Paul says in Roman 12: "So we are to use our different gifts in accordance with the grace that God has given us." He also adds, "If it is to encourage others, we must do so."

Esther Rinner

Those whom God has called

THE PEDESTAL is high, much too high. It is reserved for the pastor, the missionary, the seminary professor, and perhaps for the long-term deacon. Surely only they can ascend that holy hill.

Or are there others?

God calls all of us to minister. All have received a gift or a talent to be used in extending his love and care to others.

Could it then be true . . . really true . . . that there is room for you, and maybe even for me, up there on that pedestal?

Martha Nickel

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Several of the articles in this issue were suggested and solicited by the Commission on Home Ministries. Peter Ediger, Arvada, Colo.; Martha Nickel, Saskatoon; and Menno Wiebe, Winnipeg, are members of the CHM board, and Palmer Becker and Esther Rinner are staff members. Rodney Sawatsky, Winnipeg, is a member of CHM's peace and social concerns committee.

Theron F. Schlabach was sent to the peace tax seminar in Washington by the College Mennonite Church, Goshen, Ind. 46526.

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The Mennonite

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Being in but not of

Rodney Sawatsky

STREAKING HAS overrun striking. Public exhibitionism has bypassed public protest. Add the fad of nostalgia and we may well be back to the silent fifties or even the roaring twenties.

While some uncover, others (perhaps the same!) cover up everything from Watergate to oil company intrigues. But even if onetime radicals have abdicated both medium and message, and even if indignation over poverty, racism, and war is no longer the opinion makers' fare, the church dare not lie down and pull the cover up. Rest comes only when his kingdom comes, when his will is done on earth as it is in heaven.

Some relief legitimately follows the intensity of the radicalism just past. We breathe deeply again, and hopefully we'll use this respite not to give up radical commitments but to think and analyze carefully where we have just come from and where we are going.

As the smoke of the past decade begins to clear, we see ourselves above all else as fully North Americanized. We still may claim not to be of the world, but in every sense we are in the world. Economically, politically, and socially we are in. And our theology, if it is to have any meaning at all, must speak of the word made flesh and dwelling among us; in terms of this reality, we are *in*.

It will no longer do (if it ever did!) to call us out of the structures, out of the principalities and powers of this world, to affirm for our day the radical separation of church and world which was so real, at least in the ideals of our Anabaptist fathers. Indeed, for us, present Mennonite reality is of greater urgency than Anabaptist idealism. Our sixteenth-century origins do offer significant orientation for us in our calling as a particular Christian people. But when our idolizing of these spiritual giants is exposed, they, like we, obviously never escaped the compromising realities of being in this world. Unlike them, we are no longer persecuted, we are no longer deprived, we cannot in seriousness separate geographically. We attend public schools, we hold public office, we sell our grain, we buy their lettuce, we vote, we pay taxes, we receive welfare, we protest, we complain. We are *in*.

Being *in* does not necessarily mean *giving in*. With our Mennonite theological framework—formulated too often with reference more to the sixteenth century than to the present—holding up poorly under the stress of our being fully in, the temptation looms large to give in to the nation and its idolatry, or to other nondenominations and denominations and their individualistic theologies and strategies. We can be dynamically Mennonite without getting hung up in the sixteenth century and without looking to everything termed "evangelical" or "relevant" or whatever for our signals of thought and action. Our resources, biblically, historically, and as a people, are equal to any challenge.

Being *in* but not *of* is the fundamental strategy for a theology of social action:

—*We are in because of creation.* God created man in history, created man to have dominion, created him for obedience in the here and now.

—*We are in because of Christ.* The word became flesh in history. The kingdom begins on earth.

—*We are in because of calling.* We are called to be Christian as mothers, as businessmen, as citizens of a particular nation at a particular time.

—*We are in because of corruption.* We are ever sinful, always needing grace, no matter if we are Christian or not, simply because we are human.

—*We are not of because of Christ.* He has shattered the principalities and powers and introduced a new order.

—*We are not of because of the church,* which is the present sign of the new age and the critique of the old order.

Being in but not of is ever a creative tension. Words can capture the word for but a brief moment. Then something new! A theology for social action is dynamic, never static. We need new words and new deeds for a new day.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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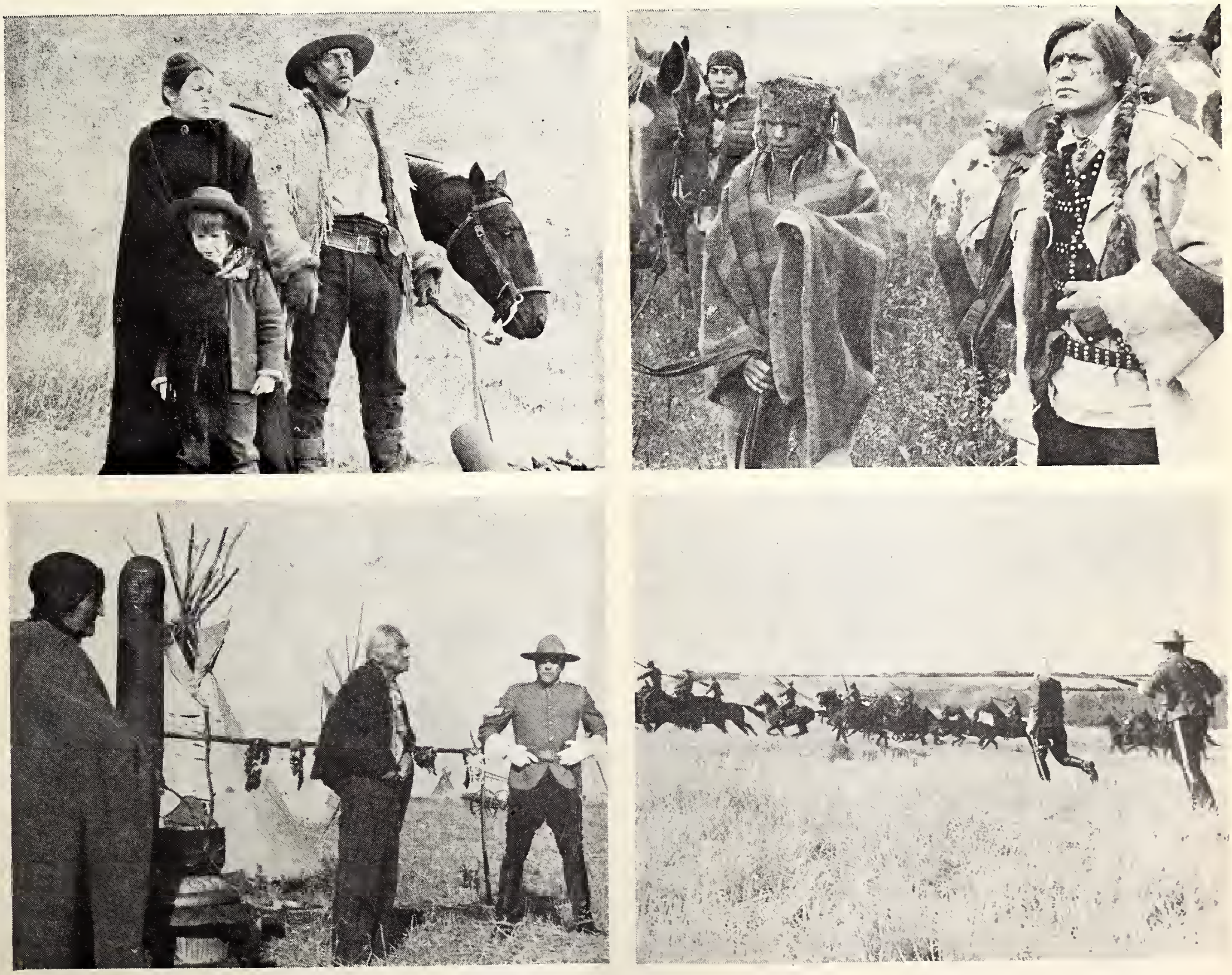


A new film on Indian-white relations, "Alien Thunder," is reviewed on page 292

STAGE 4 in church planting

What shape will it take?

Leland Harder

THE DIVISION of the church into conferences and denominations is not unique to the Protestant period of church history—the household of Martin Luther, the household of John Calvin, the household of Menno Simons.

Denominationalism began in the New Testament church. Four households of faith had emerged, as Paul reports in his letter to the Corinthian church—the household of Peter, the household of Paul, the household of Apollos, and the household of Christ. Although Paul denounces a spirit of divisiveness, he gives a certain legitimacy to a division of labor in the church of Christ:

> *After all, what is Apollos? What is Paul? We are simply God's agents in bringing you to the faith. Each of us performed the task which the Lord allotted to him: I planted the seed, and Apollos watered it; but God made it grow* (1 Cor. 3:5-7).

There are two important principles of church planting in this passage. The first is our *interdependence* as fellow workers for God, interdependence not just with each other at the present time, but interdependence with fellow workers who have gone before us in time. Paul started the church in Corinth, and after he returned to Jerusalem at the end of his second missionary journey, Apollos came to Corinth and "did his thing." Paul said that it is all right for Christians to do their own thing in the work of the church, provided they recognize their interdependence.

Twenty years ago Floyd Bartel went to Topeka, Kansas, and started a new church. It had in it some General Conference Mennonites and some members of the Mennonite Brethren church. Then a Mennonite Brethren minister came out from Hillsboro to gather all of the MBs in Topeka into a church of their own. Floyd felt bad about that, but they felt they were just doing their own thing. The test of who was right, according to Paul, was not their right to be independent but their absolute need to work interdependently. One person plants the seed, then another comes and waters the seed that has already been planted.

The second principle is our dependence upon God to give the growth. Neither the one who plants nor the one who waters can make the seed grow—it is a gift from God. Paul stated emphatically that he started the church in Corinth; but he was not jealous of Apollos, under whose leadership the church grew in numbers, because he knew that it was God who gives the increase.

Paul was a little concerned that Apollos might split the Corinthian church with his preaching eloquence and winsome personality, but unlike Topeka, Kansas, that did not happen in Corinth.

A verse in 1 Corinthians 16 indicates that Apollos was with Paul and not only were they working closely together but Apollos was declining to visit the Corinthian brethren just then, probably in order to avoid partisan strife. What a beautiful picture of their common dependence upon God in their separate church-planting efforts!

Stage 1 was Paul's gathering of a nucleus of believers made up of Jews and Gentiles.

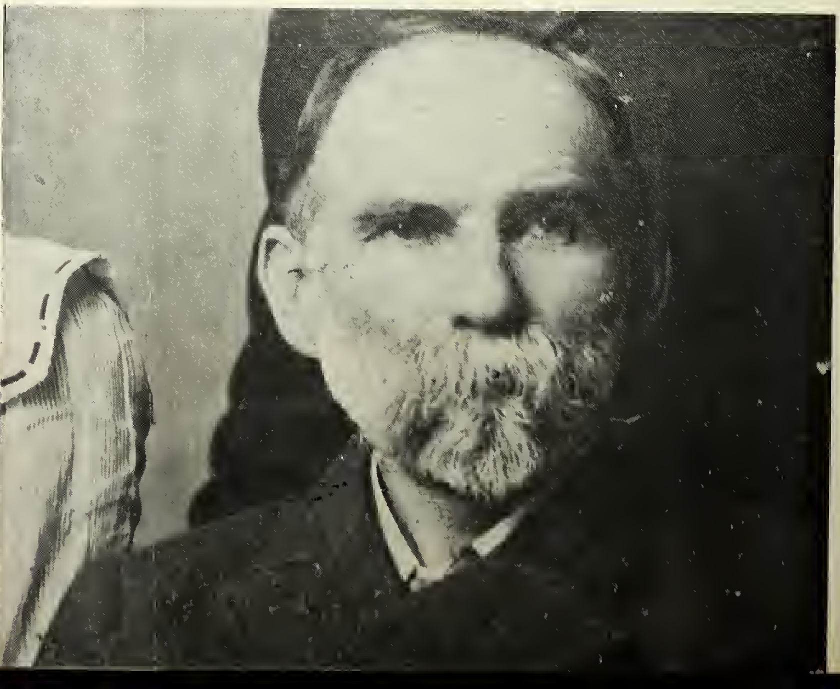
Stage 2 was Apollos' preaching-teaching ministry that decisively exposited the written word of God, vigorously refusing in public debate Jewish objections to Christian teaching.

Stage 3 was their working closely together in further building on the foundations that had been laid.

The General Conference is launching a new church-planting effort. As I have studied our history since 1860, I have also discerned distinct stages of church planting. We are now entering *Stage 4*.

Stage 1 covered the first forty years, 1860-1900. It has often been said that mission work was the main reason for the founding of the General Conference in 1860, but it took twenty years to open a new mission field. This happened when S. S. Haury, a student at Wadsworth Institute, the conference's first seminary,

S. S. Haury provided a flesh-and-bones reality to the General Conference's missionary vision when he became its first candidate in 1880. His dream was to go to Alaska, but the foreign mission board sent him to Oklahoma.



THE
ENGLEWOOD GOSPEL MISSIO
DO YOU NEED A FRIEND
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During the first few decades in the twentieth century, church-planting efforts were concentrated on the cities. Above, W. W. Miller is shown with a convert in front of the Chicago mission in 1914.

presented himself for missionary assignment.

This incident forced the issue of missions and made it necessary for the conference to set up a foreign mission board. He wanted to go to the Eskimos of Alaska, but they sent him to the Arapahos of Oklahoma. Their conception of "foreign missions" would have applied in either case.

That was 1880. Missionary outreach was not the most evident motive for founding the conference in 1860. It was rather to consolidate the small scattered congregations of the western frontier in Ontario, Ohio, Iowa, and points west. Thus, the first stage of church planting was not foreign missions but rural church extension. In fact, when missions was mentioned prior to 1872, what was usually meant was evangelizing their own people and helping them to establish live congregations.

The first "mission work" was the support of *Reiseprediger,* whose assignment was to draw scattered churches together, help struggling new churches to grow, and bring them all into conference membership. And the main result of this phase of church planting was the successful establishment of many of the churches that now constitute the General Conference from Pennsylvania to California, and from Ontario to British Columbia. They planted so that we could water. They tilled the ground so that we can plant anew. We are interdependent with those pioneers, and God gives the increase.

Stage 2. Then came the second phase, 1900-1940. At the triennial conference of 1902, held at Berne, Indiana, the board of home missions reported that God had brought them to a "turning point" in church planting. The report spoke of the open door in North American cities and the challenge of claiming the urban world for Christ. In a bold new action, the delegates from the congregations approved the opening of what turned out to be eight new city missions from the eastern seaboard to the west coast.

I know something about this second phase of church planting because I became the pastor of one of these city missions thirty-eight years after it was started in Chicago in 1914. I would like for you to try to imagine what it was like for W. W. Miller to leave his rural congregation of ethnic Mennonites out in the cornfields of Iowa and move to the inner city of Chicago to preach the gospel and gather converts into a church. How would you do it? He rented a storefront, brought in a pulpit and chairs, and then each evening invited people in off the street to hear his message. Wow!

For about a decade the issues of *The Mennonite* carried a running account of the progress of that city mission in Chicago from a rescue mission operation to the formation of a Sunday school, to the building of a church in a working class residential neighborhood. W. W. Miller could not have succeeded without the strong support of the churches of the General Conference channeled through the old board of home missions.

They did many things right, and they did some things wrong. There were many genuine conversions through the years, but it was an expensive operation.

When Bertha and I were sent out in 1952 to take command of that field, we found a small congregation of born-again Chicagoans who worked in factories, owned their own modest row houses, loved the Lord, and loved that little church; but they suffered a severe dependency upon the Newton board to provide pastoral leadership and pay the bills. It was a sick kind of dependency that characterized western mission work all over the world before the concept of indigenous missions.

After a year of experience in that Chicago mission under the old philosophy, we asked the board to transfer the deeds to the two properties to the local church and to send the monthly subsidy directly to the church treasurer and not to us. We asked the local church to make a decision to become self-supporting in five years by reducing its Newton subsidy 20 percent each year. We asked them to pledge their financial contributions to that end and to begin to use offering envelopes. The offerings doubled immediately following that decision; and finally, after forty-three years of dependency, the church became "independent."

We had still to learn another lesson in New Testament church-planting prin-

During the past three decades, much effort was expended in "gathering up the lost sheep of Menno Simons" in dozens of towns and cities throughout Canada and the United States. Above, Leonard Wiebe breaks ground in 1962 for a meetinghouse for a new congregation in Fort Wayne, Indiana.

ciples. The goal is neither "dependence" on conference support nor "independence" from it, but some kind of a dynamic, creative "interdependence" that combines the best of each approach.

Stage 3. The third phase of church planting can be roughly dated 1940 to 1970. It can be labeled the "urban church extension" phase.

The "city mission" phase was a courageous evangelistic thrust of a predominantly rural farm people into the difficult inner city areas of North America without the benefit of a strong Mennonite core of workers.

The third stage of church planting had the Mennonite nucleus itself as the first concern — gathering up the lost sheep of the house of Menno Simons. The historical background of this period is the movement of Mennonites off the farm to towns and cities. In 1940, over half of the members of conference churches still lived on the farm. Today barely one-fourth live on farms.

We have a situation in our denomination now in which about one-fifth of our total membership are nonresident members, having moved away from the home community. Some of these people are lost to the church. Many join other kinds of churches. But between 1950 and 1970, 12,000 members on the move simply transferred their membership to another congregation of the General Conference. This was possible for many of these people only because some fifty new churches were established during this period in such places as Ottawa, Hamilton, Toronto, Sudbury, Winnipeg, Regina, Edmonton, Vancouver, Seattle, Portland, Fresno, Phoenix, Denver, Houston, Topeka, Kansas City, Sioux Falls, Minneapolis, Markham, Fort Wayne, Columbus, and Philadelphia.

In no previous period in the history of the conference had there been such concentrated church-planting activity on our continent. This activity was more intentional than spontaneous. It was the fruit of a "city church movement" that took concrete form in Child's Restaurant in Winnipeg at the time of the 1956 General Conference. We practiced a lot of New Testament interdependence in phase three. In Toronto, for instance, Bill Dick planted the church and now Darrell Fast is watering it. When $24,000 was needed to buy a plot of ground for a new church, funds came from the General Conference and the Canadian Conference.

But the city church movement died out about 1968, and few new churches have been started since then. The reasons are complicated, and S. F. Pannabecker has written a whole chapter on the subject in his new history of the General Conference. All I can do in this article is to give a simplistic, yet profound, explanation that goes right back to Paul's letter to the Corinthians: We did not fully discern that it is God who gives the growth.

We depended too much on the principle of success. We borrowed a church extension strategy from other denominations that stressed middle-class churches located in the suburbs and centered in expensive, attractive church buildings.

We depended too much on a Mennonite cultural self-identity, and we found it difficult to build on the foundation that the phase two city missioners laid for us in preaching the gospel to the unchurched and to believers.

We relied too much on traditional forms of worship and Christian education and got out of touch with what God's Spirit was doing outside of our suburbs in the lives of young people turned off by our middle-class, affluent style of life and worship and in the lives of others who find power for their lives in such developments as the charismatic movement.

Stage 4. So now we are entering the fourth phase of the church-planting mission that Christ gave to his church, and we do not yet discern its character clearly enough to put a label on it. Should it be "intentional churches"? "House churches"? "Inter-Mennonite or interdenominational churches"?

Whatever the character of this new thrust, it will not be like any of the preceding three strategies, nor will it be totally unlike any of them. It will probably have rural as well as urban aspects of worship and life-style in our new concern for preserving the resources of God's creation. It will likely take the simple gospel as seriously as the city missions at the turn of the century and yet become more cosmopolitan than the church which Darrell Fast serves in Toronto. It may have less concern for money and property and give much more attention to the intensity of the authentic Christian community. It will practice more interdependence between local fellowship groups, district conferences, and denominational catalysts. It will likely have a greater diversity of life-styles among the members but at the same time have much more concern for the unity of the church under Christ's lordship.

Like Paul, we see through a glass dimly; but I believe we are discerning more clearly again that we do not create the church. It is created for us. We plant and water, but unless we do that in a spirit of watching and waiting for the seed to sprout and grow, we plant in vain. May God do his thing through us. That is our prayer for this time.

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free to follow, bound to choose

JESUS

Countdown to St. Catharines

Plans proceed for General Conference

Brock University, high on the Niagara Escarpment at the southern edge of St. Catharines, Ontario, will be the site for the fortieth triennial sessions of the General Conference Mennonite Church August 1-7.

Host for the convention is the Conference in Canada, with 21,513 members in the five western provinces. Five Mennonite churches in the Niagara Peninsula are making preliminary arrangements for the conference facilities: Bethany Church in Virgil, Grace Church and St. Catharines Church in St. Catharines, Niagara Church in Niagara-on-the-Lake, and Vineland Church in Vineland.

Registration. Delegates and visitors at the conference are requested to complete advance registration forms by July 1. Forms will be sent to all General Conference congregations in mid-May or may be obtained from Conference Planning, Box 347, Newton, Kansas 67114.

Registration itself begins at 1:30 P.M., August 1, in the Thistle Complex at Brock University, with a $10 registration fee payable at that time.

Youth, grade nine and above, should send advance registration to the Youth Office, Box 347, Newton, Kansas 67114.

Students in grades seven and eight will spend Friday and Saturday in workshops, study, hiking, recreation, and sightseeing. Monday through Wednesday they will camp out at a park in the Niagara region. Cost is $15.

Children in grades one through six may participate in a Bible school at St. Catharines United Mennonite Church, with additional crafts and short trips. Cost is $4.00 per child, not including lunches.

A nursery will be provided for preschool children at Brock University.

Facilities. All general sessions will be in one of the gymnasiums of the Physical Education Center at Brock University. Insight groups and other smaller groups will meet in the Thistle Complex or the Teachers College building.

Meals will be available at the two restaurants and one snack bar at the university for $5.90 per day. Those with sack lunches can find parks with picnic tables. Fresh fruit from the area will be available on some days.

Lodging. Lodging is available in private homes, at hotels and motels within driving distance, at campgrounds, and in a university dormitory. Brochures to be sent to the congregations list hotels, motels, and campgrounds and their prices. Youth may roll out sleeping bags in area churches during the week for $18, including breakfasts and shuttle service to the university.

Transportation. Delegates and visitors traveling by air will find limousine service from either Toronto, seventy-five miles away, or Buffalo, New York, thirty-five miles away. Bus services go directly to St. Catharines. Train service is available to Toronto from western Canada on Canadian Pacific and Canadian National railways. Amtrak will bring western U.S. delegates via Detroit.

Tours. Local committees will provide opportunity to visit points of interest on the peninsula: St. Catharines, a city of 120,000; fruit farms; Niagara Falls; and the Welland Ship Canal. St. Catharines is in the heart of fruit-growing country, with peaches, pears, grapes, cherries, apples, apricots, plums, and strawberries.

Temperature in August is expected to be hot—90 degrees and 85 or 90 percent humidity.

Below is Brock University, the site of the General Conference sessions next August. The Thistle Complex and Teachers College building are at far left. The Physical Education Center (not shown) is under construction.

NEWS

Assembly begins task of defining nationalism

It was apparent from the start that the Winnipeg conference on nationalism and internationalism would not solve all the differences nor even define all the problems.

Held March 29-30 at Fort Garry Mennonite Brethren Church and Canadian Mennonite Bible College, the assembly, sponsored by MCC Peace Section and the newly formed peace and social concerns committee of MCC (Canada), did, however, make a beginning for some understanding of the meaning of being a Christian citizen of a particular country.

Although the topic posed for the assembly—held for the first time in Canada—demanded the presence of participants from both sides of the border, it turned out a bit one-sided as American delegates remained at a minimum. Registration, expected at about 200, never quite reached 100.

Most of the dozen or so United States delegates had come early to attend the semiannual meeting of the Peace Section, which met at CMBC on Thursday and Friday.

John Lapp, section chairman, opened the assembly on Friday night by saying the intention was to explore "authentic witness in one's own country and how to transcend national barriers."

David Schroeder, CMBC acting president, used Acts 25:9 ff. to explain how Christians should relate to government. He said, "We must as Christians recognize the governments under which we live," and furthermore, "that we are citizens of a particular country."

He emphasized that citizens—including Christians—should recognize that the context in which one grows up shapes one's life and thinking. "One who does not recognize his own biases may be least in a position to overcome them," he said.

Dr. Schroeder said the structures of society msut be taken into account in the individual's decision making and that one can be both Christian and a citizen at the same time. He cautioned against shaping theology so as to dichotomize between church and state.

He affirmed the nationalism that comes from supporting national policies that are ethically right and in compliance with the principles of biblical theology.

"The Christian," he said, "brings a new spirit and a new power to the structures."

John Redekop, political science professor, told the Friday night audience that being peacemakers is being like God. "If there is anything that characterizes sons of God," he said, "it is peacemaking."

Using passages of Scripture from the Sermon on the Mount and Ephesians 6, Mr. Redekop urged Christians to work for greater justice in world economics and life-style. "Much of the world's problems," he said, "are economic problems, produced in large part by the multinational corporations."

Although the U.S. and Canada are often in conflict over policies, he said, "each treats the other much better than either treats the third world."

"We have done very, very badly in our attitudes and actions towards the third world, government and private, civilian and military," he said.

Dr. Redekop said North American governments must do something to break up the monopolies of multinational corporations. "If Jesus were speaking today," he said, "some of his parables would contain some very familiar names of multinationals."

Nationalism and the place of the nation-state is not a fading concept, as some have suggested, according to Redekop. As world interaction increases, he said, nationalism increases.

He advocated a more close monitoring by citizens of what governments and companies are doing in other countries. "No level of decision making," he said, "must be left out of the judgment of God. Biblical Christianity is the answer to rampant nationalism."

It was apparent from discussions that Mennonites of Swiss and Russian background sometimes had differing attitudes to government and that nationalism was

James Juhnke of North Newton, Kansas, addresses the peace assembly in Winnipeg on nationalism and internationalism. Other speakers were David Schroeder, John Redekop, Rodney Sawatzky, and Menno Wiebe.

defined differently at different times by different people. To some it could be a positive, Christian thing; others were not so sure.

Rodney Sawatsky of CMBC told the assembly on Saturday morning that nationalism is primarily a mythology—"a rather nebulous yet powerful definition of identity and direction of a given national territory."

And "because religion plays a similar mythological function it may help in defining the national myth to the extent that it gets lost and nationalism becomes a religion."

He was careful in differentiating nationalism from imperialism or continentalism (North American). Sometimes, he said, "nationalism is a movement toward freedom and liberty" (e.g., U.S. in 1776 or Zaire today). But in the Russian and American notions of "spheres of influence" this has degenerated into imperialism.

"Among Canadian Mennonites," said Mr. Sawatsky, "are a goodly number who feel a Canadian nationalism, built upon the denial of the American melting pot and the affirmation of cultural and religious pluralism, should not only be encouraged but may also serve as a paradigm for international relations."

James Juhnke of Bethel College, in a paper on "Mennonites and a Christian America," said there is no escape from political community and that "the extent of Mennonite participation in civil religion is only now being properly appreciated."

Based on this assertion, he stated that "an ethic of noncompromise is not a viable option for us."

The greatest compromise for Mennonites in the United States, said Mr. Juhnke, has been on their stand to military service. "When they tried to say no in 1918 to conscription and war bonds, they were told by fellow Americans that they were unworthy of citizenship.

"So Mennonites have spent the last fifty years in strenuous effort to demonstrate the validity of claims to citizenship.

Mcc, he said, "was fashioned as a symbol of their (Mennonites') own service which allowed them to stand in pride beside their fellowmen.

"The compromise," he said, "was beneficial to both the Mennonites and the government, but the tragedy was that the trade-off came at the price of Mennonite silence in the face of American militarism and imperialism."

He advocated two major thrusts to move beyond the compromise: a renewed affirmation that Jesus is Lord, and recovery of a prophetic witness to powers that be.

He concluded, "Prophetic dissent which uses the symbols of civil religion may well be understood as the Christian response in our time."

Menno Wiebe, in his talk on "Going beyond nationalism to interdependence," said a too individualistic theology and congregational isolationism has segmented both the individual and the tribe. Paul's theology, he said, "was as big as the world he knew."

Man alone is not completely human, he said, calling for more unity among people and between people and all of creation.

Mr. Wiebe said Indian people may be able to teach us that there is something good besides work, if we are willing to learn.

He also suggested the fine arts may help us to "gather the tribes." Said Mr. Wiebe, "We can sing together where theologians fear to tread."

Besides the three plenary sessions, seven workshops met on Saturday afternoon to discuss specific aspects of nationalism. Leaders included Hugo Jantz, Delton Franz, John Redekop, Ron Isaac, Rudy Wiebe, James Juhnke, and Al Reimer. *Dave Kroeker*

Canadian conference will meet in Steinbach

The Conference of Mennonites in Canada will hold its annual convention in Steinbach, Manitoba, July 23-26. This year's theme will be "Rejoice—reflect—respond," based on Psalm 100:1-2.

A special meeting for ministers and deacons will be held during the morning and afternoon of the first day, July 23. David Augsburger has been invited to speak at both sessions on the theme "Communicating the gospel through the Sunday morning worship service."

The regular conference sessions will begin that evening and run through to the afternoon of July 26. Each of the conference's three boards — Mennonite Pioneer Mission, Congregational Resources, and Canadian Mennonite Bible College—will have major slots on the agenda during these three days.

On Wednesday evening, July 24, the women's conference and the young people will give leadership to program highlighting the Mennonite centennial.

Funds approved for Cheyenne coal rights struggle

Mcc has approved $2,000 financial assistance to be given to the Northern Cheyenne tribal council to assist in their legal battle to cancel coal strip-mining leases on the Montana reservation.

Mcc responded to this need at the invitation of the Commission on Home Ministries of the General Conference Mennonite Church. Patricia Littlewolf, secretary of the Mennonite Indian Leaders Council, brought a request for assistance to the Commission on Home Ministries. The commission acted on this request and asked MCC to share in the response.

"We want to stand beside the Northern Cheyenne Tribe as brothers in this struggle for their survival," said Paul Leatherman, MCC North America director.

The Northern Cheyenne tribal council is petitioning U.S. Secretary of the Interior Rogers Morton to cancel their contracts with Peabody Coal Company. The council claims failure on the part of the Bureau of Indian Affairs superintendent to follow required procedure in granting the leases, including establishing rules for restoring the land after it is mined.

If Secretary Morton rules in favor of the tribe, it is certain that Peabody Coal Company will take the matter to court for judicial review, say tribal leaders. If the secretary rules against the tribe, they will follow review and appeal process through the Supreme Court if necessary.

Damage to the environment is not the Cheyennes' only concern. Large-scale strip-mining operations hold a promise of massive economic assistance to the tribe, but might mean the loss of tribal sovereignty, ancient traditions, and identity as a people.

The Northern Cheyenne tribal council claims they originally signed the leases because they were led to believe that finally they could do something about their poverty and social problems. Since then they have learned that the contracts do not adequately protect both their environment and their identity.

The Cheyennes realize that in a time of energy shortage they own a resource which is capable of producing immense profit. Allen Rowland, president of the Tribal Council said, "We have decided that it will be used to strengthen our Cheyenne People, to preserve our culture . . . it can be no other way." *Doris Longacre, MCC Information Services*

End of draft slows service applications

Applications at the General Conference offices, particularly for North American service, are down.

Athough personnel administrators have been reluctant to blame the end of the U.S. military draft, they are looking at statistics from the last five years and saying that the draft has had an effect.

Elaine Roupp, personnel director for the conference, has prepared a five-year study of applications and placements by the General Conference including voluntary service (but not summer service), overseas mission, pastoral placement, and central office staff. The majority of applications and placements were for voluntary service.

"The fact that the U.S. has had a draft which necessitated many young men and couples to 'volunteer' has had an effect on the apparent interest in service," said Ms. Roupp. "Now that the mandatory draft is at a standstill, we have lost this pool of people. To be sure, people are still interested in service, but it appears not in the same numbers nor with the higher levels of education nor for the longer periods of time."

Total applications rose from 240 in 1969 to 310 in 1971 and have been falling since then, to 230 in 1973. Total placements show a similar curve from 130 in 1969 to 174 in 1971, 143 in 1972, and about 113 in 1973.

The real indicator of the effect of the draft is the breakdown of these figures by sex. Male applicants plummeted from from 184 in 1971 to 95 in 1973; male placements from 102 in 1971 to 47 in 1973. North American voluntary service placements of men dropped from 56 in 1971 to 22, less than half, in 1973.

The number of female applicants and placements, meanwhile, has remained stable over the past three years and is still above 1969 levels. Female applications, for example, experienced a steady rise from 101 in 1969 to 157 in 1972 and in 1973 were 135. North American VS placements of women went from 26 in 1969 to 48 in 1972 and last year were 44.

In 1969 total placements were 58 percent men and 42 percent women. In 1973 the percentages were exactly reversed.

So far in 1974, applicants are 35 men and 51 women.

Mennonite Central Committee reports a similar situation. In the last four months, only 20 percent of applications have come from single men in contrast to 47 percent for the same period three years ago, the peak draft period.

At the same time, fewer married couples are applying. And although more people over thirty are entering VS, the median age of volunteers has dropped from twenty-one in 1971 to twenty in 1973. Fewer placements are college graduates. A smaller percentage are non-Mennonites (although there are also fewer Mennonites). More volunteers want to serve for one year or less. Canadian applications and placements are rising slightly.

For overseas placements, trends are less easily noticeable because of the small number. The transition there is away from people in their early twenties and toward people in the twenty-five-to-fifty age-range.

"National churches want trained people with experience," said Lubin Jantzen, Commission on Overseas Mission candidate secretary.

The Commission on Home Ministries VS program now has the problem of finding enough people, particularly U.S. men, without the draft as an added motivator.

"A lot of young people don't want to make commitments, even for a year," said Gene Stoltzfus, VS director.

"I would underscore that for overseas," Mr. Jantzen added. Short-term placements are down for COM.

Mr. Stoltzfus continued, "And some of the young people are looking for alternatives that are more their own—intentional communities, local social action—not owned by the church."

The expansion of the VS program during the Vietnam War draft era was too rapid to build the best local units, Mr. Stoltzfus said. Now with the decrease in volunteers, the VS office is taking a hard look at some of its programs. Two units—Upland, California, and Wichita, Kansas—are closing this year, and others may need to close, too.

Mr. Stoltzfus said the VS office was beefing up recruitment, visiting more churches and campuses, encouraging VS units to do local recruiting, and developing relationships on more non-Mennonite college campuses in the effort to find new volunteers.

"But we are not going to be able to support a solid service program without churches involved in service. The priority in home and church life must be service, mission, and social justice," he said.

"If VS is just a VISTA program with a halo, there is no future for it," Mr. Stoltzfus concluded. "If it grows out of a clear sense that the church has some real alternatives to offer, then VS is one more name for the church in mission." *Lois Barrett Janzen*

Art festival features mural competition

It is not uncommon for a thousand or more Mennonites to gather together in Winnipeg during this centennial year, but there has been no event that draws as many people from all over Manitoba as does the Mennonite Festival of Art and Music. On Sunday, April 7, about 8,000 people came to see the 100 exhibits and to hear the numerous musical groups at the Polo Park Shopping Center. The event, now in its third year, is sponsored by the Women's Committee of the Westgate Mennonite Collegiate.

A special feature of this year's festival was a Mennonite centennial mural competition which was sponsored with the help of a federal government grant. Twenty-one miniatures were entered and displayed in the competition. Of these, three were chosen to be reproduced in full scale for display in general public buildings in Winnipeg. Visitors were asked to vote, and they chose an acrylic by Margaret Quiring and one done in clay by Alvin Pauls in that order. The judges, reversed that order and gave first to Mr. Pauls and third to Ms. Quiring, with Elizabeth Schlichting receiving second prize for her painting.

The exhibits included the following art forms and handicrafts: painting, sculpture, macrame, photography, wood and leather crafts, decoupage, candles, miniature furniture, glass blowing, a windmill, a spinning wheel, a steam engine, needle craft, and quilting.

The musical program with a constant audience of about 500 people included the Westgate Senior Choir, the Canadian Mennonite Bible College Chamber Choir, the Mennonite Male Voice Choir, Mennonite Children's Choir, and the Steinbach Community Choir.

Proceeds of the event go toward the support of Westgate Mennonite Collegiate, a Mennonite private school operated by the Mennonite Educational Society. *Rudy Regehr*

C. B. Parham, seventy-two, his face cut by flying glass, stands before the ruins of his home and barn in Williamson County, Tennessee, near Nashville. His was one of numerous homes and buildings destroyed by nearly 100 tornadoes which slashed across eleven states of the South and Middle West April 3, leaving more than 300 dead and thousands injured.

Tornado recovery begins in twelve states

Mennonite Disaster Service is calling urgently for twenty leadership persons as recovery programs in twelve states get under way following widespread tornado destruction April 3.

Ten persons to do investigative groundwork, and ten project leaders are needed immediately for thirty days.

MDS has released $12,000 from its emergency fund for use in initial cleanup and recovery programs which will span a five- to ten-week period.

Nine hundred MDS volunteers were already at work the weekend after the tornadoes, helping families face their shattered homesites and start over. Over 750 people worked in Indiana and Michigan. A large number of volunteers including college students were expected to join MDS operations over the Easter weekend.

With final Red Cross statistics still incomplete, at least 338 persons were killed in the storms. Damage reached $1 billion.

"When I first saw Xenia, Ohio—and I've been with this seventeen years—I knew this was the worst and most extensive tornado damage I've ever seen," said Nelson Hostetter, MDS executive coordinator. Mr. Hostetter, who has been on the scene in a number of the twelve states in which MDS is working, said devastation is more intense and involves more communities than the Palm Sunday tornadoes of 1965.

A six-week recovery program is under way in Xenia under the direction of Eli Nissley. Red Cross working in Xenia reports 2,700 families homeless in that area with 1,200 suffering total loss of homes and personal belongings.

MDS women worked with a Red Cross clothing program in Xenia, sorting, sizing, and distributing clothing.

Mr. Hostetter said Kentucky was the state hardest hit. After initial cleanup operations there, MDS will follow with a three-months program giving priority to lower-income families and those with no insurance. Alabama and Georgia may be included in long-range programming.

Among the Kentucky locations of MDS workers is Brandenburg, a town which, according to the *New York times,* "all but disappeared." A three-week project was under way in Etowah, Tennessee.

Other MDS coordinators are working in Cincinnati, Indiana, North Carolina, and Tennessee.

IRS collects telephone tax from Minneapolis church

The U.S. Internal Revenue Service has collected $1.64 from the Faith Mennonite Church, Minneapolis, Minnesota, for nonpayment of the telephone excise tax, originally levied to help finance the Vietnam War.

IRS collected the money from the church's bank account in March for tax which pastor Donald Kaufman and his wife, Eleanor, had refused to pay in 1971 on their personal calls. Their phone is in the name of the church.

On April 1, the congregation received an assessment notice—from the IRS office in Ogden, Utah—for another $3.62 in unpaid telephone excise tax. The congregation voted last year to withhold payments of the telephone tax.

The telephone excise tax began in 1966 as 10 percent, but it is now decreasing by 1 percent a year until 1982.

The Kaufmans said, "The adverse consequences of the Vietnam War continue to multiply at an alarming rate. Oil shortages, excessive profits, inflation, and the threat of recession are but four examples of how we are paying dearly for that tragic war. The proposed federal budget hardly hints that 'the war has ended.' Unfortunately, Vietnam casualties and political prisoners in the thousands suggest that in fact the U.S.-supported war has not ended."

Task force to compile education concerns

The Manitoba Conference's task force on Christian education will begin meeting with congregations and schools in mid-May. It is also inviting the submission of briefs by schools, congregations, and concerned individuals.

A questionnaire was sent to all congregations in April to help them discuss and focus their expectations of the churches' education programs.

The seven-member task force was appointed by the Conference of Mennonites in Manitoba "to study all forms of Christian education in our congregations, including that of the church schools."

The congregations' decisions and concerns will be compiled by the task force and submitted to the conference and its member congregations.

The members of the task force are Peter Peters, Boissevain; Ruth Enns and John B. Wiebe, Altona; and Abe Rempel, Helmut Harder, John Friesen, and Guenter Strempler, all of Winnipeg.

Kuang-Fu Church runs nursery

Lydia Kehler, author of this article, is a worker under the Commission on Overseas Mission in Taipei, Taiwan.

The day nursery of the Kuang-Fu Mennonite Church in Taipei, Taiwan, began three years ago with one child. The news of this new facility in the neighborhood spread and soon more children were left to spend the day at the nursery while their parents went to work. Today a dozen children, ranging in age from 1½ to six, make their home at the church from seven in the morning until their parents call for them after work in the evening.

The mornings are spent in singing, storytelling, instruction from a prescribed kindergarten course, handwork, and supervised play. Songs include gospel choruses and church hymns, and Bible stories are used at least twice a week during storytime. All the children take a nap in the afternoon and spend the remaining time in free play. A morning and afternoon snack as well as a wholesome lunch are provided.

The nursery was started by Mr. and Mrs. Un Hong-kip, soon after he came to serve as pastor of the church. At that time the congregation met in a rented building but was interested in purchasing the property. In order to help with church expenses and to begin a building fund, the pastor and his wife volunteered to start a nursery. Their purpose was not only to raise money, but especially to be a service to the neighborhood and as an outreach for the gospel.

Tuition has been kept low so that those with lower income can also make use of the facilities. Parents pay from fifteen to eighteen dollars a month for each child enrolled in the nursery. All expenses involved in operating the daycare center are paid from this, and any profit realized is used to help repay the loan from Church Extension Services which the church took out in 1972 to purchase the present building.

Mrs. Un and her sister-in-law, Miss Un, are the teachers of the nursery. Miss Un, a college student attending night school, is the only salaried worker. Classes and activities take place in the church sanctuary and in a covered area in the backyard. Mr. and Mrs. Un and their three daughters live in the parsonage adjoining the sanctuary in the same building. For them it is like having twelve children all day for six days a week. Their love, warmth, and dedication create a caring, homelike atmosphere.

The nursery offers many opportunities to present the gospel and to teach biblical truths, not only to the children but also to the parents. Tracts and leaflets relating to the Bible stories are sent home with the children, who come mostly from non-Christian homes. When one of the children prayed for the first time at mealtime in his own home, his mother came to ask Mrs. Un what this meant. This gave Mrs. Un a natural opening to tell her about God, from whom all good gifts come. When a noisy idol-worshiping service was going on in a nearby apartment, one child explained to her parents that it was not right to worship idols but that people should worship God.

Often when parents come for their children, the teachers have an opportunity to answer questions relating to Bible truths. Parents attend special activities of the church when their own children are involved, and most of them bring their children to Sunday school. Few attend the worship service at this point, but the church hopes that in time the seed that is being sown will bear fruit in the lives of these parents.

Gerharts prepare for Africa service

Robert and Joyce Gerhart, Downey, California, have been accepted for overseas service, probably in Lesotho, by the Africa Inter-Mennonite Mission.

AIMM approved their going to Africa at its April meeting upon recommendation of the General Conference's Commission on Overseas Mission.

Bob is pastor of the Immanuel Mennonite Church, Downey, California, and a member of the General Conference's General Board. He is also a member of the Pacific District home missions committee. He has been pastor of the Bethany and Flatland Mennonite churches, Quakertown, Pennsylvania, and has received degrees from Grace Bible Institute and Reformed Episcopal Seminary.

Joyce, a native of Isabel, South Dakota, is Pacific District advisor for the Women's Missionary Association. She is a graduate of Grace Bible Institute, Omaha, Nebraska.

Miss Un works with children at the Kuang-Fu Mennonite nursery in Taipei.

AIMM readies delegation for Africa visit

The Africa Inter-Mennonite Mission board made plans recently for its delegation's trip to four African countries this summer.

At its spring meeting April 8-9 the board set an agenda for the four-member delegation in Zaire, Lesotho, Botswana, and the Republic of South Africa May 27 to June 26.

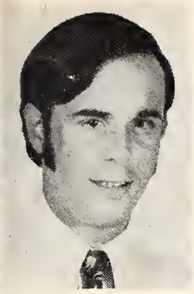
In Zaire the delegation, accompanied by missionary James Bertsche, AIMM executive secretary-elect, will review the 1970 agreements which fused church and mission. The Mennonite Community of Zaire (CMZA) is planning a celebration of fusion during the delegation's visit.

The CMZA and the Zaire Mennonite Community of South Kasai (a group which broke from other Zaire Mennonites during the wars of the 1960s) will meet with the delegation in Tshikapa during the third week in June.

Other agenda items in Zaire (where AIMM has worked for more than sixty years) include missionary personnel needs for the next five years and goals and priorities for the next five years.

The delegation will spend a week in Lesotho, where AIMM sent one couple in 1972.

After the Lesotho visit the delegation will split. Elmer Neufeld and Jim Bertsche will go to Botswana to talk with mission and independent church leaders about possible AIMM involvement. Art Janz, Andrew Rupp, and Howard Habegger will contact church leaders in Johannesburg, South Africa, for information about what is happening in the church there.



Sommer

Jantzen

Sommer to take Jantzen's place in COM personnel

John Sommer will replace Lubin Jantzen in the personnel office of the General Conference's Commission on Overseas Mission in July.

Mr. Sommer, now studying at the Overseas Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will come to Newton, Kansas, by June 15 and assume full responsibility as overseas personnel secretary by July 1.

Mr. Jantzen, a missionary in India for twenty-one years before becoming COM candidate secretary in 1969, will leave the position June 30 in preparation for future overseas assignment under COM.

Mr. Sommer, a member of the Immanuel Mennonite Church, Downey, California, is a graduate of Biola College, with majors in history and political science. He has secondary teaching credentials from Fullerton (California) State College.

He and his wife, Sharon, spent 1970-73 as mission associates in Japan under the Commission on Overseas Mission, teaching English and working with young people in the Miyakonojo Church.

Mr. Sommer's new responsibilities will include personnel recruiting, candidate processing, counseling, arranging for missionary travel and supplies, and promotion of COM.

Mr. Jantzen, a member of First Mennonite Church, Paso Robles, California, served with his wife, Tillie, in India from 1947 to 1968 in village evangelism and school administration.

He was the last missionary principal of the Mennonite high school at Jagdeeshpur, India, turning over responsibility to Indian church leader Samuel Stephen in 1958. His latest term in India was spent as school administrator in Korba.

Mr. Jantzen holds degrees from the Bible Institute of Los Angeles, the University of California at Los Angeles, and Arizona State University in Tempe.

RECORD

Ministers

Bruno Epp will become pastor of the Springstein, Man., church this summer. Mr. Epp, who has been a student at Mennonite Biblical Seminary, Elkhart, Ind., for the past two years, earlier was a General Conference worker in Brazil.

Ernie Hildebrand of Crystal City, Man., who is completing his studies at Canadian Mennonite Bible College this spring, has been called to the pastorate by the Osler (Sask.) Church.

Workers

Virgil J. Brenneman concludes fifteen years as secretary for Mennonite Student Services May 1. The student services office of Mennonite Board of Missions relates to some 2,000 Mennonite Church students in 500 non-Mennonite colleges and universities—as well as non-student young adults. Mr. Brenneman's plans are indefinite.

Marlin Miller, who has served in France under the Mennonite Board of Missions since 1968, will be visiting professor of theology at Associated Mennonite Biblical Seminaries during 1974-75. He will teach some courses usually taught by *John H. Yoder*, who will be on sabbatical. Mr. Miller is a graduate of Goshen College and the University of Heidelberg. He has also studied at International Christian University in Tokyo and the University of Basel.

Columbia Bible Institute will add four instructors and lose three for the 1974-75 school year. *Wilmer Kornelson*, executive secretary of Christian education for the Canadian Conference of Mennonite Brethren Churches, will head the Christian education department at CBI. *Murray Phillips*, teacher at Briercrest Bible Institute, will join the faculty, as will *Juergen F. Schonwetter*, pastor of First Mennonite Church, Greendale, B.C., and *Betty Suderman*, a graduate of CBI and Western Washington State College. Leaving the institute are *Hugo Jantz, Peter Nickel*, and *H. H. Nikkel.*

Reginald Toews has been named voluntary service director by MCC (Canada). He has resigned as executive director of the Social Services Branch of the Manitoba Government's Department of Health and Social Development to become the first full-time VS director for MCC (Canada). He will assume his new duties June 1. Prior to coming to Winnipeg in 1970, Mr. Toews was a social worker in Thompson, in northern Manitoba, for 3½ years. He and his wife, Phyllis, were active in the Thompson United Mennonite Church there. Now they are members of the Crestview Fellowship, an Evangelical Mennonite Conference congregation in Winnipeg.

Toews

David Schroeder, professor of philosophy and New Testament at Canadian Mennonite Bible College, Winnipeg, will be visiting professor of New Testament at Associate Mennonite Biblical Seminaries in 1974-75. He is a graduate of Bethel College, Mennonite Biblical Seminary, and the University of Hamburg and has done postdoctoral studies at Western Ontario University.

Linda Sue Willems, First Church, Hutchinson, Kans., began sixteen months of voluntary service under the General Conference Mennonite Church on April 5. She serves in the Markham, Ill., unit as a day-care worker. Linda has attended Hutchinson Community Junior College and is the daughter of Pete and Esther Willems, Hutchinson.

Calendar

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial convention, St. Catharines, Ont.

Canadian

May 24-26—Northern Christian Conference, Bloodvein River, Man.

Western

May 24-27—Adobe House Days and centennial celebrations, Hillsboro, Kans.

REVIEW

"Alien thunder"—A Canadian movie that hurts

Fred Unruh

THE TIME IS 1895, a decade after the half-breed's attempt to call for justice and a voice in Canada's development. The setting is the western prairies where Canadian Indians are starving after the white settlers and adventurers have destroyed the herds of buffalo on the plains. For more than ten years the Indians have been starving, with only meager food supplies offered by the reluctant white government. The whites want the Indians off the plains and seek to chase them into the northern bush.

The story of one man's attempt to stop starvation and the white power structure's massive retaliation, focused in the troops of the Northwest Mounted Police, is the theme of the movie *Alien thunder*. The story is more than one isolated incident in a tragic story. It is also a symbol of many, many similar incidents that happened in the settlement of the west and in the events of present-day city experiences.

Almighty Voice, a young Indian, shoots a cow from a government-owned herd. The meat is shared with his starving family and his friends, in the generosity that Indian peoples place at the heart of their life-style. Many hungry people are fed. But the white society doesn't approve. For them, ownership of property is more important than feeding the hungry. Order and law must be maintained "without bias."

Almighty Voice is arrested, taken to prison, and taunted by the white jail keepers. The jail keepers don't enjoy their work either, and the whiskey bottle is passed around to make a dismal task more acceptable. Later, a drunken officer tells Almighty Voice, in jest and derision, that the Indian will be hanged in the morning for his theft.

The Indian escapes, is pursued by the Northwest Mounted Police, and in the apparent desperation of survival, he shoots the pursuing officer. A nineteen-months manhunt follows, as the Indian is hunted like an animal across the hills and the river bluffs.

Finally, Almighty Voice is trapped in a poplar bluff. The Northwest Mounted Police call for more troops from a nearby garrison. The troops in their scarlet uniforms, and with proper military precision, descend to "conquer their enemies." As the townspeople watch circus style and the Indian families of the three doomed men await their sure doom, Almighty Voice sings his Cree death song. He dies with honor, in a tragedy that need not have happened.

The scarlet-tuniced troops charge. But they do not conquer with honor or without casualties. The doomed Almighty Voice and his two companions shoot six mounted troops in their charges. Finally the canons are called in. The bluff is pulverized. The Indian men die.

Gordon Tootoosis, an Indian resident of the Poundmaker Reserve in central Saskatchewan, plays the part of Almighty Voice. Donald Sutherland portrays the white constable of the Northwest Mounted Police, obsessed with the need to destroy Almighty Voice. Chief Dan George stars as the father of Almighty Voice and does a magnificent job.

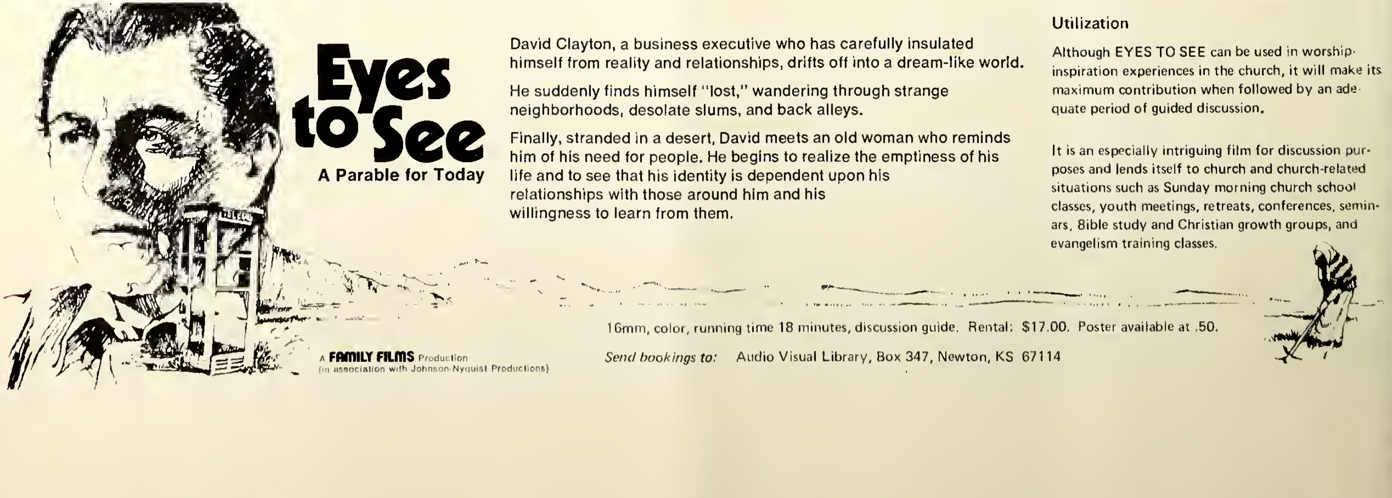
The film is powerful. It tells with painful deliberation the agony of people from two cultures, two world views crossing each other, and meeting death and defeat. There are no victors in this story. The Indians, starving and exploited by the white merchants, cannot take control of their destiny, even when heroics are called forth.

The whites in this story are not heroes either. They have come to pioneer, to bring justice, progress, and enlightenment to the "primitive lands." But they bring violence, economic exploitation, and terror in the night. Their guns bark, and they curse those they cannot defeat. The gentle voice of the widow of the constable killed during Almighty Voice's escape is overlooked, silenced by the pride of the white conqueror.

Like some great Greek tragedy, the story grinds to its inevitable finish . . . a massacre of blood in the poplar bluffs, with Indian and whites both losing what they cherish. It is a story that must be heard. We shall not understand the meaning of our contemporary Indian-white conflict until we come to understand the issues of self-destruction.

The film should be seen and pondered by Christians who want to find better answers to living in peace with our native brothers. The film is like a confession. It hurts to tell the story, but healing cannot happen until the story is shared.

Filmed entirely in Canada, some scenes near the settlements of Rosthern, Saskatchewan, it should be of particular interest to Mennonites. It has much to say to us.



Eyes to See

A Parable for Today

David Clayton, a business executive who has carefully insulated himself from reality and relationships, drifts off into a dream-like world.

He suddenly finds himself "lost," wandering through strange neighborhoods, desolate slums, and back alleys.

Finally, stranded in a desert, David meets an old woman who reminds him of his need for people. He begins to realize the emptiness of his life and to see that his identity is dependent upon his relationships with those around him and his willingness to learn from them.

Utilization

Although EYES TO SEE can be used in worship-inspiration experiences in the church, it will make its maximum contribution when followed by an adequate period of guided discussion.

It is an especially intriguing film for discussion purposes and lends itself to church and church-related situations such as Sunday morning church school classes, youth meetings, retreats, conferences, seminars, Bible study and Christian growth groups, and evangelism training classes.

16mm, color, running time 18 minutes, discussion guide. Rental: $17.00. Poster available at .50.

Send bookings to: Audio Visual Library, Box 347, Newton, KS 67114

A **FAMILY FILMS** Production
(in association with Johnson-Nyquist Productions)

william barclay

the men,
meaning, and
messages of the
new testament

The Gospel of Matthew: Presenting Jesus to the Jews

The New Testament books do not appear in the same order in all the ancient manuscripts. For instance, in *Codex Bezae,* which is one of the most famous manuscripts, the Gospels appear in the order Matthew, John, Luke, Mark.

But one thing remains constant; in every manuscript of the New Testament Matthew comes first.

That is not because Matthew was the first book to be written. Some of Paul's letters were written forty years before Matthew was written.

Matthew was not even the first of the Gospels to be written. Mark is the earliest Gospel, written perhaps twenty-five years before Matthew. Yet Matthew comes first, always. And this is so because Matthew is the bridge between the Old and the New Testaments.

Hopes and dreams. Why is this so? Matthew sees Jesus as the fulfillment of the hopes and the dreams of the Jewish nation, and of the fulfillment of the promises of God to his people.

In Matthew, Jesus is called son of David oftener than in all the other Gospels put together (Mt. 1:1; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15).

The only place in Mark and Luke where Jesus is definitely called son of David is in the incident of the blind man (Mk. 10:47-48; Lk. 18:38-39), and in John he is never definitely called son of David at all.

To see just how characteristic of Matthew this is, all we have to do is to read the story of Jesus' entry into Jerusalem in the four Gospels (Mt. 21:1-9; Mk. 11:1-10; Lk. 19:28-38; Jn. 12:12-19). We can see that only in Matthew's version of the story is Jesus hailed as son of David.

Four emblems. Quite early in the history of the church the four living creatures of Revelation 4:7 were taken to be the emblems of the four Gospels. The allocation which became standard was that of Augustine—the lion for Matthew, the man for Mark, the ox for Luke, the eagle for John.

The symbolism is that Mark gives us the most human picture of Jesus and may fitly be represented by the man.

Luke gives us the picture of Jesus as the sacrifice for the sins of the whole world and may fitly be represented by the ox, the animal of sacrifice.

The eagle flies higher than any other bird and is said to be the only living creature which can look straight into the sun and not be dazzled, and therefore fitly stands for John, who is the greatest thinker of all.

The lion is the Lion of Judah, and that is the title of the Messiah, and it is as the Messiah, the Lion of Judah, the son of David, that Matthew sees Jesus.

Clearly, this is something for Jews. To call Jesus son of David to a Greek would mean nothing, for he would have no idea who David was, or what David's son was supposed to be. Matthew was a Jew speaking to Jews. His book fitly joins the Old Testament to the New.

The prophecies. So, then, Matthew is presenting Jesus to the Jews as the Messiah whom they had so long expected, and whom they had so tragically failed to recognize when he came.

If Matthew ever hoped to persuade the Jews to accept Jesus as Messiah, he could do so only in one way. He could do so only by demonstrating that Jesus fulfilled in himself the prophecies that the prophets had made.

This is why there runs through the whole of Matthew one characteristic phrase. We meet it in the first chapter and we go on meeting it all through the book—"All this took place to fulfill what the Lord has spoken by the prophet" (Mt. 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:9).

Convincing Jews. It is quite true that, sometimes, Matthew claims to be using prophecy in a way in which we cannot use it now. In 2:15 he takes the sentence, "Out of Egypt have I called my son" as a prophecy of the journey and the return to Joseph and Mary and Jesus into and from Egypt. It is a quotation of Hosea 11:1, which reads:

> *When Israel was a child, I loved him,*
> *And out of Egypt I called my son.*
> *The more I called them,*
> *the more they went from me;*
> *They kept sacrificing to the Baals,*
> *and burning incense to idols.*

In Hosea the sentence is a statement of past history, a statement that God delivered Israel from slavery in Egypt and that Israel was ungrateful for the deliverance and disobedient to the God who had rescued them. Simply because the words *Egypt, call,* and *son* were there, Matthew had annexed this as a prophecy of something with which it had nothing to do.

True, we cannot argue like that. But that is not the point. This is exactly the way in which a Jewish rabbi would argue, and this is an argument which would be quite convincing to a Jew. This was not written to convince a twentieth-century North American; it was written to convince a first-century Jew. And this it would do.

Saved by faith. So then Matthew was out to show Jesus as the fulfillment of the hopes and dreams of the Jewish nation, and the way he did it was to argue that in Jesus the prophecies were fulfilled.

But there is more to Matthew than that. If this was all that Matthew had to offer, then he would be offering a Jewish Jesus. James Moffatt (*Introduction to the literature of the New Testament,* p. 244) distinguishes three ways in which Jesus goes far beyond Judaism as Matthew sees it.

First, right at the beginning (Mt. 1:21) it is said: "You shall call his name Jesus, for he will save his people from their sins."

In the old Judaism a man was going to be saved because he was a Jew; now a man is going to be saved, not because he is a Jew, but because he belongs in faith to Jesus Christ. Salvation has become the product not of nationality but of faith.

This is precisely what the saying means; that the church is the new Israel, the Israel of God (Gal. 6:16). All the promises that once belonged to the nation of Israel now belong to those whose faith is in Christ.

Second, the claim of Jesus to the critical Pharisees is: "I tell you something greater than the temple is here" (Mt. 12:6).

To the Jews there was nothing in the world more sacred than the temple; there was no place in the world where a man was nearer God than in the temple. But this is transcended in Jesus Christ. It is not in the temple but in him that God is nearest of all.

Third, in the Sermon on the Mount it is the very essence that the new teaching of Jesus Christ transcends the old teaching of the Law. "You have heard that it has been said, but *I* tell you. . ." (Mt. 5:17, 21, 27, 31, 33, 38, 43).

To the Jew the Law was supremely the voice of God; but in Jesus Christ the voice of God spoke with an authority that surpassed even that of the Law.

Completely new. To Matthew, Jesus is not simply the fulfillment of Judaism; he is that which goes beyond all that Judaism ever dreamed of.

In him the salvation of God comes not to a nation but to the world. In him the presence of God is nearer than it had been in the most sacred place known to the Jews. In him the voice of God speaks with an authority of the Law. Here is God in a way that not even the Old Testament ever knew.

Matthew comes at the beginning of the New Testament because he does two things. He ties the New Testament firmly to the Old Testament. Bruce Metzger in his *Introduction to the Apocrypha* (p. 151) writes: "It must be said at the outset that the indispensable aid for a correct understanding of the New Testament is the Old Testament. All the New Testament writers presuppose the Old Testament foundation, the Hebrew history and covenant. The church is so much the heir of the Old Testament that it calls itself the Israel of God."

Matthew is the proof that we can never jettison or discard the Old Testament, for out of the Old the New was born.

But Matthew does more than that. Jesus is not simply the fulfillment of Jewish hopes. In him God did something utterly and completely new. Matthew is the bridge between, the Gospel in which uniquely the old and the new join hands.

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Next week: The Gospel of John

questions for discussion

1. Matthew makes Jesus "the fulfillment of the hopes and dreams of the Jewish nation." But did Jesus not also disappoint their hopes? In what ways does Jesus attract and in what ways does he repel the loyalty of ordinary folk?

2. Matthew speaks of Jesus as Messiah. It meant something to the Jews no doubt. What does it mean to your congregation?

3. "The promises that once belonged to . . . Israel now belong to those whose faith is in Christ." From your knowledge of the Old Testament list some of those promises.

4. The Jews had to be rebuked for idolizing the temple. Is it possible that people may put their loyalty to the temple—i.e., their church—before their obedience to Christ?

LETTERS

Too armchairy

DEAR LARRY: Last night's Oscar awards were watched by our daughter (crazy streaker and all). When she saw the current copy of *The Mennonite*, and the article concerning *The exorcist* (March 26 issue), she expressed desire to read it. Naturally I had to see it before she did. Thus I read your dialog with considerable interest.

In the meantime I hear and read about this movie in every magazine that comes to our house, from *Christianity today* to *Prairie overcomer*. What an ado!

Other opinions vary from ". . . A good horror show. . . ," to ". . . Don't go; my friends did and they are messed up."

Your discussion was armchairy, too detached for the kind of thing that this film is supposed to be treating. The demonic is moving too much into center stage. I sense that with a good many people consciousness of evil is more real than awareness of God. Is that because we have not proclaimed enough "fire and brimstone" from our Mennonite pulpits?

I am serious: Judgment themes are valid biblical preaching. When I hear of some grotesque demon possession accounts about Mennonite youths, I seriously ask myself whether we need to return to a more "balanced" message in terms of the themes of evil and good, Satan and the Savior.

In the meantime, some of us could do well to accept H. Lindsell's advice concerning *The exorcist*: (I have.)

"A number of friends have asked me whether I will see the film. My answer is no! I feel it would add little to the knowledge about demons I have gained from Scripture. Seeing it would be unlikely to improve the quality of my Christian life; it might even impair it. For me the reviews of the film indicate the subject has not been treated adequately from the perspective of God's revealed Word and can therefore deceive us and expose us to the wiles of the devil. Under particular circumstances some people might be helped by seeing the film. I don't think I'm one of them, and I see no reason why I should view it" (from *Christianity today*, March 1 issue). *Dick Rempel, pastor, West Abbotsford Mennonite Church, Route 1, Abbotsford, B.C.* April 3

EDITOR'S NOTE:

A postal workers' strike in Canada is temporarily holding up mail delivery to the editorial office in Winnipeg. This situation will delay the receipt and publication of letters to the editor and some articles. Readers who have written in are assured that their correspondence will be published, although there may be a delay because of the strike.

Conference coordinator

The Conference of United Mennonite Churches of B.C. is seeking to employ a person as conference coordinator. His responsibility will be to coordinate the program of the conference and to help establish priorities. Please apply in writing by May 31, 1974, to the secretary:

J. H. Derksen
32042 South Fraser Way
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COVER

Scenes from the film "Alien thunder," parts of which were shot near Rosthern, Saskatchewan. (Upper left) Sergeant Dan Candy, played by Donald Sutherland, and the wife and child of the officer who has been shot by Almighty Voice; (upper right) Almighty Voice, a tall Cree played by Gordon Tootoosis; (lower left) Almighty Voice's father, played by Dan George; and (lower right) the Northwest Mounted's charge of the bluff in which Almighty Voice and his two companions are hiding.

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Starve the military monster

World Disarmament Week (April 22-29) is followed immediately by a national day of repentance (April 30) in the United States. This match-up probably was coincidental, but it nevertheless is an appropriate pairing of concerns.

The call for disarmament has helped to remind us of the huge quantities of money and other resources that are being poured into the gaping machines of war each year. The militarization of the world—both among the superpowers and the small nations—is increasing at a frightening pace. Whereas a decade ago $120 billion per year was spent on armaments, now the nations of the world allocate over $200 billion to the care and feeding of their apparatuses of destruction. It takes $600 million each day to keep the world's twenty-three million soldiers equipped and ready for combat.

The great bulk of the money—more than 80 percent—is spent by six nations: the United States, USSR, France, the United Kingdom, People's Republic of China, and Federal Republic of Germany. About half of the military expenditures go into research and hardware. Overall the nuclear stockpile by now is equivalent to at least fifteen tons of TNT for everyone on the globe.

"Lurking behind the U.S.'s $91.2 billion military budget (for 1975)," writes Delton Franz of the Peace Section office in Washington, D.C., "is the military's switch to a counterforce strategy which contains the seeds of a new round in the nuclear arms race."

The Canadian "defense" budget calls for expenditures of $2.1 billion this year, and James Richardson, the minister of defense, has indicated that it is his intention to add $150 million to that figure each year for the next five years. At the present time each Canadian is contributing an average of $100 per year toward his country's military operations. This fact, and Canada's profiteering on arms sales to the U.S. and other nations, makes its so-called peacemaking posture look hypocritical.

The steady buildup of weaponry in our own countries and abroad needs to be challenged. Paul, in his letter to the Roman Christians, wrote: "Let us pursue what makes for peace. . . ."

We believe it is time for Christian people to speak forcefully against the absurd and hazardous spiral of building bigger and bigger stockpiles of death-dealing war materials.

What can we do? In spite of the sense of futility that accompanies any witness against the militaristic mentality of our lands, a firm word must be spoken against the arms race. We can and should write to our members of Parliament or to our Congressmen to urge the Canadian and U.S. governments to get their priorities straightened out or to suffer the consequences of God's judgment.

The congressional resolution proclaiming April 30 as a national day of humiliation, fasting, and prayer provides one handle for approaching the politicians. It states part of its concern this way:

"Whereas, we have made such an idol out of our pursuit of 'national security' that we have forgotten that only God can be the ultimate guardian of our true livelihood and safety; and

"Whereas, we have failed to respond, personally and collectively, with sacrifice and uncompromising commitment to the unmet needs of our fellowman, both at home and abroad; as a people, we have become so absorbed with the selfish pursuits of pleasure and profit that we have blinded ourselves to God's standard of justice and righteousness for this society; . . . Now therefore be it

"Resolved . . . that the Congress hereby . . . calls upon the people of our nation to humble ourselves as we see fit, before our Creator to acknowledge our final dependence upon him and to repent of our national sins."

Among the specific things we can encourage the political leaders to do is to work seriously for adoption of the United Nations guideline which calls on all nations to make 10 percent annual cuts in their military budgets and to allocate at least a portion of the money saved to development projects in third world nations.

Delton Franz in a *Washington memo* article on "Swords and plowshares," recently wrote: "The urgency of retooling our military-oriented production to a life-conserving force is underscored by the projected doubling of population in just thirty years and threatening massive global starvation."

Pursue peace. Say "No!" to further armament.

LK

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:19 MAY 7, 1974

For these "baby bonuses" I pray: energy, endurance, patience, strong nerves, and a sense of humor

Maria van Wijk

A girl conceives.
A child is born.
A mother is made.

A mother is made!
Yet, save for that one moment
of agony and ecstasy,
save for the overwhelming feelings
which rushed to fill that emptiness
created when the tie was cut,
the mother still is nothing more
than what she was before,
a girl.

But now her arms hold life!
So young, so tender,
so helpless,
so at her mercy!

A GIRL is plunged into motherhood just like that. Even though she has had some time to prepare herself, she does not see the real dimensions of it until she first holds that helpless human being in her arms. It is then that she realizes that never again, for as long as she lives, will she be that free and independent girl who could more or less do as she pleased.

She is now supposed to have many mother-virtues. She is to be ever-loving, ever-caring. She is to have an endless supply of patience, kindness, and other such things.

At the same time she is to continue to be a good wife. Her husband wants some of her virtues, too, and part of her time. She finds that little time is left for him and that often she is too tired to do him justice.

Then there is the woman herself. The woman with ideals and dreams of her own, for a future of her own. She is beginning to see how her own identity is being threatened, how easily it could become totally lost, buried by the wife and mother roles. If she allows it to be lost, she will have a hard time finding it again.

In short, the plunge into motherhood, to me, is at the same time a graceful dive and a painful bellyflop. Whatever emerges from the water will be most important for the well-being of the whole family.

I have sometimes thought how nice it would be if God followed the example of the Canadian Government and gave us a baby bonus. I would like his baby bonus to contain these things:

—An extra dose of endurance, energy, and patience,

—a set of extra-strong nerves, and

—an extraordinary sense of humor.

The endurance I need around lunch time, when my children and I all seem to become crabby at the same time. When our crabby paths cross, we become cross, and I seem to become crosseyed on top of everything else. I don't seem to be able to see things straight any longer.

The extra energy would be so helpful when one of my children takes off like a hurricane and yells, "Get me, Mom!" They seem to have an instinct for choosing the worst times for their requests, but for a change I would like to be able to respond quickly, instead of feeling like a turtle on its last legs.

The sense of humor I need especially when my patience is wearing thin. So that when my three-year-old says, "Make your own business, Mom!" I'll be able to laugh and realize that he's only repeating me, and who is he to know that what is acceptable language for his mother may not be for him?

The extra-strong nerves I need when my children are letting off steam and are going through the house like cowboys, while at the same time *Sesame street* is blaring its educational goodies at me, and I am trying to prepare a meal. When I hear the song, "Which of these things doesn't belong here?" I know all right which thing it is that does not belong. It's *me*! I have become more of a robot, a thing, than the serene mother I want to be.

The extra patience I need from the moment I get up in the morning until I thankfully kiss our offspring good night.

But God is not in politics and he does not hand out baby bonuses. Or if he does, they're hidden. I do know that whenever I go to him for help, it comes. When you think about it, wouldn't God be eager to give his help and advice when it's needed? After all, our children are more precious to him than they can ever be to us. Compare it to a man who gives away one of his most prized possessions, such as an antique car. He loves that car. He knows it inside out. After he has given it to a trusted person, his love for it does not stop. He is willing and eager to give help and advice when it's asked, and even when it's not asked. He wants that car to be treasured by the other person as much as he has always treasured it himself. Doesn't that apply much more to God, after he has given us a precious life to care for?

My trouble is that after I have asked

for and received help, I start feeling more able and I forget to go back. And that puts me right back on the downhill path. A few weeks ago, when I was down at the bottom of the hill and totally disgusted with myself as a mother, I resolved to pray about it again. I talked out all my frustrations, anxieties, and disabilities, and my disgust with myself. And I asked for a baby bonus. Then I did what I always do now after I pray. I meditated. I find that often some kind of understanding comes during meditation. So I sat very still, with my eyes closed and I waited for a thought to come, or a picture to appear.

It was a picture. I saw a hillside which was covered with grapevines. A warm sun was shining down on it and there were thousands of big juicy grapes, ready to be picked. I thought: What does that have to do with what I just prayed for? But my thought wasn't even finished yet when another picture joined the first one. It was a fruit stand, the kind we see alongside our roads in summertime. On it was the word "fruit." It stuck. Then a sentence came, "Love bears fruit, only love bears fruit." After that my own thinking took over:

"Anger does not bear good fruit, nor do impatience and irritation. Only love bears fruit." And it is that sentence which has helped me more than anything I can remember. I find that whenever I feel myself becoming irritated, impatient, or angry and ready to lash out at my children it keeps popping up. "Only love bears fruit." It changes my approach to my children.

I want whatever little I am able to do in this short life to bear some fruit, and most of all I want it with regard to my children. I must admit that sometimes I don't listen to the sound advice that God is giving me, but it is always to my own sorrow when I don't.

I have made that sentence my life's slogan, and I thank God for helping me again.

Recently, when I was reading 1 Corinthians 13, I discovered that what I had been asking for and what I had called a baby bonus was in reality nothing else than a big dose of love. There I read that love is patient, kind, slow to anger, and so on. And I am sure that love also has lots of energy, strong nerves, and an extraordinary sense of humor.

The paragraphs that follow were inspired by my meditation.

Just as the grapes won't ripen
without the loving warmth
that sunshine gives,
so, without God's love,
no human being truly lives.

Just as the grapes won't flourish
without man's loving hand,
so none of our own works
with less than love performed
will stand.

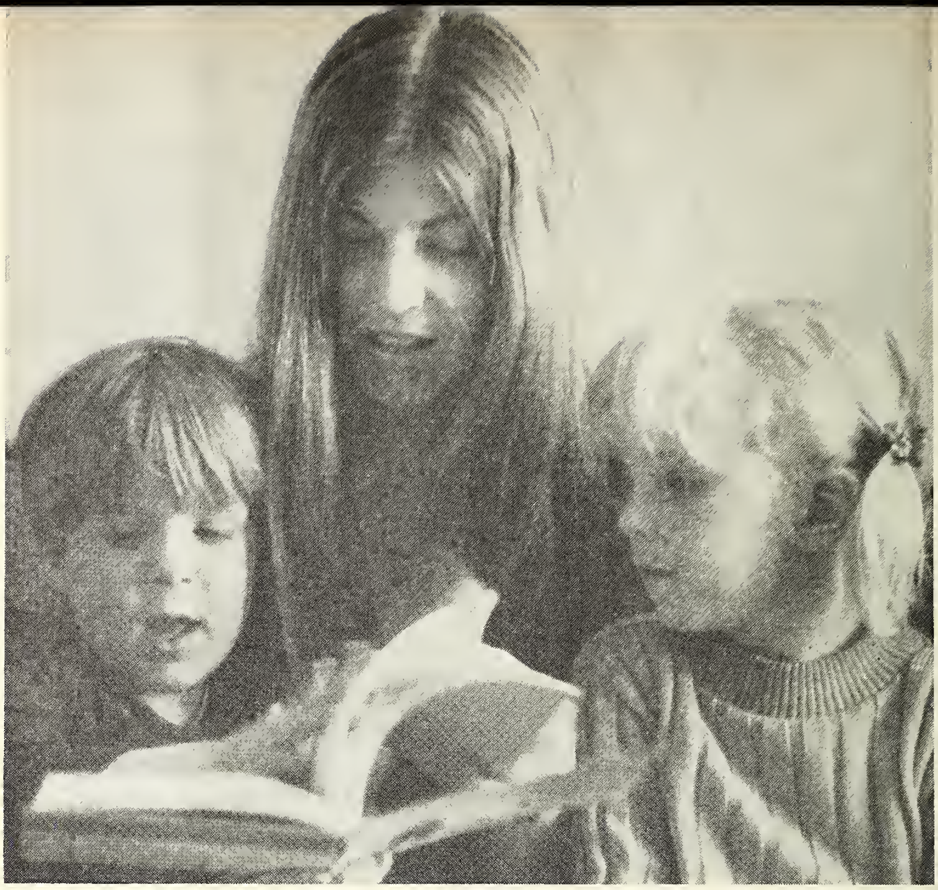
No matter how we struggle,
we will bring forth no good
if we fail to remember
that only love bears fruit.

So love is what I pray for,
love that is patient, kind,
love that endures, forgives,
love that brings peace of mind.

And love is what you offer, Lord,
to take or leave, for bad or good.
I take it, so please help me,
and my love will bear fruit.

The family which reads together...

Richard P. Boehr



"WHAT CAN WE DO that will help keep us communicating?" Many a married couple needs some help in answering this question.

Communication, both personal and commercial, is facilitated in many parts of society and of the world through use of a middleman, who acts to bring together people or people and things.

A middleman my wife and I have found useful in maintaining two-way communication has been the practice of reading aloud to each other. The time thus spent has broadened and deepened the onflowing stream of our shared experience and drawn us into an ever more satisfying companionship. This, of course, has required placing reading as a priority over other activities which often are placed first. But in comparing the level of communication we feel we have with what we observe to exist between other couples, we would choose ours.

We have had our understanding of the Book of Genesis broadened by reading Francis Shaeffer's *Genesis in time and space*. Tears slowed our reading accounts of suffering and faith in *The hiding place* by Dutch friend of the Jews, Corrie ten Boom. While our hearts were convicted as we compared our vengeful attitude toward the sadistic Nazi concentration camp guards described by Ms. ten Boom with that of Betsie ten Boom, who yearned to share with those guards the love of Christ which could remove the unhappiness she knew was in their hearts as a result of their own actions. And recently we completed the reading of a biblically oriented perspective of mental health, *The struggle for peace*, by Henry R. Brandt, a practicing psychologist.

But "heavy" fare represents only a part of our sharing in reading.

For lighter mood we have delighted in C. S. Lewis's *Tales of Narnia*, a series of seven small volumes of "Christian fairy tales." While reading some fantastic adventure of Mr. Lewis's child or animal characters, we sometimes neglected other activities so as not to be "left up in the air." And we were fascinated by the way in which C. S. Lewis combined faith and fancy in his science-fiction series.

Articles from the periodicals that come into our home, when shared, may stir up discussion—even disagreement. As we "agree to disagree" at such times, we are utilizing God's grace to do so lovingly and with genuine respect for each other's views and personhood.

Of course we often share the jokes and cartoons from the daily paper as well as its news.

Come Friday or Saturday there's the Sunday school lesson to be read. And we have enjoyed using the few minutes just before "lights out" each night to read from some modern-language translation or paraphrase of the New Testament. It's amazing how soon we complete one and are ready to start over again in yet another translation or in one we've read before.

"If you've read all those books together in just seven years of married life, you've got more time than we could possibly have," many will say. "What with employment, children, church duties, and social obligations, we can't possibly work reading together into our schedule. No way!"

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

But each of us has priorities in determining our use of time. For us time spent in bettering our two-way communication takes precedence over church and social duties. In fact we have deliberately refused to undertake responsibilities outside the home that could make it less a home.

There are several considerations to be made before ruling out initiating the practice of reading to one another in the home.

I have already mentioned that reading together can bring people closer in companionship. It is not so important *how much* is thus read, as that for a few minutes at frequent intervals two people share with each other the same thoughts - those of a writer. In sharing there is communion. And this communion is reinforced when the writer's thoughts lead to conversation, discussion—even argument.

Such sharing in reading also broadens our knowledge and helps to make us more interesting in our associations with others both inside and outside the home. From parents who read, children learn a love of reading. Nonreading Christian parents leave the door wide open to trashy literature devoured by untaught children.

Another excellent argument for reading together is the preparation it can be for the time of planned or forced retirement from daylong physical activity.

A book written a decade ago about the problems faced by a retired business executive was titled, *Chairman of the bored*. And that title is well illustrated by thousands today in the ranks of the retired. Health to pursue many former activities is gone. All-day televiewing turns one into a human vegetable.

The reading habit must, however, be started before retirement. A retiree does not, upon retirement, suddenly start to take up activities entirely new. Rather, he will fill time with former activities, but alter the amounts of time given to each where necessary. You are not going to read all those good books you've not read before retirement if you have not made the time to read some of them during days of "busy-ness."

The background, present situation, and personal preferences of a couple will indicate which one reads to the other and when. We snatch such time fragments as the few minutes one is using to pack lunches before heading for the job. Other, longer times for reading together come as a result of practicing what we feel to be a biblical philosophy of marriage. The New Testament command to husbands and wives to love each other requires that we make time in our schedules for the kind of sharing that can deepen our love.

We have found that for us and for other couples we know reading together has helped in deepening that love.

Jane Herstine Friesen

Yesterday's child

Just yesterday I was a little child
With sunbeams pressing on my roundish arms,
The wind my partner for a joyful dance
On a fair morning in July.

And dewdrops, flung profusely down
From cloudless skies to grace the velvet lawn,
Sparkled pretentiously and unabashed,
Then silently returned from whence they came.

And here and there a bird would flit and strut
In search of breakfast for a hungry brood.
No finer place on earth for me could be
Than yesterday with God on that dear spot.

Yes, God came down and walked a while with me,
And warmed my soul and gave a gentle nod.
How very like him to be close at hand,
When love floods every corner of the heart.

Ode to my stepmother

My mind is full of bellowing and ranting,
From morn till night it rattles in my brain.
How can I free myself from this loud clanging?
Not go insane?

This self-condemning grows from out its roots
In distant childhood steadfastly ingrained.
It contradicts the natural bent of growing,
And freedom kills.

"You'll think about it when I'm gone." How true.
Could I ever forget what I have been?
You've bound it as a chain about my neck.
And it must break.

The past is over now and all forgiven.
The childish paths we both have traveled o'er.
In calm and stillness now you lie forever.
And I go on.

NEWS

Regional home ministries councils set

At least three regional inter-Mennonite meetings of home ministries personnel are scheduled in May and June in Kansas, Indiana, and Pennsylvania.

The meetings come at the suggestion of the Home Ministries Council, an inter-Mennonite grouping of North American mission and service administrators which has been meeting twice a year for consultation.

Last fall the Home Ministries Council canceled its spring 1974 meeting to allow the convening of regional home ministries councils for mission-service workers at the district level.

A Great Plains Home Ministries Council will meet all day Friday, May 10, at First Mennonite Church, Newton, Kansas.

Invited to the meeting are denominational representatives from the General Conference Mennonite Church, Mennonite Brethren Church, Mennonite Church, Conservative Mennonite Church, and Church of God in Christ, Mennonite; district ministers from three conferences; persons involved in Mennonite Central Committee ministries in the Kansas area; chairpersons of mission-service committees; and development and public relations persons from three Mennonite colleges.

Representatives will share what each group is doing in the Great Plains area in mission, service, and church planting and discuss the possibilities of a regional MCC organization.

A Midwest Home Ministries Council will meet May 14-15 on the Associated Mennonite Biblical Seminaries campus, Elkhart, Indiana.

Invitees include denominational and district representatives of the Mennonite Church, Mennonite Brethren Church, General Conference Mennonite Church, Conservative Mennonite Church, and Brethren in Christ Church plus persons from Mennonite Central Committee, Home Ministries Council, and the Chicago area committee.

The agenda will cover church planting, service, coordination of church extension, and specialized services: for the retarded, offenders, and predelinquents.

In the eastern states, General Conference and Brethren in Christ representatives attended the March meeting of the Region V Home Missions Coordinating Council of the Mennonite Church. These representatives will meet with the council again in June to discuss whether this coordination should continue and whether such continuation would require an organization with separate officers.

An informal, half-day meeting is planned on the Pacific Coast for inter-Mennonite representatives, but the need there has not been felt as great because of the formation of an MCC (West Coast) committee for California and Arizona.

Another possible inter-Mennonite meeting is in the Oregon-Washington area, where persons are discussing whether to call an assembly of delegates from each congregation.

A home ministries consultation is also possible in each of the Canadian provinces, although mission and service directors in Canada have already had one major meeting under the auspices of MCC. Another such meeting is planned for January 1975.

The regional home ministries councils will bring reports to the next meeting of the Home Ministries Council October 10-11 in Chicago.

Colleges regain eligibility for tuition grants

Students attending Bethel College are fully eligible for the state tuition grants, the Kansas Education Commission ruled in April. The reinstatement is effective immediately, and students are eligible for the grants for 1974-75.

The statement from the office of Marlin Schrader, administrative officer of the State Education Commission, said in part, "With the concurrence of the attorney general's office, the commission today recognizes documented policy changes at Bethel College as restoring eligibility under the tuition grant program."

These policy changes had to do with the one item—senior oral examinations —which the court had said restricted eligibility. After full deliberation the faculty voted in March to drop the oral examinations as a requirement for graduation. The other four colleges in Kansas (Tabor, Hesston, Sterling, and St. John's) ruled ineligible in the court decision also took steps to comply and their eligibility was restored at the same time.

The panel of federal judges in its February 28 ruling (see p. 211, March 26 issue), had upheld the state law permitting tuition grants to Kansas students at church-related private colleges as constitutional. Suit had been brought by the Americans United for Separation of Church and State.

The court's decision did not rule out the practice or teaching of religion on campus, and no effort to limit religious activities has been made.

Bethel will continue to have services such as the voluntary worship chapel, Bible lectures, convocation, and courses in Bible and religion as before.

New business-agriculture program planned at Bethel

A two-year program in business and agriculture will be introduced at Bethel College next fall. This associate in arts (AA) degree program is primarily for students who wish to make a career in farming or agricultural related business.

"There is a definite upswing of interest in farming as a career in central Kansas," academic dean Marion Deckert said. "Among high school seniors who have indicated an interest in Bethel College, it is among the top four areas of career and subject matter interest as reported by the American College Testing service."

An agricultural business core of sixteen to eighteen hours, along with the general requirements for all AA degree students, will constitute the program. Students will also select a secondary emphasis, of twelve to fourteen hours, in industrial arts education, ecology, technical agriculture, or natural sciences to complement the business and agriculture courses.

Chad drought relief grows before rains

As the rainy season approaches, Mennonite Central Committee is stepping up drought relief efforts in Chad. The rainy season which begins in July will make roads impassible and halt emergency food distribution to hungry villagers.

Steve Penner, MCC Chad director, and Loren Hostetler, volunteer from Smithville, Ohio, are working with missions in Chad to distribute over sixty tons of vitamins, powdered milk, peanuts, and antibiotics sent by European Mennonites and MCC. In addition to $50,000 for millet bought in Chad for distribution or resale at fair prices when grain costs skyrocket, 300 tons of wheat donated by Kansas farmers and fifty tons of California beans are being rushed to the Sahel before the rains begin.

Even in the dry season transportation of food within the country is the biggest problem facing relief workers. Chad, one of the poorest and hardest hit of the six countries in the Sahel region along the southern fringe of the Sahara desert, lacks adequate infrastructures to move aid. The country, twice the size of Texas with less than half its population, has no railroad and few roads. And rebels, or bandits, as the Chadian Government prefers to call them, are causing turmoil for travelers in the central part of the country.

Trucks are scarce and expensive in Chad. Essential for MCC work is a ten-ton truck, purchased in France by European Mennonites. Mr. Penner reports the truck is hauling millet to store for eventual distribution, powdered milk to several dispensaries and an orphanage, and some rice for the Chad Government.

Because of strong constituency response, relief contributions in four areas—Bol, Abeche, Kelo, and Bitkine—will increase significantly in the next few months.

In the bush country near Bol, on the north edge of Lake Chad, people eat only once every two days. Mennonite funds are backing a small weekly tea-and-sugar distribution program organized by a missionary at Bol, and providing medical supplies for mission dispensaries.

"Lake Chad has diminished drastically because of the drought," Mr. Penner said. "Although those who are industrious can raise some vegetables and millet along the lake in the good soil where the water has receded, back in the bush the ground is always sandy. There is no pasture land to speak of, and the only millet in the area is brought in from outside."

According to Mr. Penner, the same drought conditions exist farther north in the Kanem province, perhaps the worst hit region, where MCC contributed seventeen tons of peanuts. Further needs there are being explored with the Chad Red Cross.

Millet distributions handled by the World Evangelization Crusade at Abeche in eastern Chad has mushroomed from 800 to 3,000 recipients in recent weeks. MCC is helping support the project.

Mr. Penner, who assisted at several distributions, said most of the people are women and children.

The drought though more severe in the north has also affected rice-growing areas around Kelo in southwestern Chad. Because the major rivers have not flooded for two years, the people, who are dependent on rice, face famine.

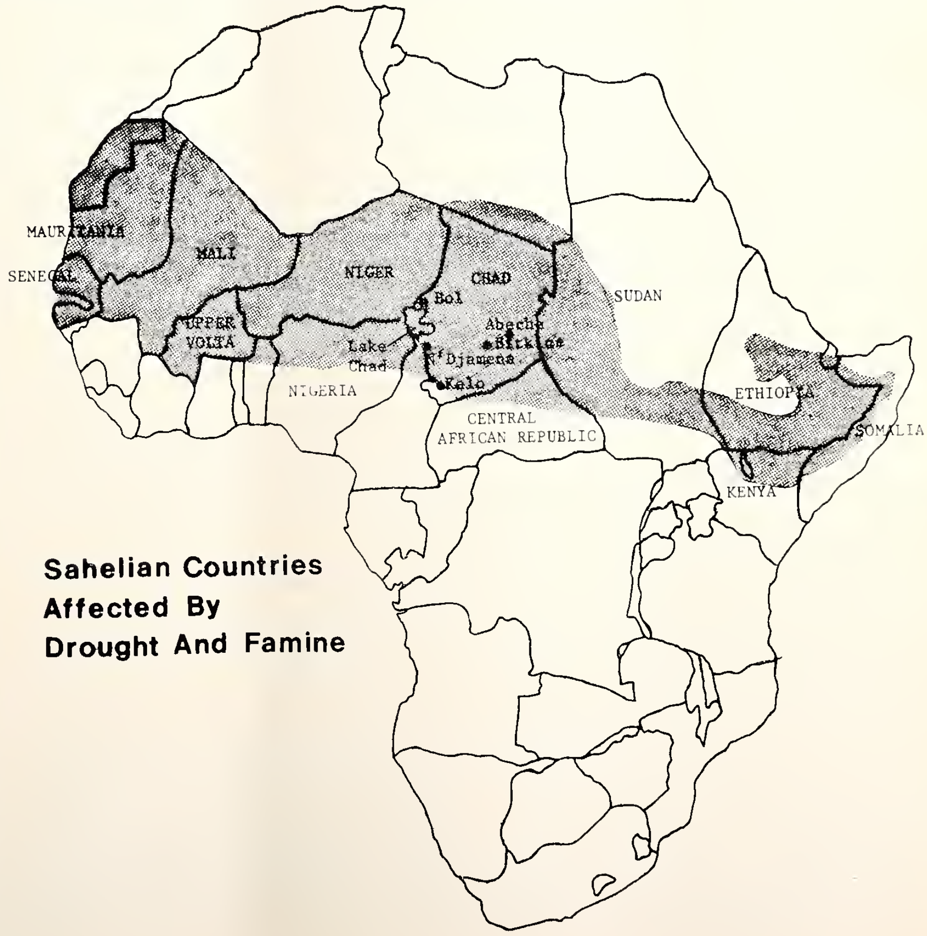
"Many have left their villages," Mr. Penner reported. "Local government authorities talk of people scraping for roots and digging into ant holes in search of food."

In this area, where the Christian church is strongest, some food is being distributed through mission and church leaders. Loren Hostetler, who will be located near Kelo, will truck larger amounts of millet to needy areas as soon as arrangements can be made.

In central Chad locally purchased millet is being distributed in the Bitkine area. Contacts are complicated because of rebel activity there.

Emergency food distribution is only part of the vision for Chad. Groundwork for long-range irrigation projects in southwestern Chad, small dams in the east and an agricultural advisory program of evangelical churches in Chad, is being done to get at the root problems of water conservation and food production.

Nine North Americans trained in engineering, agriculture, and nursing are scheduled to join the MCC Chad program before the end of this year. *Gayle Gerber Koontz*



Sahelian Countries Affected By Drought And Famine

Zaire girls' school concentrates on sewing

Fourteen students are now enrolled in the new girls' school at Nyanga, Zaire, reported LaVerna Dick, and students and teachers have moved into one classroom of their new building.

"The first month or so was exciting as well as frustrating," Ms. Dick wrote. "Even though I had known that we would have to start at rock bottom to teach these girls, I had not realized how far down that was. I found myself having the girls cut out pictures from magazines to teach them to handle the scissors.

"One day when I had called them down a number of times for biting the thread off instead of using their scissors, one of the girls said: 'For you it is easy to remember to cut the thread because you have always had a scissors. But we do not have any scissors in our homes so we aren't used to cutting the thread.' "

When the school started last October, classes met in the crowded dining hall. One classroom was finished by Christmas, and the second classroom was expected to be completed during Easter vacation.

Classes are in home economics with an emphasis on sewing.

Students make their own patterns. The classes began with all sewing done by hand. The first five of ten sewing machines arrived shortly after Christmas.

Also teaching, in addition to Ms. Dick, is Frieda Guengerich.

Memorial to black woman

The first memorial to a black American and a woman in the parks of Washington, D.C., will honor the late Mary McLeod Bethune, educator, humanitarian, and churchwoman. A sculpture of Ms. Bethune and two black children (a model is shown) will be unveiled in a three-day observance July 10-12. The first day is the ninety-ninth anniversary of the birth of the woman whose parents were freed slaves. The sculptor is Robert Berks. Selections from Ms. Bethune's "Last will and testament," a classic in American black literature, will appear on the base of the memorial. The National Council of Negro Women, founded by Ms. Bethune in 1935, spearheaded the campaign for the memorial, to be located in Washington's Lincoln Park on line with the Emancipation Group, featuring Abraham Lincoln and a freed slave. Various church groups took part in raising the four hundred thousand dollars needed for a memorial meeting federal specifications.

John Hess CMBC's first churchman-in-residence

Canadian Mennonite Bible College will begin a churchman-in-residence program this autumn in which persons who have a particular contribution to make to the students and faculty will be invited to spend a year on campus.

John Hess will serve in that capacity for the year 1974-75. John; his wife, Ruth; and their daughter Rhonda will share residence life with the students.

John Hess is known for his work in Toronto with the Warden Woods church and community center. The center opened in 1970 as a multifunctional church. This is an integrated group composed of workers from Children's Aid Society, the church, the Scarborough Health Department, and the Family Service Association.

It is anticipated that John Hess will be of particular help to students and faculty in assisting in the building of an adequate service program in the community. This program is administered by the student council. He will also be available for interaction with students while engaging in some private studies himself.

Writers' workshop scheduled in North Newton

A Christian writers' workshop is planned June 30 to July 3 at Bethel College, North Newton, Kansas.

Sponsored by the college and the General Conference Mennonite Church, the workshop may be audited or taken for college credit.

Maynard Shelly, former editor of *The Mennonite* recently returned from Bangladesh, will open the workshop Sunday evening with a speech on "Profession: Writer."

During the day on Monday, Tuesday, and Wednesday, sessions will be offered on newswriting (led by Lois Barrett Janzen), writing for children (led by Vera Bethel and Ruth Unrau), feature writing (led by Katie Funk Wiebe), curriculum writing (led by Muriel Stackley and Cornelia Lehn), and photography (led by Loris Habegger).

Ms. Stackley will speak Monday evening on poetry, and Jerry Weaver, pastor of the Whitestone Mennonite Church, Hesston, Kansas, Tuesday evening.

Cost of the workshop is $30 for audit, $88 for two hours credit, and $132 for three hours credit. Food and lodging are available on campus. Registration forms are available from Ruth Unrau, Bethel College, North Newton, Kansas 67117.

Associated Seminaries accreditation expanded

The Associated Mennonite Biblical Seminaries has been accredited by the North Central Association, the regional accrediting agency for colleges and universities.

Accreditation by the NCA followed a year of self-study in 1972-73, under the direction of the then acting dean, John H. Yoder, and a visit by a team representing both the American Association of Theological Schools and the North Central Association in October 1973. The full accreditation which the seminaries already held from the AATS was extended also for another ten years.

The self-study gave occasion for the seminaries to test, refine, and update the studies of the "dean's seminar" in 1966-68 about the nature and vision of theological education in the believers' church tradition. The findings of those studies were published by Dean Ross T. Bender in his book *The people of God* (Herald Press, 1971).

Accreditation by both the AATS and the NCA provides greater flexibility in the recognition and transfer of credits to other schools. For example, depending on state and local regulations, it may be possible for a teacher to upgrade his teaching certificate by taking a semester or two at the seminaries.

United Mission marks twenty years in Nepal

Some 150 workers and friends gathered in March in bright sunshine on the green lawns of Surendra Bhawan for a twentieth anniversary thanksgiving of the United Mission to Nepal.

"The existence of the church in Nepal today is a miracle," Pastor Robert Karthak of the Nepali Christian Church said. "The Lord is adding to his church even from out-of-the-way places." Changing religion is illegal in Nepal.

Mission secretary Frank E. Wilcox led the assembly representing several nations and denominations in singing, "How good is the God we adore; we'll praise him for all that's past / and trust him for all that's to come."

Since United Mission workers entered this Hindu kingdom north of India under government agreement in 1954, 270 persons from twenty-seven member agencies in twelve nations have participated in health services, education, and technical development.

During two decades of witness, the United Mission to Nepal has established five hospitals in different parts of the country, initiated a community health program stressing local mobilization of human resources, started some mission owned schools and provided staff and funds to assist others, and opened an industrial development center with on-the-job training.

Today a foreign staff of 180 works with 750 men and women of Nepal in United Mission projects. Five Mennonite Board of Missions (Mennonite Church) workers are part of the United Mission team. Miriam Krantz has served for ten years as dietician at the Shanta Bhawan Hospital in Kathmandu. Jolene and Robert Yoder live in Butwal, where Bob is site engineer at the power project and Jolene teaches English to trainees at the technical institute. Marilyn and Stanley Kamp, now on furlough, expect to return to Nepal in mid-1974 for their second term. Marilyn is a nurse and Stan a builder and maintenance engineer.

Eight MCC workers and Paxmen also serve in Butwal. MCC, an associate member of United Mission to Nepal, has applied to become a full member.

Secretary Wilcox concluded his 1973 report, "It is again a story of human weakness, reinforced by divine wisdom; of human puzzlement and perplexity, lifted and illuminated by divine wisdom; of human failure forgiven, cleansed and restored by divine grace. It is the very human story of the people and project of the United Mission to Nepal 1973, coupled with, bound into, carried along by the divine story of a gracious God, the triune God of history and of the present, somehow willing and able to work in and through the United Mission."

Foundation reports 40 percent growth in 1973

The Mennonite Foundation experienced continued growth during 1973, John H. Rudy, director, has reported. Gift assets in the foundation increased 40 percent over the previous year.

At year end, gifts of cash and property for the benefit of many church causes totaled $7.4 million. More than $600,000 was distributed from the special gifts fund in 1973.

Foundation services also continued to expand, Mr. Rudy reported. Additional area representatives in various Mennonite communities have been appointed. In Canada, the newly organized Mennonite Foundation of Canada plans to open offices in Winnipeg and Kitchener with full-time managers.

Inter-Mennonite dimensions of the foundation were enlarged in 1973 with an additional member from the General Conference Mennonite Church and the Mennonite Brethren Church elected to the board of directors.

Words & deeds

The Canadian Mennonite Bible College has received a $5,300 gift to the J. J. Thiessen Scholarship Fund from the First Mennonite Church, Saskatoon, where Mr. Thiessen served as pastor for many years and is now elder emeritus. Seventeen hundred dollars were contributed by members during a special appeal for this fund last fall. The remaining $3,600 are monies which the church had loaned to the CMBC building fund some years ago. Rather than leave the loan repaid to the church the congregation agreed to transfer that sum to the scholarship fund.

SEDA, the agricultural program of the Mennonite Community of Zaire, was recently extended to the Kabeya Kamuanga-Mbujimayi area of the West Kasai region. Two Paxmen and two other MCC workers have been assigned there. SEDA was investigated by the Zaire Government at the time businesses were being nationalized, impelling numerous businessmen to leave the country. The government, however, decided to recognize SEDA as a department of the church rather than as a private enterprise.

Mennonite Board of Missions, Elkhart, and Greencroft, Inc., Goshen, Indiana, has received title to Hotel Elkhart. It was given by a group of businessmen who wish to remain anonymous. The hotel is a nine-story structure with a three-acre parking lot behind it in downtown Elkhart. Preliminary planning calls for the hotel to become a Greencroft-administered retirement residence.

A list of materials for use at fairs, conventions, and other meetings has been prepared by Mennonite Broadcasts. Materials include a Super 8 film of Family Life TV Spots (rental cartridge), a cassette of *Choice IV* radio programs and Family Life TV Spots, inspirational paperback books, tracks, photo booklets, postcards, and more. For more information, including suggestions for setting up a booth, contact Mennonite Broadcasts, Box 472, Harrisonburg, Virginia 22801.

Augsburger to be centennial speaker

Myron S. Augsburger of Harrisonburg, Virginia, will be the featured speaker of the Mennonite Centennial Festival and Drama, which will take place at Century II in Wichita beginning on October 11. Mr. Augsburger, president of Eastern Mennonite College since 1965, will present the opening conference address to the first joint session of the participating Mennonite delegations. These include the Western District of the General Conference Mennonite Church, the Southern District of the Mennonite Brethren Church, and an assembly of congregational representatives from Region III of the Mennonite Church. Mr. Augsburger will speak Friday morning and evening and again on Saturday morning.

Centennial news

The Tri-College Centennial Committee in central Kansas is sponsoring a *short-story contest for students* in Mennonite colleges and Mennonite undergraduate students in other U.S. and Canada colleges. Cash prizes of up to $50 will be given, with a special prize of $30 for the best story on a theme related to the immigration of the Russian Mennonites a century ago. A collection of contest entries may also be published. Contest rules and entry forms are available from Robert Hostetter, Tri-College Short-Story Awards, Hesston College, Hesston, Kansas 67062. Manuscripts will be accepted between May 15 and June 10. Participants in the Tri-College Centennial Committee are Bethel College, North Newton, Kansas; Hesston College, Hesston, Kansas; and Tabor College, Hillsboro, Kansas.

Centennial celebrations at the Hoffnungsau Mennonite Church, Inman, Kansas, are being planned for August 16-18. A locally written drama, to be presented Friday and Saturday evenings, will portray Mennonites in Russia, the migration to North America, and present circumstances. A threshing bee will highlight Saturday afternoon. Thirteen acres of Turkey Red wheat (the variety brought from Russia in 1874), which have been sown on land adjoining the church, will be cut with a binder and threshed with a threshing machine and steam engine. Plans are under way to erect a one-room pioneer house, which will be furnished with items pertaining to early Mennonites. Other items will be displayed in a large tent on the church grounds. Festivities are planned for all day Sunday.

RECORD

Calendar

June 20-23—Northern District Conference annual sessions, Mountain Lake, Minn.

June 20-23—Pacific District Conference annual sessions, Emmanuel Church, Salem, Ore.

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, St. Catharines, Ont.

Aug. 10-19—Mennonite graduate seminar, Youth Village, White Pigeon, Mich.

Canadian

July 13-22—*The bridge*, a Mennonite folk opera, Steinbach, Altona, Boissevain, and Winnipeg, Man.

Northern

July 4-7—South Dakota centennial celebration.

July 23-28 — Northern Cheyenne churches' camp meeting, Crazy Head Springs, near Lame Deer, Mont.

Ministers

Henry H. Epp, executive secretary of the Canadian Conference's Congregational Resources board, Winnipeg, has accepted a call to become pastor of the Vineland (Ont.) United Mennonite Church, starting in September.

Elvin V. Snyder has been installed as pastor of the Milwaukee Mennonite Church. The congregation, started in 1959, is a member of the Illinois Mennonite Conference (Mennonite Church), but several General Conference people participate.

Ray Wahl of Halsteadt, Man., will become pastor of the Zoar Church, Langham, Sask., this summer. He is completing his studies at Canadian Mennonite Bible College.

Workers

Four recipients of 1974-75 Mennonite Mental Health Scholarships are *Donald E. Kraybill* from Marietta, Pa., a student in social work at California State University, Fresno; *Gayle Preheim* from Freeman, S.D., who plans to attend the University of Denver Graduate School of Social Work; *Daniel Schipani* of Buenos Aires, Argentina, a student in psychology and theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind; and *Donald R. Schmidt* of Pawnee Rock, Kans., a student in the School of Social Welfare, University of Kansas, Lawrence. Each scholarship winner receives $500 for the coming school year. The Mental Health Scholarships, administered by Mennonite Mental Health Services and MCC voluntary service, are funded by donated earnings of former VS workers at Brook Lane Psychiatric Center.

Newly elected officers of Mennonite Council of Mass Communications, elected in April in Indianapolis, are *David Thompson*, Harrisonburg, Va., chairman; *Waldo Neufeld*, Winnipeg, vice-chairman; and *David Hostetler*, Scottdale, Pa., member of the executive committee.

Audiovisuals

Project Base Church and four house churches in the Atlanta, Ga., area will be featured on the CBS television program "Look up and live" Sunday, May 12. Time of the broadcast will vary locally.

REVIEW

Four books for bold, debonair disciples

Your experience and the Bible, *by Anna B. Mow (Harper and Row, New York, 1973, 116 pp., $4.95)*; It's your day, *by Wil Shorb (Abingdon, Nashville, Tenn., distributed in Canada by G. R. Welch, Toronto, 1973, 128 pp., $2.95)*; The debonair disciple, *by Dana Prom Smith (Fortress Press, Philadelphia, 1973, 120 pp., $2.95)*; *and* Bold ones on campus, *by Donald L. Deffner (Concordia House, St. Louis, 1973, 184 pp., $1.75) are reviewed by LaVerna J. Klippenstein, a free-lance writer from Gretna, Manitoba.*

LAST WEEK an attractive Christian high school graduate wondered, "Why is it wrong to become intimate with several boys?"

Wil Shorb's answer would have satisfied her. "God so constructed man emotionally," he writes in *It's your day*, "that sexual satisfaction will forever elude the man or woman who does not concentrate his or her desires on one person, and only one."

Dana Smith (*The debonair disciple*) speaks to the same subject. "The current fascination with sex is a pathetic attempt to find instant intimacy in a society where people are mostly objects in a mechanical system. When people speak about the need for community, they are bearing not very mute witness to the fact that most people today are lonely, because they are externally related. Sex can give the illusion of relationship, but the reality often is that both male and female are nothing but objects."

Earlier he had written, "The conflict over the liberalization of divorce laws is really a conflict about the nature of marriage. Those opposing this liberalization hold to a view of *internal* relations in marriages; its advocates think of marriage in terms of *external* relations."

Donald L. Deffner (*Bold ones on campus*) responds more traditionally to the issue. "The true meaning of sex, then, is understood only in the light of two people as they see their friendship, their courtship, or their marriage under the perspective of God's presence and God's promises. In the self-giving of Christ on the cross, we see a clue towards a proper use of our own sexuality in denying oneself for the other person, and making full use of our sexual powers only within that blessed estate of marriage where God has said he would bless."

Shorb and Deffner have both written a series of two- and three-page meditations for contemporary Christians who are concerned with current intellectual and theological questions and moral problems.

Mr. Deffner dresses traditional answers in campus vocabulary and catchy phrases. His seventy-six meditations point to Christ's perspective for setting all of life's priorities, especially on the campus. Each chapter is prefaced with a suggested Bible reading. Illustrative materials are taken from literature, music, movies, newspaper articles, and from student experiences drawn from Mr. Deffner's years as college professor and campus pastor.

Wil Shorb begins each chapter with penetrating quotations from Victor E. Frankl, C. S. Lewis, Charles Allen, and others. Scripture is aptly integrated into his material and becomes immediate. In his article on failure (written prior to Hank Aaron's recent feat) Mr. Shorb says: "Every baseball fan knows that Babe Ruth hit 714 home runs. . . . But there is another record in the books that few people are aware of. Babe Ruth struck out 1,330 times. And that record has never been equaled either. . . . It is at the point of failure that we all have a chance to shine. It was in Peter's moment of failure on the Sea of Galilee that Jesus commanded him to 'launch out into the deep' (Lk. 5:4 KJV). Even as you read this (and as I write it), God may be trying to speak to us through a time when we have toiled all the night and have taken nothing. The frustration, the loneliness, the emptiness, can be turned into an opportunity."

The section on fasting reads like a thesis for Charles Shedd's *The fat is your head*. Three chapters present at least five forceful arguments for making fasting as regular a part of the Christian life as giving and praying. For Wil Shorb, the keys to Christian power lie in prayer, fasting, worship, and praise.

I had planned to skim through the book quickly. Instead I devoured it, digested it, and hopefully absorbed a great deal into my Christian life. My husband read it Saturday and used several sections in his sermon on Sunday. The paperback reading list at the end of the book includes a good selection of new books for those in search of additional spiritual stimulation.

Anna B. Mow has written a book (*Your experience and the Bible*) about how one may know when a religious experience is reality or merely a mirage. Her discussions are largely Scripture exposition. One is not sure at which audience her book is aimed, and one has the feeling that the five rather lengthy chapters grew out of lectures given at some Christian workers' retreat. Her book reads like a Bible school theology textbook and could be valuable for adults whose Christian education ended with catechism classes.

Several chapters are devoted to an interpretation of the major experiences of Moses and the prophets. Particularly helpful for me was the insight she gave into the account of Abraham's offering of Isaac. For the first time I can feel comfortable with Genesis 17. Later she writes, "The miracle is that Abraham could hold to his amazing faith in a living God who made promises without ever getting lost in the promises."

Anna Mow's theology of Jesus may not find total acceptance today. She states that Christ's temptations arose not from human weakness, but because his humanity limited clarity of God's will. He needed only to be sure of God's

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Conference coordinator

The Conference of United Mennonite Churches of B.C. is seeking to employ a person as conference coordinator. His responsibility will be to coordinate the program of the conference and to help establish priorities. Please apply in writing by May 31, 1974, to the secretary:

J. H. Derksen
32042 South Fraser Way
Clearbrook, B.C. V2T 1V7

guidance because he was already committed to that will. "When the issues were clarified, his answers were automatic because it was *already settled* that he would do God's will. He never had any struggle on that point." Earlier she had written, "The greatest evidence of the divinity of Jesus was his unerring instinct to do right."

The author's Calvinistic bias leads her to raise a question faced also by early Christians: "How much of my faith is from my cultural background and environment and how much is really from my relationship to the Lord Jesus Christ?"

The book includes excellent background material on Paul's letter to the Corinthians. The discussion of that letter focuses on the gift of the Holy Spirit and the gifts of the Spirit.

One interesting distinction between a humanly constructed religious experience and God's gift of tongues, says Anna Mow, is that of the freedom of the human will. Pagan religious ecstasy is a manipulated experience which controls one, while Paul emphasizes the use of one's mind and maintaining the freedom of human choice (1 Cor. 14:33).

Ms. Mow quotes David Augsburger, Karl Barth, and Jacque Ellul, and the reader who makes his way through the first fifty pages of familiar biblical material is in for a helpful treatment of Corinthians.

As with another of her books (*Your teenager and you*), I found the title misleading. Ms. Mow's book could more accurately be titled *Bible experiences interpreted.*

By contrast Dana Smith's *The debonair disciple* begins not from a scriptural base, but from an experiential one. His position is clearly neoorthodox (revelation is by acts not by propositions), but his insights are greatly needed today. Some statements may jar orthodox evangelicals: ("Adam and Eve are not historical characters"). But many more reflect the distilled wisdom gained in a long, deep search for "the Christian lifestyle." Fellow seekers might well use each chapter as the basis for discussion and interaction.

The main premise of the book is that the Christian faith is a relationship between God and man based solely on God's graciousness and not a series of rules to be obeyed or doctrines to be believed. Repeatedly Mr. Smith refers to the difference between regarding life as a gift, not an achievement. "Our feasts have lost their festivity," he says, "because our compassion has been professionalized and our concerns institutionalized."

Other memorable phrases are "Man needs the shock absorber of memory to deal with the effects of future shock" (p. 33). "One possibly learns more from the pains of the past than from the pleasures" (p. 35). "The extent of grief is measured by the depth of the loss, and the depth of the loss by the measure of the original gift" (p. 111).

"You will be the same in five years as you are today except for the people you meet and the books you read," Wil Shorb wrote. Unquestionably, reading his book and the other three in this set has helpfully influenced at least one reader.

Published

Four anthems from the musical service *Road to Emmaus*, presented at the 1971 General Conference sessions, have been published by Faith and Life Press, Newton, Kans. The anthems, composed by James W. Bixel, are "Lord, have mercy," "Stay with us," "The earth is the Lord's," and "Come, O blessed." They are available for 75 cents each from Fellowship Bookcenter in Winnipeg or Faith and Life Bookstores in Newton, Kans., and Berne, Ind. Mr. Bixel is a professor of theory, piano, and fine arts at Bluffton College, Bluffton, Ohio.

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the men,
meaning, and
messages of the
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The Gospel of John:
The mind of God in human form

One has only to read through the fourth Gospel to see that it is the one that is different. For many it marks the peak of New Testament theology and revelation.

Luther called it "chiefest of the Gospels, unique, tender, and true." Jerome said that the man who wrote it was "saturated with revelation." It is not for nothing that the common symbol of John's Gospel is the eagle, for the eagle flies higher than any other bird. The fourth Gospel is the eagle of New Testament thought.

Nonetheless the fourth Gospel has been a storm center. There always have been arguments about its authorship. Hippolytus of Rome, who flourished about A.D. 200, wrote a book entitled *In defense of the Gospel according to St. John and the Revelation.* No one defends what is not attacked, and in those days the fourth Gospel was attacked as a modernist work, which had strayed from the simplicity of the gospel story.

In the Gospel itself there is what we might call a double citation. A witness is cited, and he is said to have been an eyewitness of the events of the cross (19:35). Then further there appears a character called the beloved disciple. This beloved disciple was reclining on Jesus' right at the Last Supper (13:23). He is at the cross (19:26). He is at the empty tomb (20:2). He is at the lakeside (21:7), and he is finally named as the author or compiler of the Gospel (21:20-24). The strange thing is that John is not mentioned in the fourth Gospel at all, from beginning to end. (John the Baptist is, but not John the apostle.)

A communal effort. There is no doubt that tradition always ascribes the fourth Gospel to John the apostle, but in tradition there is also the statement that the fourth Gospel is a communal production. Clement of Alexandria says that John wrote "urged by his companions." Jerome in prolog to the fourth Gospel says that John wrote urged by all the bishops of Asia Minor and by the delegates of the churches. Almost the first account of the New Testament books, the Muratorian Canon (c. A.D. 170), says that John in his old age was asked to set down the story. They decided to fast and pray about it. The divine revelation came that "with all of them reviewing it, John should write all things in his own name."

When the fourth Gospel was written, John must have been very old. He could not well have been less than ninety. Now when we turn to the second and third Letters of John we see that they were written by *the elder* (2 Jn. 1; 3 Jn. 1). A writer called Papias, who lived from about A.D. 60-130, collected every bit of information about Jesus and the Gospels that he could—and he tells us that one of his sources was John the elder. So in Ephesus at the turn of the century there was John the elder and John the apostle; and the best explanation is that it was John the elder who actually wrote the fourth Gospel, in the sense that he was the penman, but that the material in it is the memory and the recollections of John the apostle, who was the beloved disciple.

The fourth Gospel was the last Gospel to be written. It was written about A.D. 100, and it was written in Ephesus. Out of this situation there come three things.

Work of the Holy Spirit. 1. There had been time to remember—seventy years, and time to remember under the guidance of the Holy Spirit. Jesus had said to them that he had many things to say, which at the moment they could not bear, but which the Holy Spirit would bring them; he promised that the Holy Spirit would interpret in due time (Jn. 16:12, 15).

One feature of the fourth Gospel is the long speeches. For instance, John 6:24-25 is Jesus speaking practically all the time. No one could expect a verbatim report after seventy years, in an age when people did not write things as we do. We have already seen the tradition that said John was to write, "all of them reviewing it." Beyond a doubt what happened was that John said: "You remember how Jesus said. . .?" And they said, "Yes, and now we know what he meant." And down went the saying by John and the interpretation by the Holy Spirit—exactly as Jesus had promised. The long speeches of Jesus in the fourth Gospel are the work of the Holy Spirit thinking through the mind of John, after seventy years of remembering and of living with the risen Lord.

2. There had been time to think, and the more they thought of Jesus the more wonderful he became.

When Mark wrote about Jesus, he introduced Jesus full-grown, a man. When Matthew wrote about Jesus, he went back to Adam (Lk. 3:38). But when John wrote about Jesus, he went back to before time began (Jn. 1:1-3). The more they thought of Jesus, the more they saw him integrated into the eternal purposes of God.

Flash point versus process. It has been pointed out that the Jew thinks in flash points; modern man thinks in terms of dynamic process. For instance, the Jew sees creation happening in the flash point of a week; modern man sees it as a divine, dynamic process still, after billions of years, going on. In this respect, John is by far the most modern of the New Testament writers. Take the idea of the second coming. Mostly the New Testament writers made it a flash point somewhere in the future. John writes: "If a man loves me, he will keep my word, and my Father will love him *and we will come to him and make our home with him*" (Jn. 14:23). For John there was at least a sense in which the second coming happened every time Jesus Christ comes in the Spirit into the heart of a man.

Take the case of judgment. Most people relegate judgment to a distant flash point—but not John. "Truly, truly, I say to you, he who hears my word and believes him who sent me, *has* eternal life; *he does not come into judgment, but has passed from death to life*" (Jn. 5:24). Judgment is a dynamic process going on every time a man is confronted with Jesus Christ.

Word and reason. 3. Greatest of all, the fourth Gospel meets the challenge to communicate the gospel, seventy years on, in the Greek city of Ephesus. It was impossible to talk to the Greeks about a son of David or a Messiah; these were Jewish ideas of which a Greek knew nothing. So the John of the fourth Gospel was responsible for the greatest experiment in religious communication the world has ever seen. He presented Jesus as the *Logos*. *Logos* means "word" and "reason" in Greek.

(a) In the creation story in Genesis 1 it is God's *word* which created. "And God *said*. . . ." Jesus is the Word, the re-creating Word come to men.

(b) A word is both the means of communication and the expression of a thought. Jesus is the Word—God's means of communication to men.

(c) *Logos* for the Greek meant "reason." The *Logos* was the mind of God interpreted through the universe, making sense of what could have been a chaos, and order out of disorder. "All things," said the Greeks, "happen according to the *Logos*," John said: "Very well! The *Logos* has become flesh (1:41). The mind of God has become a person." In one sentence, the supreme message of the fourth Gospel is: If you want to see what God is like, look at Jesus.

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Next week: Acts

Questions for Discussion

1. John used the ideas and conceptions of his own day to get the message across. Should we do the same today? If so, what ideas and conceptions could we use?

2. John was not afraid to restate the Christian message in terms that would appeal to Ephesus in A.D. 100. Are we too afraid to break away from language and ideas that have ceased to mean anything?

3. John's Gospel was a community production. The Roman Catholic Church insists the Bible cannot be interpreted outside the tradition and community of the church. Is it more profitable to study the Bible with other Christians than alone? What steps are you taking to embark on such study?

MESSAGES IN FILM

BANGLADESH PLOWMAN

16mm, color, 22 minutes. Rental: freewill offering or contribution.

The film was photographed in Bangladesh in 1973. It shows how the farmer of Bangladesh is learning about new crop varieties and agricultural techniques with the help of Christian volunteers. The film attempts to understand the Bengali, his past history, the effect of the war in his life, and his hope for the future.

LEO BEUERMAN

16mm, color, 13 minutes. Rental: $12.00

This is the story of a handicapped man, unable to hear or speak who builds his own tractor-cart, sells pencils, repairs watches, reads the Book of Job, and lives with Job-like steadfastness and integrity. This is an Academy Award nomination.

WHO SHOULD SURVIVE?

16mm, color, 26 minutes. Rental: $12.50

The case history is recreated, with the actual doctors and nurses playing their true life roles in the life of a mongoloid child. Following the dramatization, a panel of experts in the fields of medicine, law and religion, sociology and psychology discusses the ethical, legal and scientific issues involved. Did this helpless infant have to die? Did his parents have the right to condemn him to death because he was born defective? Who decides who should survive?

THE YOUNG BOLD BELIEVERS

16mm, color, 45 minutes. Rental: freewill offering or contribution.

This is the story about Union Biblical Seminary, Yeotmal, India, in which several denominations cooperate in higher theological training for leaders throughout the Christian church.

NINTH MENNONITE WORLD CONFERENCE

16mm, color, 45 minutes. Rental: $30.00

The story of the world conference as viewed through the camera lens during the sessions in Curitiba, Brazil. This is the only such film ever produced. Several have indicated, "All Mennonite congregations should view this film."

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LETTERS

Depression: A different view

Dear Editor: After reading Mr. Stafford's article (March 19 issue) I feel it necessary to express differing personal views of depression.

Depression, grief, and anguish are to me the most intense of feelings, the intensity being in their total negative permeation of my structure. (Love is also intense but lies draped lightly, surrounding securely and carefully.) During those solemn periods of hopelessness and ineffectuality I think there is no one intense enough to break through my layers of pain to reach me at the core and to help there where the help must come, or I feel that I could not possibly pose as stripped as would be necessary to express the penetration of the anguish.

When depressed I find little or no enjoyment and certainly none from the fact that my depression is existing. What I can feel is the soothing of a creativity that can be fertilized by a depression. New viewpoints, new understanding, new words, new explanations burgeon. It is at that time when I find the most communion with the world's suffering, and the time when I am most empathetic and have unlimited time to help someone else. It is then that I see the poetry in the world.

Depression or grief in that kind of a cycle can be the beginning of a period of growth and salutary adjustment for me. It can be the precursor to acquiring more strength in my reservoir of abilities to adjust and deal with my environment.

Antidotes for depression become ironic struggles. Almost any action looms too much of an effort for the vapid, listless person even if the action could be curative.

Yet, I have several suggestions. Sleep and eat only on a schedule and be sure that the food is nutritional. Listen to, for example, Tschaikovsky's 5th Symphony or Beethoven's 8th Symphony, or read, for example, Edward Dahlberg's autobiography, *Because I was flesh.* Be in the company of positive, outgoing persons. Allow yourself to be entertained. And possibly, through perseverance and enlightenment, you will come to believe that things could be worse. The knowledge we have about ourselves and our adaptation possibilities and potentials are assets when anguish slams against us. In the final analysis, we have to be strong in ourselves and we have to have cultivated our own strength. There won't always or may never be anyone there for us who can help when we are screaming for help. *Jeannette M. Deal, 4526 Jenewein Road, Madison, Wisc. 53711* April 8

Namelessness dehumanizes

Dear Larry: As a Mennonite who is usually not a part of an established Mennonite congregation, I appreciate very much receiving *The Mennonite.*

I have one question and concern though. In the March 26 issue (p. 208) Mark Blosser, the MCC volunteer, is identified by name, but the other man is not identified. I've noticed this frequently in *The Mennonite* and other church publications. Why is the Mennonite's name given and the other person's not? Namelessness seems to dehumanize people. Or is there a journalistic procedure here that I don't understand? *Laura Weaver, 1015 Kentucky, Lawrence, Kans. 66044* March 23

Editor's note: Laura makes a good point. We will try to be more sensitive in the future, although in some cases it will be impossible for us to obtain this information because the photographer no longer has contact with the subject.

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You look lovely!

Geraldine Harder

HE WAS in his early fifties and had accompanied his mother to a Greyhound bus depot somewhere in Montana to say good-bye. It was obvious that it was a difficult chore, but not for the usual reasons.

He wanted to get it over with in a hurry so he could get on with his own activities. His proud blond head kept turning this way and that, every movement of his body restless and impatient. He did not once look at his mother although she kept reaching out for love and approval.

Earnestly the mother implored her son in various ways to say, "Mom, have a good trip. You look marvelous in that dress! It was nice you could come to visit. Mom, you're the greatest!"

Dressed in a green-and-white two-piece suit and a lace hat full of roses, the mother looked charming and pretty. The son was probably all the family she had, and she desperately needed his affection.

My friend Natalie and I were ready to board the same bus. When we finally fell in line with these two people, Natalie turned to the elderly woman and said, "You look lovely!"

"Oh!" replied the mother in pleasant surprise. "Now I will enjoy the whole trip, I know."

Immediately the son turned to his mother, smiled for the first time, and started talking. The mother continued to reach out to her son, but this time there was communication and response.

Someone else helped the day to start out right for a mother and her son. Someone else said the three words she had reached out to hear, and the son caught the message.

It seemed to me that just then God switched the sundial on to "brightest," if that is possible in sunny Montana, the land of the Big Sky country.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:20 MAY 14, 1974

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In praise of dandelions

Evelyn Nunemaker Krehbiel

THIS MORNING I am enjoying an interlude of relaxation while I admire our dandelion field—not for the purpose of corrective planning, but for delight. On the scale drawing of our lot, the area is not labeled "Dandelion field," but it has failed to become a lawn, and I'm not unhappy about it.

Last fall when we moved into our new house, we lacked time for seeding the more distant reaches of the backyard. We hoped that repeated mowings would convert this erstwhile gravel pit and hayfield into a lawn, but these trimmings have not even made a beginning.

So this morning I am reaping where I have not sown. I look across a field of dandelions in all states—in bud, in glowing bloom, and in globular and precisely delicate seed head. To this unprejudiced gardener, the scene is beautiful. And this morning there is a bonus: the goldfinches are feeding.

So closely matched in color and size of yellow patch are the birds and their favored food, that at first I found it difficult to locate the finches. From this distance, I can best spot them when they move.

A short time ago when I opened the door, the birds took flight in a twittering explosion and perched on the branches overlooking their feasting grounds—on the budding and ancient willow, the adolescent sweet cherry tree, the assorted and unidentified seedlings on the creek bank. When the birds sensed safety below, they resumed their feedings with a chorus of contented chirpings. I open the window, bird-song width, to hear them.

If we had seeded this weed patch in grass, I could not now enjoy this wide-screen goldfinch ballet. I wonder how often this can be a truism—when I fail, God takes over with something better than I had planned. When the lawn fails, God sends goldfinches.

I wonder if we, continuing our pioneer struggle for refinement in our lawns, have gone too far? Have we civilized our quarter acres to the point of pallor? Could we not consciously encourage the dandelion patch (for early spring greens, for children's split-stem dandelion curls, for this morning's pleasure), the shrubby tangle of native growth at the lot line, the neighborhood brush pile? Could we hazard some misunderstanding to encourage a trend away from golf-course smoothness, toward allowing a tiny spot of wilderness—an invitation for Dutchman's-breeches, for goldenrod, for whatever is native to the area to come—to be a part of a living museum?

A friend of mine lives in a house perched on the edge of a gully. The wooded area around her house is undisturbed, except for a path trampled through. Only the narrow frontage between her front door and the country road is cultivated. She appreciates all the plants that volunteer, "even the poison ivy." She accepts perhaps a greater variety of growth than many of us would tolerate, but a bit of her philosophy would bring a new excitement and softness into the green of most housing developments.

Our family is fortunate in having a creek flowing through our lot. On the bank grows an assortment of plants and shrubs. We had not mowed between these last year. This year we are expanding the untended area, leaving a wider strip of wild area bordering the creek. Recently I saw many small, three-leaved, red-tinged green vines of beautifully poisonous ivy plants emerging. Dare I . . . ?

Many of the parachute-borne seeds of our dandelion garden have already made their journeys, reseeding our own lawn and invading the lawns of our neighbors. Any dandelion mowing we do in front of our wild area will not prevent that seeding. Mowing, we know, will not eliminate the dandelions, since dandelion roots are deep and spreading.

I hope that many of them reappear next year and that the goldfinches return. I hope our neighbors will forgive us the seeds of goldfinch bait we are gifting them, in spite of their hopeful preventions. If they have a minute in the mornings a year from now, they may be glad. And the goldfinches will be grateful.

Beauty is a blade of grass

DeLores Gugler

Beauty is a blade of grass.
See its long and slender finger
nodding in the gentle breeze.
Green it grows upon the earth.
Beauty is a blade of grass.

Beauty is a field of wheat.
Gold it ripples
in the sun
Like a vast and yellow ocean.
Beauty is a field of wheat.

Beauty is a glowing candle.
Soft it shimmers
in the night.
Orange it flickers
in the shadows.
Soft it glows
with golden light.
Beauty is a glowing candle.

Beauty is a soft-sung ballad.
Soft it lingers
in the air.
Delicate the tune flows onward
through the stillness
of the night.
Beauty is a soft-sung ballad.

Beauty is a child at play.
See her romp
with deep intent
upon her game.
Beauty is a child at play.

Beauty is our daughters' laughter.
Dad is romping, roughing, teasing.
Merry giggles rollic gaily
up the stairs and through the hall.
Beauty is our daughters' laughter.

*Beauty is a child's response.
A smile, embrace,
a gleam of light
Understanding
following a long, dim night.
Beauty is a child's response.

Beauty is a fleeting moment
A child's response,
A lover's touch,
The dawn of light,
A word of hope.
Beauty is a fleeting moment.

*This stanza was written for the retarded children at the children's home where the author is employed.

The dialog that hasn't begun

CHARGES AND COUNTERCHARGES are being hurled, albeit indirectly, in California's fruit-laden San Joaquin Valley. But there is no real dialog among the growers, the United Farm Workers, the Teamsters, and the unaffiliated workers, according to a team of five Mennonites who went to the Reedley area in March to find out about the farm labor situation.

The five were Harold Regier, General Conference Mennonite Church; Ted Koontz, Mennonite Central Committee Peace Section; Guy Hershberger, Mennonite Church, and Lynn Roth and Phil Hofer, Mennonite Brethren Church.

They found that some Mennonites in the area (mostly of German background) are growers with small or medium-sized operations which have been hit by UFW pickets. Other Mennonites (mostly of Mexican background) are farm workers —union and nonunion.

The team also listened to large growers, other farm workers, spokesmen for the Nisei Farmer League and the Central California Farmers Association, and union representatives from the United Farm Workers and the Teamsters, which is just beginning to organize farm workers around Reedley.

The visiting team soon discovered that the various groups have little communication with each other, said Mr. Koontz. Mistrust and threats, both real and imagined, keep people from talking.

The mix of opposing groups may be explosive this summer, some people in the area feared.

"What's needed," Mr. Hershberger observed, "is some talk—and a little humor."

Growers who talked to the visitors claimed the UFW is a communist front with designs to take over the whole southwestern U.S. for Mexico. UFW organizers called the idea absurd and said the union is a genuine grass roots movement to raise the workers' standard of living and their image of themselves.

Farmers said the workers are well paid, $2.30 an hour last summer, with some families making $8,000 to $10,000 a year. UFW people said that only pressure from the union forced wages up from $1.10 an hour in 1965 and forced farmers to provide benefits such as health and accident insurance and sanitary facilities. Even now, they said, the average annual income for a farm worker family is $2,700 to $4,500. Work is not available for most people more than six to eight months a year.

Workers who follow the harvest do so because they make more money that way and can have long "vacations," said some growers. Workers said they have to follow the harvest because there is not year-round work for everyone.

When families, including children, work together in the fields, it is because this fits the Mexican-American cultural pattern, some farmers said. UFW sympathizers said families who work together do so because they must in order to make a living.

Both sides quoted different sets of figures on the number of farm worker deaths due to pesticides and other agricultural chemicals—800 a year (in the U.S.) versus 36 between 1951 and 1970 (in California).

Growers contended the UFW is not as nonviolent as it claims to be. They charged UFW pickets with vandalism and physical intimidation to keep workers out of the fields.

UFW people said growers (non-Mennonite) were carrying guns last summer. The only people physically hurt were UFW picketers. The director of the UFW field office in Selma, California, admitted that some picketers had lost their tempers under harassment by farmers and law enforcement officers. But he said these were isolated incidents and that union leaders had tried to control them.

In 1970 many growers in the area, under pressure from the boycott, signed contracts with the United Farm Workers. Last year a number of these growers let the UFW contracts expire, and some signed with the Teamsters Union, which can control transportation as well as picking.

Both unions offer workers about the same financial benefits. However, the Teamsters leave hiring to growers and labor contractors; the UFW has been assigning workers to particular farmers through hiring halls according to seniority in the union—a point of friction for both workers and farmers. This UFW practice is changing to take into account length of employment on the farm and to let families work together. Some hiring halls are now managed jointly by the union and the grower.

Another point of friction is also being remedied by the UFW. Union dues are charged only for the months when workers are employed.

The Teamsters are highly organized and businesslike; organizers make $300

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a week, according to one source; farmers find them easier to deal with.

The UFW, relatively inexperienced and sometimes with few management skills, often does not seem businesslike; their cause is social justice; their organizers live on a subsistence wage of room, board, and $5.00 a week "mad money" —about $200 a month.

Some workers whom the visiting team interviewed wanted neither union; they felt they could make more money doing piecework on various farms. And some objected to the harassing tactics sometimes used. They said they would quit if the union came in where they worked.

Other workers cited the benefits brought by the unions—health insurance, unemployment insurance. One worker felt that about half the people in his town supported the UFW.

They said the unions particularly protect resident workers from losing their jobs to illegal immigrants from Mexico who are willing to work at a cheaper rate. In addition, older, slower workers are protected by the hiring hall from being fired.

In all the disagreements and confusion, the visitors found one point on which nearly everyone agreed: some kind of legislation is needed.

Farm workers have generally been excluded from labor legislation. A key element in any law is a provision for free, secret elections on the question of union representation. Most people also agreed that national legislation is preferable to state legislation, although it is less likely. Beyond this, agreement ended, and united support for any particular legislation would be difficult to find.

Agreement was also absent among Mennonites on the role of the church in this situation. Some felt strongly that the church should not take sides and should "stick to preaching the gospel." Others felt the church should seek to open some lines of communication among the opposing groups. Some Mennonite growers felt their side had not been heard in the church.

The Mennonite Central Committee Peace Section, after hearing the report of the visiting team on March 29, took the following action: "that the Peace Section not identify itself with any organizational position in the dispute, but that it seek to serve the purposes of justice and reconciliation among various parties. To do this, primary efforts will be in cooperation with the churches to try to understand who is being hurt and to increase communication between polarized groups." The section also instructed its staff to undertake any other efforts only in consultation with West Coast Mennonites.

The Minority Ministries Council of the Mennonite Church is a member of the National Farm Workers Ministries, an interdenominational group which is working in California in support of United Farm Workers.

The General Conference Mennonite Church and the Mennonite Brethren Church, the main Mennonite groups with members in the San Joaquin Valley, have taken no official stand on the farm workers issue.

"I am convinced that the Mennonites want to do what they feel is right and that they have been seeking to respond nonviolently in a difficult situation," Mr. Koontz said. "My main hope is that the Mennonites in the area will be able to work redemptively in the midst of this highly charged atmosphere." *Lois Barrett Janzen*

Workers pick fruit in a California orchard. Some people are predicting strikes during the coming harvest season.

NEWS

Festive Word celebrated in Goshen

Greg Bowman

Balloons and Bible study were two components in the Festival of the Word April 19-21 at Goshen College, Goshen, Indiana. About 1,500 people participated in the weekend's sermons, music, and celebrations under the theme "The Word with us in all things."

The festival was jointly sponsored by Goshen College, Associated Mennonite Biblical Seminaries, the Central District Conference (GC), and several Mennonite Church conferences.

An awareness of gifts permeated the festival—God's gift in Jesus Christ and the gift of each individual with his unique talents. Jack Dueck, Goshen professor of English and festival moderator, gave credit for the conference's success to the fact that "people had done what they're good at."

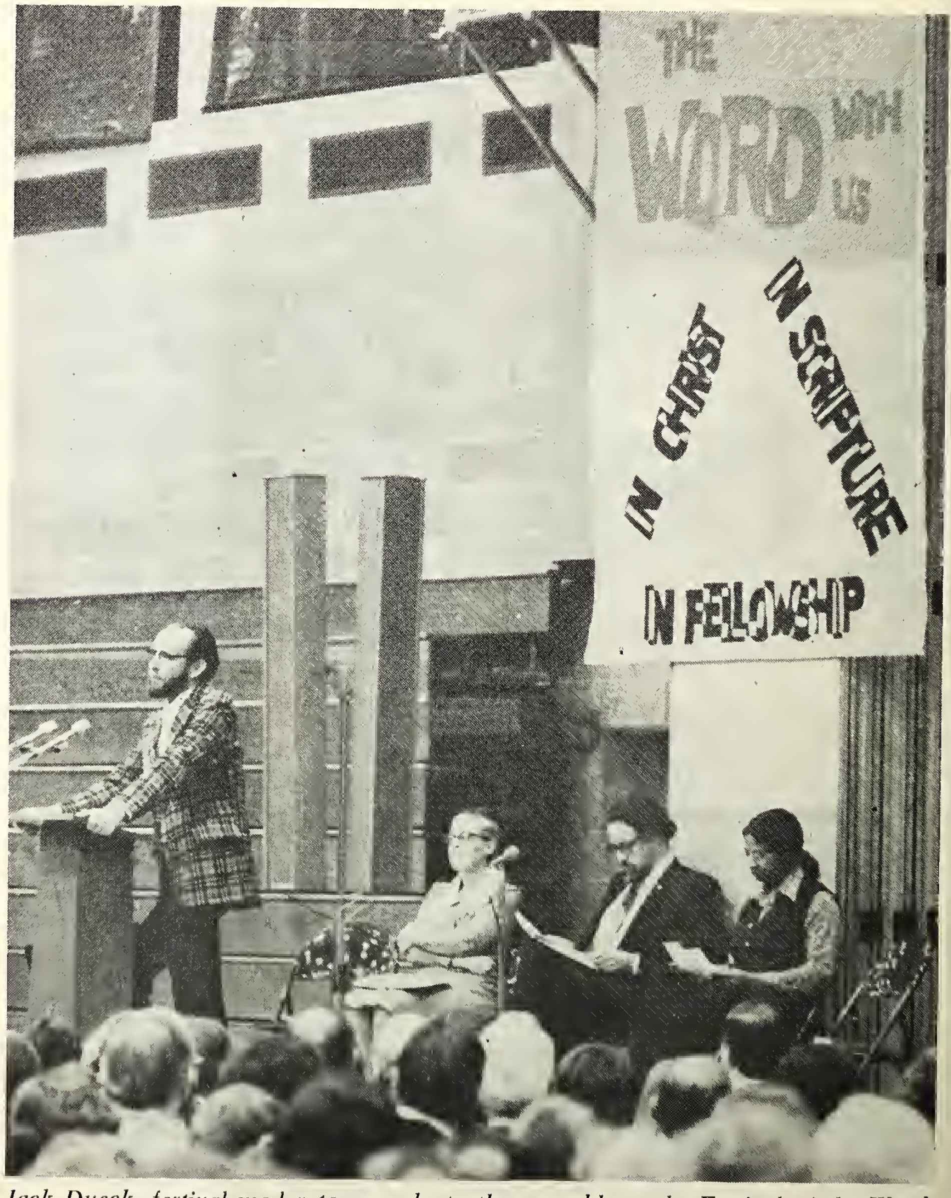
John Howard Yoder, theology professor at Associated Mennonite Biblical Seminaries in Elkhart, Indiana, delivered the Friday night kickoff address from John 1. A study guide compiled by J. R. Burkholder was available to participants ahead of time in preparation for an intensive look into the fourth Gospel.

Mr. Yoder explained, "Everything in the New Testament was written against somebody." He said that the writer of John took pains to show that John the Baptist was not the Messiah and that Christ's immediate physical presence was at odds with the Jewish concept of holy inaccessibility. The Son of God came simply yet transcendingly — "the Word became flesh and lived in a tent among us."

Crackling fires and flapping tents were part of the physical backdrop for study of John's image-filled Gospel. In the evenings, darkness hid a brass band whose music accompanied those who crowded around a popular popcorn cauldron.

Recognizing John's emphasis on symbolism, a group of students formed a guerrilla theater troupe. On Friday night, they improvised on misplaced loyalty given to John the Baptist. Their hit-and-run miniperformances began with a family talking excitedly about their anticipation of "Grandma's" coming. They received confirmation of the visit in a letter and promptly bore away the postman in high honor, heedless of his protestations and recognition of Grandma, who walked alone at a distance.

In his Saturday morning presentation, J. C. Wenger, historical theology professor at AMBS, outlined John in light of the question "Who is Jesus?" Mr. Wenger cited signs and miracles, recorded testimony of seven witnesses, Christ's claims in his own words (I am. . .), and promises he made to his followers.



Jack Dueck, festival moderator, speaks to the assembly at the Festival of the Word. Mary Oyer, John Howard Yoder, and Egla Burmingham sit under the festival's official banner.

Responding to this textual sermon, several people expressed a new comprehension of the wide scope of material in John, where "Jesus talks about himself."

Complementing the analysis in the mass meetings were two Bible study sessions on Saturday. Festivalgoers had a choice of seven topics based on passages from John which included "Jesus and the Samaritan woman," "The bread of life," and "On serving and being served."

In the festival's third major presentation, J. R. Burkholder, professor of religion and director of peace studies at Goshen College, preached on "Whosoever believeth." His text was John 3:16.

In dealing with the meaning behind "whosoever," he emphasized the reality of personal responsibility and free decision. Speaking on "believe," Mr. Burkholder sought to clarify the biblical intent of the word. Beyond a statement of fact, to believe in a person is to identify with him and affirm his essential integrity.

Mr. Burkholder submitted that John 3:16 was written to a world that desires life. "Life—eternal, everlasting life—means a call for radical change, for abandoning former certainties, self-satisfied views, preconceived ideas. This life is the Word become flesh."

A time labeled "The Word with us in creativity" distinguished this festival from other conferences wholly devoted to contemplation. For two hours participants could make ceramic mugs, water paint, listen to drama, poetry, or organ music, or visit an art exhibit.

Much like the previous Festivals of the Holy Spirit held for the last two years at Goshen, music played a major role in this year's program. Mary Oyer, Goshen professor of music, led many songs from a special *Festival of the Word songbook.* This collection of original contemporary compositions featured a seven-song cycle written and composed by Marilyn Houser (Berne, Indiana) from John's writings.

A performance of Bach's *Passion according to St. John* provided a musical climax on Saturday night. A chorus of more than 100 voices, a thirty-two-member orchestra, and eight soloists presented this narration of Jesus' final hours on earth.

Exploring another symbolic passage, Emma Richards, co-pastor at the Lombard (Illinois) Mennonite Church, concentrated her Sunday morning address on Jesus' claim "I am the way." She asserted that, contrary to the Old Testament meanings of shepherds and sheep, Christ cut across history to become a new, different shepherd.

Martin Marty, associate editor of the *Christian century*, presented the final festival address at the college's seventy-sixth annual commencement. He cited the importance of God's reliance upon a Word to carry out his will. He went on to charge Christians with a mission of clarity in the use of words that they use. In a culture that utilizes slogans, nonwords, and specialized jargon, God's people must make their words communicate concisely.

One older sister singled out the enthusiastic exchange between young participants and those of greater years. The "loaves and fishes love feast" gave a concluding opportunity for fellowship and serving. In an auditorium festooned with floating balloons, children, grandparents, and "regular" people helped to distribute bushel baskets of fish, bread, and fruit.

This festival witnessed a lower level of controversy than that which surrounded the meetings confronting the many works of the Holy Spirit in previous years. Its aim was to study and experience the incarnation through the living Word, Jesus Christ. In an atmosphere of "contagious joy," it attempted to strengthen the foundation of belief through scriptural examination.

In the words of one of those present, "It's not enough to hold our faith warmly. We've got to know what we're holding."

Youth quarterly has special peace theme

The summer youth Bible study guide departs from the Uniform Lesson series and focuses instead on the biblical basis for peace.

The manuscript, published jointly by the General Conference Mennonite Church (Commission on Education) and Mennonite Church (Mennonite Publishing House), was written by six young adults who spent last summer living and traveling together.

The six were Ted and Gayle Koontz, Akron, Pennsylvania; Mary Dettweiler, Breslau, Ontario; Brian Petkau, Morden, Manitoba; Mildred Taylor, St. Louis, Missouri; and Joe Yoder, Newton, Kansas.

The quarterly, as printed by Faith and Life Press, Newton, Kansas, is entitled "Which way?"

New agricultural center staffed for Paraguayans

Three Mennonite colonies in Paraguay will benefit from a new centrally located agricultural extension office in Loma Plata, Menno Colony.

Staffed by Mennonite Central Committee volunteer Robert Unruh, agriculturist, and Rudolph Kaethler, a livestock veterinarian, the new office will provide increased services to the Neuland, Fernheim, and Menno colonies. An experimental farm in Fernheim, developed by Mr. Unruh during his seventeen years of service in the Chaco area, served mainly that colony.

Although Mr. Unruh will continue research at the experimental farm, he will put major efforts into an educational extension program for German-speaking Mennonite farmers. The 9,000 Mennonites in the three colonies live in an area fifty miles wide and one hundred miles long.

"The area is larger than a county in the States," Mr. Unruh said. "And with dirt roads, travel takes considerable time."

C. Lehman Metzler, volunteer from Lancaster, Pennsylvania, is carrying on a similar extension program in local languages for six to seven thousand Lengua and Chulupi Indians whom Mennonites helped resettle in the same area. Mr. Unruh noted that language and cultural differences make two programs imperative.

Myrtle Unruh, a home economics teacher in Fernheim and Neuland for many years, will work with her husband in nutrition and home economics extension work.

"Putting together educational materials takes a lot of time," Mr. Unruh explained. "We need to translate a lot of information since we're working in a language different from that of the country we're living in."

The Unruhs noted that agricultural changes since they began work in Paraguay in 1951 are extensive.

"When we first went to Paraguay most people thought the bush unusable land. Today it's almost the opposite. The bush is cleared and farmed for pastureland. People are realizing that the land has real potential."

The Unruhs from Bloomfield, Montana, who are beginning a new three-year term with MCC, spent the last year in Newton, Kansas, and with Mennonite Disaster Service in Wounded Knee, South Dakota.

Girls can saw and hammer, too

Writer of this article is Bette Irvin, a member of the General Conference voluntary service unit in Philadelphia. She works as a teacher's aide, tutor, and older adults' program assistant.

The sound of busy saws buzzes from the basement workshop. Pounding hammers strike at steady beat. Laughter and talk lighten the working atmosphere. But the laughs and voices are not those of the usual male occupants. At Crossroads Community Center, the girls are carpenters now, too.

Girls Club has always been an active program at Philadelphia's Crossroads Community Center, an inner-city program funded largely by the Eastern District Mennonite Conference. Such activities as cooking, sewing, crafts, and charm have all interested girls at the center. This year, though, a new activity—carpentry—was added to the list.

"We always look for something new that hasn't been done here before," said Darlene Mumbauer, Girls Club director. "It was more or less a mutual agreement between the girls and instructors to try it out."

There still are cooking, sewing, and crafts classes, but the carpentry class is adding a new aspect to what the girls are learning.

The first girls' carpentry class this past fall was run by one of the Philadelphia voluntary service workers. Her father was a carpenter, so she had knowledge and skill in the field. The needed equipment was available because of the Boys Club carpentry class.

"Interest seemed to run high among the girls because the novel idea of carpentry spelled adventure to them," stated Ms. Mumbauer.

"This is the first thing I've ever built," said Janice Rister, as she sawed the legs for her footstool. "I'd like to build more after this."

"I've made a few things before," said Geraldine Davis as she stood proudly in front of her freshly painted footstool, "and I plan on making a few more things in the future."

The girls come one evening a week, either Monday or Tuesday. Their first project is usually a footstool. They have to saw, sand, nail, and paint to make the finished project. After that they can do other carpentry projects.

"I wanted to learn to saw and to hammer without hitting my thumb," said Cynthia Patterson, with a grin on her face. She is one of the girls from carpentry class. "When I get married, my husband might not know how to do that sort of thing, so I will. What men can do, women should be able to do, too."

The girls find personal satisfaction in the projects they make. In addition, they can receive a 4-H certificate if their project is in compliance with the instructor's directions.

"The girls have really done well," said Ruth Hunsberger. Ms. Hunsberger is the instructor for Tuesday carpentry, while Carol Linberger is Monday night instructor. "The projects are good-looking when finished and worthwhile," continued Ms. Hunsberger.

The boys at Crossroads, too, are keeping on their toes. They've put in a new bid for a cooking class.

Sheila Sayles wields a saw in the basement of the Crossroads Community Center in Philadelphia.

Kansas wheat feeds India's hungry

Nineteen thousand bags of Kansas wheat are now feeding the hungry in India. In Bihar the wheat is being used to pay workers for their labor in constructing dams. In Calcutta the wheat will feed children who are undernourished because parents cannot purchase adequate quantities of food.

As they received their portion of the food-for-work wheat in Bihar, several recipients said they had never seen wheat quite as good as the Kansas wheat and that it was better than anything currently available in the ration shops.

The first shipment of 6,400 bags of wheat arrived in India in January. Two additional shipments, which included forty bags of beans, arrived at the end of March.

Although the drought is over, its effects are evident in high prices and food shortages.

Offender ministries staff requested by youth seminar

Participants at a Seminar on Youth Offenders, sponsored by Mennonite Mental Health Services, have recommended to MMHS that a full-time staff person be hired to head its offender ministries program.

The group recognized the current widespread interest in youthful offenders and agreed that direct services to offenders need to be developed locally and regionally. However, participants felt that some national or continental coordination was needed.

Evangelicals discuss politics, Christianity

Dorothy Nickel Friesen

The second annual Conference on Christianity and Politics was primarily for those of "evangelical" persuasion religiously, "conservative" orientation politically, "biblical" answers theologically, and "whole person" orientation practically.

About 325 persons, mostly in the Calvinist and Christian Reformed tradition, attended the conference April 18-20 at Calvin College, Grand Rapids, Michigan.

Most participants represented academia and evangelical publications. Mennonites were only a handful in number. An articulate group of blacks represented the National Black Evangelical Association.

The format of the conference was designed to contribute to the current dialog within evangelical circles over social and political issues.

John Howard Yoder of Goshen Biblical Seminary, Elkhart, Indiana, began the conference with an address on "Contrasting theological approaches to the problems of state and society." His appearance on the Calvin campus as an Anabaptist and author of *The politics of Jesus* marked a significant contribution to the dialog of various historical "answers" or options to the questions of state and church. The historic typologies he spoke of were Christendom (establishment), dualism (spiritualist), theocracy, and believers' church. In the lively discussion which followed, Mr. Yoder commented that the greatest temptation of Jesus was to be a Calvinist (Zealot), a remark which thoroughly intrigued and perplexed his audience.

Richard J. Mouw, author of *Political evangelism* and professor of philosophy at Calvin College, spoke on "Sexual politics: Some prolegomena to a Christian theory of politics." While somewhat glamorous in title, his speech nevertheless pursued in depth the theme that politics and sex have often been relegated to the coercive and dirty categories of life. Politics and sex are based on human relationships, and each affords the opportunity for sin, that is, sin defined as the illegitimate compulsion to manage. He urged Christians to move from bad politics to good politics and then beyond politics in their quest for intimacy and nonmanipulative relationships.

A panel consisting of five "practitioners," or "activists," presented the cutting edges of evangelical and social concern. Particular options for Christian political action were represented by the Christian Government Movement, the National Association for Christian Political Action (NACPA), the Christian Freedom Foundation, the Douglass-Tubman Center of Chicago, and the Voice of Calvary Bible Institute. The thrust of all their messages was that evangelical rhetoric about political effort was too much "of the head and not of the heart." People must become active in their declarations of faith. Following their presentations, each panel member conducted a workshop for conference participants, the only chance for small group interaction in the entire conference.

The president of the National Black Evangelical Association, William Bentley, spoke on "The theological, social, and political implications of a church divided by race." The majority of his speech documented the fact of a divided society and a divided church, ending with a plea for whites to go back to their own communities to begin education concerning the evil of racism and not to go to the ghettos to liberate the blacks. "White society needs the liberation."

"The dynamics of church lobbying" was presented by Walford Peterson, professor of political science at Washington State University. His experience with church lobbies in Washington, D.C., as part of the Baptist Joint Committee on Public Affairs focused practical questions concerning religious lobbying. His contention was that churches, not individual Christians, have power and influence. The task of the church is to develop prudent political positions, promote them effectively, and become good stewards of their influence.

The last speaker, Rene Williamson of the Louisiana State University Department of Political Science, symbolized the diversity of opinion in evangelical circles. His speech, "The involvement of the institutional church in political activity," analyzed civil disobedience, corporate responsibility, and compensatory action (reparations) and ended with criteria taken from the Old Testament for involvement of the institutional church in political activity. Much to the disgruntlement of his audience, he called for a serious curtailment of political activity and "social activism" on the part of the church. Church involvement in political activity needs to be reserved for cases where principles and consequences are "indisputably clear."

Several observations can be made of such a conference of Christian evangelicals. (1) The participants clearly saw themselves as the cutting edge of evangelical thinking. While the conference was planned primarily by those in the Calvinist tradition, there was an openness to other options, not the least being the Anabaptist model, of how to view the problem of church and state. Too few Mennonites (or Quakers or Brethren) were there to articulate their faith to fellow evangelicals. (2) The conference was heavily attended by academics and theoreticians who were primarily white, United States oriented, and male. The broad base of laity was not there. (3) Much more across-denomination, ecumenical type conferences need to happen. The churches need to dialog and their vision needs to encompass a global context.

Centennial celebrations planned for West Coast

British Columbia Mennonites are planning three regional celebrations in September to commemorate the centennial of the coming of the first Russian Mennonites to Canada. A joint thanksgiving service on October 8 is scheduled to conclude the celebrations.

The regional weekend activities will be held in Vancouver September 7-8, in Chilliwack September 14-15, and in the Abbotsford-Clearbrook area September 21-22.

In each case a Mennonite historical drama is planned for Saturday evening, a combined worship service for Sunday morning, and music festival for that afternoon or evening.

An interconference centennial committee was named by Mennonite Central Committee (British Columbia) last year to plan a series of celebrative events. George Groening, pastor of Eden Mennonite Church, Chilliwack, was appointed chairman.

Among other services being offered by this committee is the provision of speakers on Mennonite history to local churches.

The committee also has plans for the establishment of a Mennonite historical library and a museum, but these will probably not be started this year.

Volunteer Elizabeth Sherk stands with Hawa, her underweight baby, and her mother.

Teachers open home to drought-stricken family

Four victims of the Sahelian drought are finding refuge in the home of two Mennonite Central Committee teachers in Nigeria. A malnourished Fulani baby and his mother, grandmother, and brother have been staying with John and Elizabeth Sherk since mid-February.

The family who migrated from Niger in search of food and clothing told the Sherks they had left home because there had been no rain in their country for three years, most of their cattle were dead, and government aid had been insufficient.

The Sherks first saw the baby in a Fulani camp when they delivered guinea corn, groundnuts, beans, and cloth to one of the family members who had come begging at the Sherks' house the day before. The baby was three days old and weighed only three pounds.

A week later the family returned to the Sherks asking for milk for the baby. When Elizabeth took milk and taped stories of Jesus in the Fulani language to the camp, she found the baby was so weak he could not suck, cry, or grasp.

"But his heart was beating, and he was breathing," Elizabeth said.

John and Elizabeth decided to invite Hawa, the child's mother, to stay with them to assure the baby's survival.

Bringing Hawa and her baby into their spare bedroom meant accepting the grandmother, who in Fulani custom cares for her daughter's first child, as well as Hawa's brother who has not yet reached adulthood.

"After a week and a half of care, the baby opens his eyes, roots around for something to suck on, and cries every now and then," Elizabeth reported. "Although he has not gained weight yet, his strength and a brightness in his eyes have returned."

The Sherks feel the family should stay with them until the baby has reached at least five pounds.

Other members of the extended family residing in the nearby Fulani camp regularly come to visit.

"We have a houseful of Fulani people and are having a hilarious time!" said Elizabeth. "But our involvement with this family has not been for the sake of weirdness and astonishment, although there has been plenty of that. Somebody told us that in Africa we'd get to do things we'd never dare to do at home and we are finding it to be true. I'm trusting the Lord and my good sense that this little baby will live. Really, we pray that this fairly intense and sustained involvement with the family will be used by the Lord to reveal to these people more of the nature of his great love."

John and Elizabeth, volunteers from Scarborough, Ontario, are completing the first of three years as teachers at the Wudil Secondary Technical School near Kano, Nigeria. *William Thiessen, MCC Nigeria director*

Mennonite Board of Missions will run Henderson home

Management of Grace Children's Home in Henderson, Nebraska, has been taken over by the Mennonite Board of Missions, Elkhart, Indiana, an agency of the Mennonite Church.

The home, in operation since 1936, closed last October following the resignation of J. R. Barkman and Reuben Goertzen. The eighteen children in the institution were taken in by various foster parents in the community. They will stay in foster homes until a new director and staff have been hired.

After the home closed, its board of directors contacted Mennonite Board of Missions and offered it the management of the institution.

Grace Children's Home began as an orphanage, but became a home for teenagers who came from broken homes or needed a better environment.

Winnipeg churches buy United meetinghouses

The second General Conference congregation in Winnipeg in less than two years has moved into a large church building formerly occupied by a United Church congregation.

The 207-member Home St. Mennonite Church, formerly the Bergthaler Mennonite Church, held an open house in its new home on Sunday afternoon, April 21. The large fifty-four-year-old building was purchased from the Home St. United Church, which had merged with a neighboring United Church congregation.

The Bergthaler church was forced to find a new place of worship when its meetinghouse at Sherbrook and Ross was expropriated by the city as part of an urgan renewal program.

A little over a year ago the Elmwood Bethel Mennonite congregation purchased St. Giles United, and renamed itself Burrows Bethel Church.

Tornado cleanup work continues in Midwest

Mennonite Disaster Service workers are still helping people across twelve states clean up after the swarm of tornadoes April 3.

An estimated 1,200 persons joined MDS over Easter weekend — catching chickens, cleaning streets, fitting clothing, operating chain saws, and listening to people talk about the tornadoes. Volunteers also conducted surveys to find the most needy for long-range programming.

Ninety-one persons left Souderton, Pennsylvania, April 21 for a week of cleanup in the Huntsville, Alabama, area. The group will clear fields of debris to permit replanting of crops destroyed by the tornadoes.

In many areas the tornadoes sucked seed and plants out of the ground and in their place dumped tons of debris. Included in the group were thirty students from Christopher Dock Mennonite High School and local public schools.

In Brandenburg, Kentucky, a town of 1,800 which was 80 percent leveled, nineteen Amish Mennonites joined the MDS recovery operation. Fifty-two persons traveled to Brandenburg by chartered bus from Kansas and Oklahoma for initial cleanup.

German Baptists, Methodists, Presbyterians, and Baptists asked to join Mennonite congregations in MDS operations in Xenia, Ohio. Workers first aided city officials clearing streets, then moved on to roof repair, hauling debris and personal belongings, and distributing food and clothing from Red Cross centers. Mennonite young people from New Carlisle, Archbold, Plain City, and Pandora, Ohio, cleaned fields on a 200-acre farm. Others removed furniture and equipment from heavily-damaged schools slated for demolition.

At one point Xenia MDS workers became neighborhood peacemakers. As they were cleaning a yard, one of two local residents engaged in an argument nearing the slugging stage approached the MDS group and pleaded for help saying, "He's been telling me off and it's not my fault!" Debris had been piled on the other man's lot, and he was intent on pinning the blame on his neighbor. MDS workers hauled the junk away and helped the angry man dismantle his restaurant. They returned to help the neighbor also and stayed long enough to witness the two asking each other for forgiveness.

Marge Ulrich of Eureka, Illinois, working in Etowah, Tennessee, reported roof repair and demolition as the main MDS activity in that location. Volunteers tore down six homes within a week.

"But just listening to people tell their stories is one of the most valuable things we're doing," said Ms. Ulrich. "These people have experienced a tremendous shock and as part of their recovery they need to have someone hear what happened to them."

Nelson Hostetter, MDS executive coordinator, reported MDS is now in transition from initial cleanup to rebuilding. In Stamping Ground, Kentucky, where eighty volunteers are working, foundations for a house were laid last week and construction is beginning.

Assisting the elderly is an important task for MDS, particularly where heavy work is involved. But many older people are also among the spectrum of disaster volunteers interested in helping their neighbors.

Tornadoes demolished at least 1,900 homes in Kentucky. Surveying in the rural communities of Kentucky and southern Indiana has been difficult, said Mr. Hostetter. MDS has been short on investigative personnel.

Words & deeds

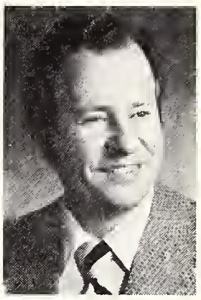
MCC (Manitoba) is making an emergency appeal to its member churches for funds to support Mennonite Disaster Service operations in the large area of the United States which experienced tornado destruction on April 3. The Manitoba committee has set $10,000 as its goal. MDS is also active in most of the Manitoba communities which suffered extensive flood damage this spring, but these projects require only volunteers. The U.S. tornado emergency projects require both funds and workers.

A consultation of mass media producers from three Mennonite groups met April 17 in Indianapolis to discuss future themes for inter-Mennonite media efforts.

Representatives from the General Conference Mennonite Church, Mennonite Church, and Mennonite Brethren Church suggested three possible themes for the next few years: (1) Hopelessness, alienation, and despair, (2) "Life is cheap" versus "Life is sacred," (3) Helping people find hope and handles for assuming responsibility.

The consultation preceded the Mennonite Council on Mass Communications April 18-19.

RECORD



Schmucker

Workers

Leon R. Schmucker, Normal, Ill., has been named director of development at Mennonite Hospital in Bloomington, Ill. He assumed his duties May 6. He had previously served for twelve years as a technical representative with Curin Matheson Scientific, Incorporated, of Maryland Heights, Mo.

Deaths

Jacob C. Neufeld, pastor of the Leamington (Ont.) United Mennonite Church, was born July 30, 1916, and died Apr. 29.

Harold Wilcox, a General Conference voluntary service worker in Hutchinson, Kans., died Apr. 29. He was born May 21, 1902, and was a native of Monticello, Iowa. He and his wife, Agnes, had been serving as day-care workers in Hutchinson since January 1973.

Calendar

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, St. Catharines, Ont.

william barclay

the men,
meaning, and
messages of the
new testament

Acts:
The message of the church

It would be possible to claim that Acts is the most important book in the New Testament. If even two of the first three Gospels had been lost, in the one remaining Gospel we would still possess a real picture of Jesus; but if Acts had been lost, the early history of the church would have been a blank.

And yet we have to look with some care at its title. In both the Authorized Version and the Revised Standard Version it is titled The Acts of the Apostles. In point of fact, the book gives some account of the work of Peter; one brief sentence which tells of the death of James the brother of John (Acts 12:2); some information about James the brother of Jesus, who was not a member of the original Twelve; a great deal about Paul, who also was not one of the original Twelve; and John, while mentioned, never utters one word. This is certainly not an account of the acts of the apostles. In the best version of the title in Greek there are no articles at all. Both articles should be removed, and the title of the book ought to be simply Acts of Apostolic Men.

A series of windows. There are two ways to write history. A historian may attempt to give a day-to-day, week-by-week, month-by-month, year-by-year account of events. Or, he may open a series of windows which look in on great significant moments. In Acts, Luke does not even try to give us a complete history. He sets before us a selection of significant events in the history of the church. And in this selection, three aims stand out.

1. There is a *political* aim. Luke wrote in the days when the threat of persecution hung over the church, and his aim is to show not only that Christianity is politically innocent and morally blameless, but also that time and time again the Roman magistrates affirmed their belief that there was nothing in Christianity to condemn. In Corinth Gallio declares that there is no wrongdoing or crime with which the Christians may be charged (Acts 14:14). In Ephesus the recorder disperses the mob with the statement that the Christians are neither sacrilegious nor blasphemers (Acts 19:37). The tribune Claudius Lysias writes to Felix that in his opinion Paul has done nothing to deserve imprisonment (Acts 23:29). Festus tells Agrippa that, so far as he can see, Paul has done nothing to deserve death (Acts 25:25). Agrippa and Festus and Bernice are agreed that, if Paul had not appealed to Caesar, he might well have gone free (Acts 26:32).

More than once, in Philippi and in Jerusalem, Paul claims the rights of a Roman citizen (Acts 16:35-40; 22:25-29). And on the last journey to Rome the Roman centurion treats Paul with such courtesy and respect that, in the peril of the storm, Paul becomes to all intents and purposes the leader of the party (Acts 27:3-44).

It has been suggested that Acts is the lawyer's brief for the defense of Paul in court. What is certainly true is that one of the main aims of Acts is to show that the Christians are morally and politically blameless.

2. There is a *historical* aim. The command of the risen Christ is that the disciples are to be his witness in Jerusalem and in Judea and in Samaria and to the ends of the earth (Acts 1:8); and that is exactly the pattern which Acts follows. It shows Christianity going out in ever widening circles from Jerusalem to the ends of the earth.

3. There is a *theological* aim. It is clear in Acts that this expansion is no human achievement. One hundred twenty ordinary men are told to go out and to convert the world (Acts 1:15). Acts is the history of the power and energy of the risen Christ in action. Luke's Gospel tells what Jesus Christ began to do (Acts 1:1); Acts tells of what he *continued* to do in his risen power.

The Spirit is guide. There is never a decision in Acts that is not taken under the guidance of the Spirit, and all the leaders of the church are men of the Spirit. The disciples are to wait in Jerusalem until the Spirit comes (Acts 1:4-5). The Spirit does come at Pentecost (Acts 2). The qualification of the office-bearers is that they are to be men of the Spirit (Acts 6:3). It is the Spirit who tells Philip to make contact with the Ethiopian eunuch (Acts 8:29). It is the Spirit who tells the church at Antioch to send out Barnabas and Paul (Acts 13:2). It is the Spirit who leads the church to open its doors to the Gentiles (Acts 15:28). It is the Spirit who guides the footsteps of Paul to Europe (Acts 16:6-7). Luke aims to show the church as Spirit-guided and Spirit-powered.

Most important of all, Acts shows us the kind of gospel the early preachers preached. We must confine ourselves to Paul's three great missionary sermons—at Antioch in Pisidia (Acts 13:26-41), at Lystra (Acts 14:15-17), at Athens (Acts 17:22-31).

Began with audience. The first thing that strikes is how Paul suited his sermon to the audience. In the synagogue in Antioch he cites the Old Testament repeatedly, for they knew and loved the Old Testament there. In Lystra, in the backwoods, he cites no book at all; he begins from the wind and the rain and the growing things. In Athens, where no one knew anything about the Old Testament, he quotes their own poets to the Greeks. Paul was a great preacher because he began where his audience was and with what they knew. Let us look at the main lines of Paul's preaching.

1. To Paul everything that went before was a leading up to Jesus Christ. In history God was preparing for Christ (Acts 13:16-26); in nature God was calling on men to remember himself (Acts 14:15-17); even the inadequate religions of the heathen were preparations for the coming of Christ (Acts 17:22-27).

2. With Jesus Christ the new age dawned, and all the prophecies of God came true. This is Peter's great conviction (Acts 2:14-21). If we can even talk of such a thing as prophecy, then history is no random succession of unrelated moments; history is the arena of the action of God.

3. When Jesus came they killed him; that, too, was foretold in prophecy (Acts 13:29). The cross is at one and the same time the greatest crime in history and part of the purpose of God (Acts 2:23).

4. There is no sermon in Acts without the triumph of the resurrection. As has been well said, for them the resurrection was the star in the firmament of the faith (Acts 13:30-37; 17:31). They did not preach on the resurrection only on Easter Sunday; they preached on it every Sunday in the year.

5. Through Jesus Christ there come the forgiveness of sins and the gift of the Spirit (Acts 13:38-39; 2:38). This is to say, in the forgiveness the guilt and burden of the past are canceled, and in the Spirit the demands of the future are met.

6. With the offer of forgiveness there went a threat to those who rejected it (Acts 13:40-41). The Savior Christ is also Christ the judge (Acts 17:31). As Bunyan had it, a man can leave his sins and go to heaven, or keep his sins and go to hell.

Promise and threat. 7. Again and again in the early preaching there sounds the conviction that the hour has struck (Acts 13:41; 14:15-17; 17-30). Maybe God before has held his hand; maybe men before could plead ignorance. But confronted with Christ, men must say yes or no to God.

Such was the preaching of the early church, preaching in which the promise and the threat were strangely mingled, preaching in which men were confronted with the greatest offer in the world and warned of the greatest danger in the world, preaching in which decision was demanded.

If we would study the preaching and the history of the early church, it is to Acts that we must go.

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Next week: Romans

questions for discussion

1. In Acts Peter's sermons are in 1:16-22; 2:14-40; 3:12-26; 4:9-12; 10:34-43; 11:5-17. Paul's sermons are in 13:16-41; 14:15-17; 17:22-31; 20:18-35; 22:1-21; 24:10-21; 26:2-23. Stephen's sermon is in Acts 7:1-53. Read these sermons and discuss whether such preaching would be relevant and would get across today.

2. We saw that Paul always started where his listeners were. Where could preaching most effectively start today?

3. What is your view of introducing the threat into preaching?

4. Do you think that in modern preaching enough is made of (a) the guidance and power of the Holy Spirit and (b) the demand for decision?

REVIEW

Anabaptism: A reappraisal

Anabaptism: Neither Catholic nor Protestant, *by Walter Klaassen (Conrad Press, Waterloo, Ontario, 1973, 94 pp., $4.95, $2.95 ppb.) and* The theology of Anabaptism, *by Robert Friedmann (Herald Press, Scottdale Pennsylvania, 1973, 183 pp., $7.95) are reviewed by John A. Esau, associate pastor of Bethel College Church, North Newton, Kansas.*

WITH THE CENTENNIAL year, 1974, when a sizable portion of our church is celebrating the 100 years since the coming of the Russian Mennonites to North America, and with the coming year, 1975, which will mark the 450th anniversary of Anabaptism, it is indeed an appropriate time to do some reading related to one's heritage. Does the faith of the forefathers still live among the descendants of Grebel and Simons? And how can we continue to make that faith vital not only for ourselves but for our children?

There is a rather logical reason for reviewing the above two books together since Walter Klaassen credits the idea which he incorporates into his title as an insight he gained from Robert Friedmann. Despite this apparent relationship, the books are of themselves quite different and deserve separate evaluation.

Walter Klaassen's title, *Anabaptism: Neither Catholic nor Protestant,* might seem to suggest that the Anabaptist movement was something unique and completely new in Christian history, with neither roots in Catholicism nor basic similarities to Protestant Christianity. That is not quite Mr. Klaassen's intent.

One of his more significant insights is how Anabaptism finds its roots and heritage in the Catholic tradition even while being the most radical of the reformation groups. He writes: "Those of us who belong to the Anabaptist tradition can therefore never completely dissociate ourselves from Catholicism. It is the soil out of which we grew, and we have brought with us more from that soil than we remember. We are the children of the Catholic Church, and the sooner we acknowledge it the better for us, for it will help to rid us of our feeling of superiority."

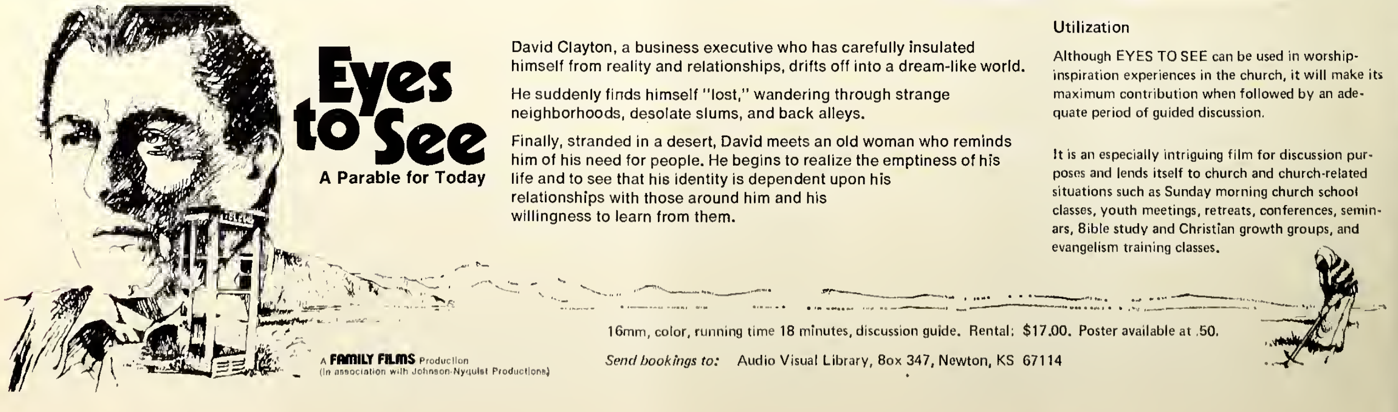
I suspect that the impact of that insight will first be felt among those of our church in mission in lands predominantly Catholic. Already our missionaries in Colombia have preached from Catholic pulpits and vice versa. This is not to say that we have suddenly come to some strange compromise of the faith nor that we have lost the zeal of our Anabaptist forebears, but that even with our differing perspectives there is a Christian evangelical gospel which can be shared.

The second major impact upon me in reading Mr. Klaassen's book was that he has moved beyond the stage of ethnic and minority defensiveness which can see no wrong in oneself or in one's tradition. In our desire to support a weak and sagging ego we have sometimes felt the need to believe that Anabaptism was either the superior and almost perfect interpretation of Christianity or at least the best synthesis of all other interpretations with the perfect balance between faith and works or in the contemporary setting—sound evangelical theology and good social action.

I suppose there is a grain of truth to that interpretation which most of us Mennonites like to believe, but it is not reason to view our heritage as one without its faults and misguided interpretations. Mr. Klaassen, writing out of a deep commitment to Anabaptism both in its long heritage and in its contemporary incarnation in the Mennonite faith, is able, nevertheless, to speak of our failings and foolishness.

He writes, "There should be no attempt to conceal from public view these skeletons in the Mennonite family closet; i.e., biblical literalism, apocalyptic lunacy, violent terror and oppression. . . . Anabaptism did have its shortcomings and failures. Anabaptists were internally more splintered than the other reform movements. Their church discipline was sometimes harsh. Their conviction that they were the only true church . . . was as unpleasant and as unjustified in them as in others."

That kind of honesty is important and needs to be said, especially in a time of centennials and celebrations when we tend to look on the better side. The thrust of Mr. Klaassen's assessment of Anabaptism is to look at its strengths, but somehow I came away feeling that his most insightful comments came when he showed the maturity of scholarship and the humility of true Christianity which is able to assess itself critically. To affirm as Mr. Klaassen does that "Anabaptism was a movement with



Eyes to See
A Parable for Today

David Clayton, a business executive who has carefully insulated himself from reality and relationships, drifts off into a dream-like world.

He suddenly finds himself "lost," wandering through strange neighborhoods, desolate slums, and back alleys.

Finally, stranded in a desert, David meets an old woman who reminds him of his need for people. He begins to realize the emptiness of his life and to see that his identity is dependent upon his relationships with those around him and his willingness to learn from them.

Utilization

Although EYES TO SEE can be used in worship-inspiration experiences in the church, it will make its maximum contribution when followed by an adequate period of guided discussion.

It is an especially intriguing film for discussion purposes and lends itself to church and church-related situations such as Sunday morning church school classes, youth meetings, retreats, conferences, seminars, Bible study and Christian growth groups, and evangelism training classes.

16mm, color, running time 18 minutes, discussion guide. Rental: $17.00. Poster available at .50.

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trengths and weaknesses" is to have ome a long way in self-understanding.

The book by the late Robert Friedmann, published posthumously by Herald Press is something of a paradox. It has been entitled, *The theology of Anabaptism.* Then in the very first chapter Mr. Friedmann makes the claim that the Anabaptists were neither theologians nor did they even have a theology in the traditional meaning of that term. But then the author turns around again to discuss "what Anabaptists have to say concerning traditional theological categories."

What allows for that kind of paradox? For Mr. Friedmann the key lies in the distinction which he makes between an explicit theology and an implicit theology. Explicit theology is that which was typical of the other reformers; it was a body of carefully reasoned ideas about Christianity. Implicit theology is that which was characteristic of Anabaptism; it was a body of beliefs which were deeply felt and believed but which lacked the carefully reasoned intellectual quality. They were more in the nature of presuppositions than in thought-through ideas.

Mr. Friedmann calls it "existential Christianity," a term hardly familiar to the Anabaptists but which the author borrows from contemporary thought to describe the earthy, life-related, theology-on-the-run type of Christianity which emerged from their experience of the world alongside of their encounter with the Scriptures.

That kind of approach lent to Anabaptism a unique quality which allowed for a special blend of Christian theology not found within the rest of Protestantism.

Mr. Friedmann summarizes the important ideas in the following paragraph:

"This kingdom theology fits almost perfectly to everything said above. It requires a close brotherhood of committed disciples as the citizens of the expected kingdom. It also implies discipleship as basic and finally makes the believer aware of the eternal warfare between the 'children of light against the children of darkness,' roughly corresponding to the aforementioned 'theology of martyrdom.' "

The author's most creative insights come in the first section of the book where he is seeking to show the unique approach of Anabaptism to Christianity. But he is not without grounds when he moves to discussion of what these Christians did say about traditional theological ideas, even if their thoughts were more presuppositions than final conclusions.

One gains the feeling that Mr. Friedmann has lived with these sources so long and has entered into them with such feeling and understanding that he can give a firsthand assessment of first-generation Anabaptism. It is an approach to Christianity of which one can be justly proud for much of it anticipates the issues of our time.

Mr. Friedmann lives and breathes the vitality of the first generation of Anabaptism, a vitality that is characteristic of all creative movements in history. It is a vitality in a sense forced upon our forefathers out of the simple need to survive or if not to survive, then to give meaning to death. But what happens to the second and third and fourth generations? H. Richard Niebuhr has suggested that such creative movements inevitably try to maintain the original vitality by institutionalizing it, but in that very process end up denying the insights which gave it birth. Is that where we are at today?

I would like to hedge by answering both yes and no. Yes, the times have changed and we have changed and not necessarily for the better, but not always for the worse either. As long as we struggle to ask questions growing out of our life in the twentieth century alongside of our encounter with the Bible, we may avoid the two dangers confronting the descendants of Anabaptism: (1) minimizing the faith of our fathers by "wanting to be Mennonite but not too much" or by honoring it with our lips when our heart is far from it and (2) worshiping the tradition either by trying to copy it literally or by presuming that we have the truth in perfect combination and balance which others do not.

These two books provide a healthy and vital interpretation which, if listened to carefully, can help us avoid the pitfalls into which minority groups so easily stumble.

Conference coordinator

The Conference of United Mennonite Churches of B.C. is seeking to employ a person as conference coordinator. His responsibility will be to coordinate the program of the conference and to help establish priorities. Please apply in writing by May 31, 1974, to the secretary:

J. H. Derksen
32042 South Fraser Way
Clearbrook, B.C. V2T 1V7

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Finding a role for the outsider

Harold Regier

MY NATURE is to back away from conflict.

Probably most of us haven't learned to handle conflict too well. Sometimes we pretend it isn't there. Sometimes we simply refuse to talk. Sometimes we let our defenses "hang out'" as we face our opponent. Handling conflict in these ways is destructive.

But conflict itself is not bad. Conflict helps keep balance between extremes. Conflict sharpens and refines convictions and actions. Conflict properly handled can lead to constructive ends.

A few weeks ago I was in the middle of conflict. Together with others, I listened, agonized, probed the issue of the conflict between farmers and the United Farm Workers movement in the fruit-growing California San Joaquin Valley. (See related article, p. 316.) We sensed the hurt, the frustration, the intense feelings of people on different sides of the conflict. I felt good about the openness to talk about feelings and issues. I was disappointed that there was little attempt for either side to try to understand the position of the other.

The Christian gospel is highly relevant to this kind of conflict situation. The gospel is the good news of peace (reconciliation). The gospel is the good news of a new ethic ("love your enemies"). The gospel is the good news that heals (forgiveness). The gospel is the good news of freedom ("release to the captives. . . , liberty to the oppressed").

The whole question of Christian ethics in management/labor practices needs candid examination. What determines fair financial remuneration and benefits for labor, management, professional services (doctors, lawyers, executives)? Why do administrators receive more wages than secretaries? How do we decide what people ought to make? For Christians should this be determined by position and responsibility, or by need? Is there a Christian basis for a wide disparity between the net annual income for those in management positions and those in worker roles?

Labor/management conflicts go beyond the question of fair wages and adequate benefits. The issue is also one of power and self-determination. Those who are the employed want and need a voice to negotiate their own wages and working conditions rather than simply taking what is offered. The categories of those with power and those with no or limited power are questionable categories for Christians to assume. The church by nature rejects status as an index of worth.

The future of the UFW union and movement is uncertain. The objectives and strategy are not always clear and are subject to legitimate criticism. Harassment, vandalism, threat, and mismanagement have accompanied the movement. The UFW is an attempt, however, to provide a voice to the voiceless and a measure of power to the powerless. As Jesus sided with the weak and the oppressed, Christians are called to do likewise. However, the kinds of alignment and strategy that best work toward that end are not always easy to determine.

There are greater threats to the agricultural community than the UFW movement. Corporation farming has the capacity to gobble up the small farmer. And the current thrust of the gigantic Teamsters Union in organizing farm labor can result in much greater controls and pressures on the farm industry than a union that organizes only labor.

Is there a role for the outsider in working on the farm labor issue? Where there is caring and sensitivity, I believe there is.

Ten years in Mississippi during the decade of the '60s, where "outside agitators" were enemy No. 1, convinces me that the outsider has a role. As brothers and sisters we need to stand with each other, admonish each other, and open up communication with each other and those with whom we are in conflict. Distance does not guarantee greater objectivity but can be an asset to performing a clarifying and sometimes reconciliatory role.

I know that outsiders are a mistrusted breed. But in the Christian fellowship we cannot see each other as outsiders. We share and participate in the hurt and struggle of others no matter where they are.

I believe the farm labor conflict has the potential for constructive confrontation. But for this to happen, it will be necessary to broaden the base of dialog from discussion among people who agree, to discussion among people who have sharply differing convictions and experiences. It is this that can dispel rumors and open the way to new understanding and relationships.

My nature is to back away from conflict. But this would mean cheating myself and cheating others. I would miss being a part of the healing ministry of the church.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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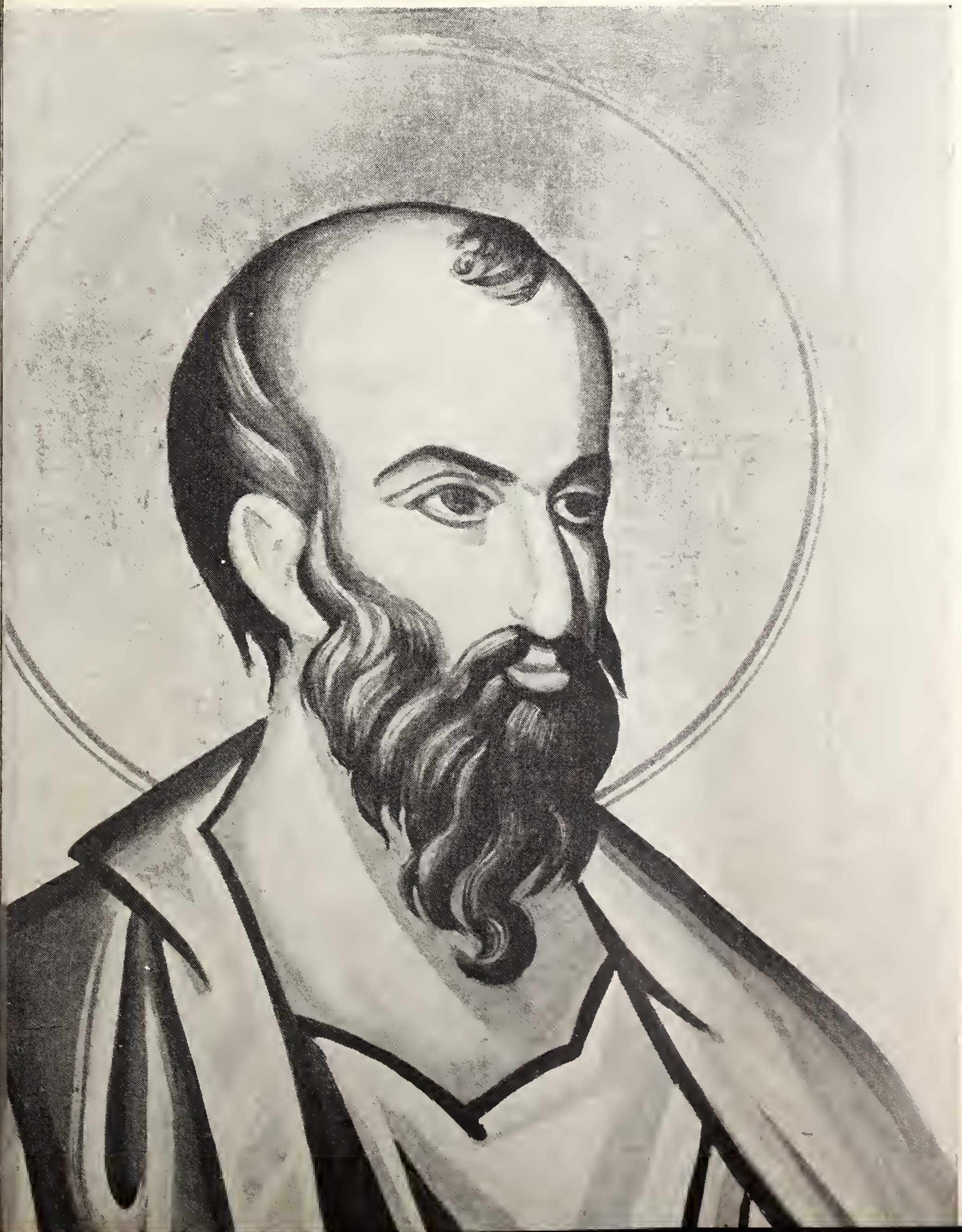


Paul, the apostle

Read William Barclay's commentary on the Letter to the Romans on page 342

JAMES BERTSCHE

The first of two articles about this missionary anthropologist, evangelist, educator, Bible translator, and administrator who will become the executive secretary of Africa Inter-Mennonite Mission this summer.

When someone mentions the Congo, now called Zaire, it provokes images of the crisis following independence in 1960. When we came to live in Zaire, I also wondered about the missionaries who lived through those years. I would like to tell you one missionary's story—that of James Bertsche, who has now been appointed executive secretary of Africa Inter-Mennonite Mission.

James Bertsche's drive to serve the Lord in a special way stems from his childhood years. His family attended a small church west of Bluffton, Ohio, a member congregation of what was then known as the Defenseless Mennonite Conference (now Evangelical Mennonite Church). His father was a farmer and lay preacher.

Through a crisis experience his father felt called to the full-time ministry. After some training, he became pastor of the Salem Mennonite Church in Gridley, Illinois, in 1933. James, in the seventh grade then, spent his teenage years there.

After high school graduation, a full-time grocery job became his occupation. An annual church conference hosted by his congregation marked a change in direction, however.

"I had no idea of choice of vocation," he said. "All that was clear to me at that point was that in order to be of any use in full-time Christian service I would need to go on to school." For the fall of 1940 he enrolled at Taylor University.

To pay his way, James first swept floors and cleaned men's restrooms. One summer he sang with a college quartet and thus had tuition granted. Another summer he ran an air drill for a construction crew. Two summers he preached at the Groveland Mennonite Church in Illinois.

At Taylor he met Jenny Shuppert, who later became his wife. James went on to Northern Baptist Seminary in Chicago. Jenny finished her last year of college and then taught in her home community near South Bend, Indiana. They were married before James' senior year at seminary.

Jenny worked for a Christian businessman in Chicago. James sang for Moody radio station WMBI, did other music and youth work, loaded freight trailers, and sold Fuller brushes during his seminary years.

Coming to their last year of seminary, they still did not specifically know what they wanted to do. C. E. Rediger, then secretary of Congo Inland Mission (now Africa Inter-Mennonite Mission) took an interest in the Bertsches. They also became friends with Roland Metzger of the American Baptist Foreign Missionary Society.

One evening the Bertsches invited the Metzgers over to their apartment. "That turned into a marathon conversation that went long into the night," James recalled. "Looking back now this was the turning point."

Cim accepted them and they went to the Kennedy School of Missions in Hartford, Connecticut.

In the spring of 1948 they went to Belgium for French study and a colonial course required by the Belgian Government. One hundred fifty Protestant missionaries took the course taught by Belgian Government authorities who, for the most part, resented Protestant missions. One had to pass the course for admittance into the Congo. Passing the course depended solely on a fifteen-minute oral exam given by each professor. In this particular class 20 percent failed. The Bertsches passed and sailed for the Congo in September 1949.

Cim assigned them to Mukedi. James first picked up evangelism, village work, and church planting, often going out on trips. Jenny became involved in girls' work, remaining on the station grounds.

Before this first term ended, James started giving religious instruction in a two-year Bible school and two-year teacher training school. He did the teaching in Gipende.

After a furlough the Bertsches came out for a second term in 1953. The cim education system rapidly expanded during this time. They got the system in line with government standards and accepted government aid, which had been offered to Protestant missions for the first time in Congo history in 1958. James helped in upgrading the system, starting new schools, placing teachers, and giving exams. He tied all this in with rural evangelism.

Often on weekends they visited two or three schools in an area and spent time at a church center. James would interview baptismal candidates. On Sunday mornings he baptized, held a church service, and served communion. "I look back on those days with a great deal of satisfaction," he said.

In summer 1956 Eugene Nida of the American Bible Society came to the Congo. He met with many groups, including cim, at Nyanga. He felt the existing Gipende New Testament needed revision. The church asked James to take the responsibility. That fall three leaders, one each from the Kandala, Nyanga, and Mukedi mission stations, met. Through the summer of 1957, he worked with them and came up with a trial manuscript.

But James had to drop the revision work because a mission couple in charge of teacher training left on furlough. He took up their work.

Summer 1958 marked the end of his five-year term, and the Bertsches went to the United States for a year furlough.

By the time they were ready to return for their third term, the Belgian Government required that educational personnel spend three months in Belgium again. They arrived there in September 1959.

They finally arrived in Congo in January 1960. The mission assigned them to the Kandala station, sixty miles south of Mukedi, which is among the Apende people. James tried to pick up the work on the New Testament revision, but events again interrupted the project.

By March 1960 Congo headed into the revolution that culminated in independence in June.

Following is an account by James about those times:

"Tremendous excitement filled the people during this time. Antiwhite and anti-Belgian feelings ran high. Located at Kandala the mission-African relations remained positive. In places where misunderstandings existed, however, pressures increased.

"Wild stories circulated all over Congo. Some fellows in Kikwit, in central Zaire, sold raffle tickets on white Belgian wives they planned to claim after independence. Lots of men bought tickets. People believed that anything owned by the whites, missionaries included, would come to them.

"The word in the local language for independence is *dipanda*. In those last months people used the word constantly. While selling vegetables at the back door, vendors somehow brought *dipanda* into the conversation. Pastors and church leaders sitting around in meetings soon began salting their talk with it.

"Some people did not have a clear idea of what *dipanda* was. Some thought it might come in boxes and sacks on a boat or in a kerosene barrel. Whatever it was it was going to be really something. They thought everything they never had they would now have.

"It also got mixed up in witchcraft. The last months many village leaders began dressing in white claiming moments of inspiration when they would go into an ecstatic condition and make all kinds of predictions.

"In Kandala, for example, the story went around that any large shading tree should be cut down because the shade harbored evil spirits. As a result people cut down fruit trees, such as the mango, which were good sources of food. Some claimed that black pigs, chickens, or goats had evil spirits and they slaughtered or sold them at ridiculously low prices.

"Still another story claimed that dead relatives would rise that morning. Every village was leveling, hoeing, and making a wide, smooth road from the village to the burial grounds. They said dead relatives would rise from the grave with large trucks full of merchandise. They wanted to be sure they could drive them easily into the village.

"A strong undercurrent of antiwhite feeling wove its way through all these ideas. Word came that none of the above would happen unless they got rid of the white man. At Kandala we talked with the people. We had always talked openly and frankly with them. The Christians realized the stories were fictitious. The average village person, however, believed in them completely.

"Independence came. Grass was still grass. Nobody arose from the grave. People were disappointed and somewhat suspicious of having been tricked by someone.

"On independence day, June 30, 1960, the local government post officials invited the mission personnel to a whole day of festivities with much speech making, folk dancing, and drumming. We were able to observe firsthand the *mungongo* dance that we had heard of for years. The dancers had arrows that appeared to be stuck through both cheeks. Their open mouths revealed the arrow shaft passing through, but afterwards no holes or marks were in the cheeks. We never found out how they did this. The dancers were a part of a secret men's society. Once they entered the organization they were sworn to secrecy."

Immediately following independence day news flashes from Leopoldville (now Kinshasa) told of widespread disorder. The second week of July revolting military men stormed the army depot at ex-Thysville and terrorized the white population. By sunrise the next day streams of cars were arriving in Leopoldville. The revolt leapfrogged across Congo to the various military posts. Within two weeks a mass of Europeans left for the closest border.

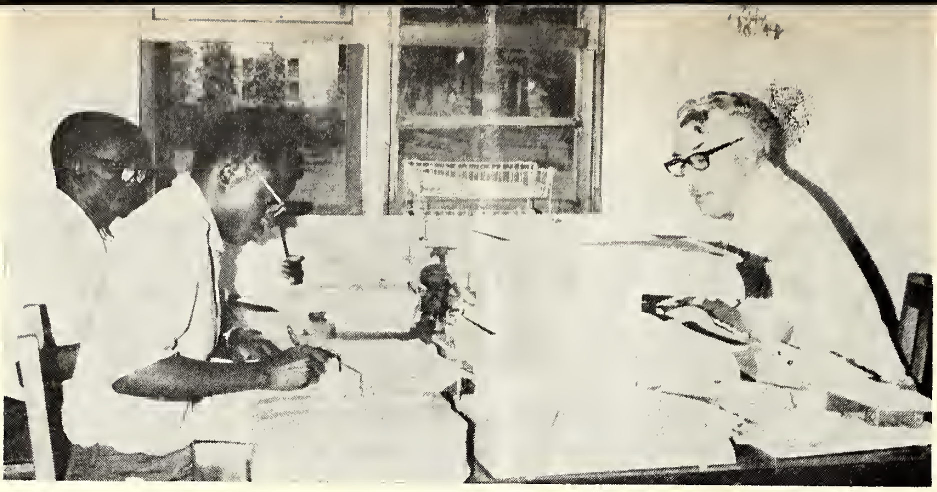
Public services halted; business places closed. General confusion, tension, and rumors filled the country. Missionaries at Tshikapa and Kalonda were the first Mennonites who needed to evacuate. Only Tshikapa CIM personnel left at this point. Being near military locations they were questioned, sometimes at gunpoint, and the commander finally told them to leave. They went straight south to the Portuguese town of Dundu in Angola.

Those at other CIM missions in the Kasai region then handed over their keys and supplies to the local church and headed for the Mukedi-Kandala mission area and from there turned south for the trek to the Angolan border.

Those at Kandala remained, the last of the CIM personnel in Congo. They had their radio transmitter and receiver hooked up, and someone monitored it all the time. News came of general evacuation all over the country. Allen Wiebe, field chairman for the Mennonites, came on from Dundu, Angola, urging them to leave.

Still, locally, they saw no reason to evacuate. They hoped that mission personnel would be respected. Cars kept

James, Jenny, and Timothy Bertsche



Initiated in 1954, the revision of the Gipende New Testament was a slow and oft-interrupted process.

coming through Kandala day and night on their way south. Finally the last missionaries at Kandala—the Pete Bullers, Glenn Rockes, Peter Falks, the Bertsches, J. P. Near, and two Paxmen—decided to leave.

They loaded their truck with supplies: a camp stove, blankets, and food. They intended to camp across the Angolan border until they could come back. Leaving late afternoon, they drove until dawn. They had some delays with military inspections at gunpoint, but they got through.

The missionary strategy to regroup across the border did not meet with the approval of the Portuguese authorities in Angola. They were helpful in finding places for them to camp and in giving baskets of fruit and free gas for those without money. They made it clear, though, that everyone had to keep moving toward the coast.

"We were a real ragtag caravan," James said. "One old mid-fifties Ford station wagon lost a gas tank and had to be abandoned. A Chevy carryall rolled completely over going down a sandy hill. Uprighted, it continued on its way, its fenders flapping merrily."

It took five days to cross Angola to Quessua. Reports came that conditions were worse. U.N. troops were being brought in. Major health problems were developing. The regular army had crumbled. They moved on to Loanda, the capital and seaport of Angola.

The U.S. Air Force, airlifting U.N. troops into Congo, allowed planes to dip down to pick up the evacuees for the return flight north. Thus 100 missionaries from various missions boarded a U.S. Air Force "flying boxcar."

They landed at Tripoli, where officers and military wives saw that they were fed. Then they were taken to a room where they had collected toothbrushes, socks, shirts, and dresses for them to take as they needed.

At four the next morning the military awakened them and said they should go on to Frankfurt, Germany. Photographers, newsmen, and army personnel crowded around them on arrival. The military informed them that they could not take them any further.

It was the height of the tourist season, making it difficult for them to get on an airplane. They had no money. After a week a chartered plane leaving London empty to pick up a load in New York finally came for them. On their arrival in New York, the airline officials took down the names of the various mission organizations the passengers represented to bill them.

The CIM mission board, in an emergency session soon after their arrival, decided that three men should return to Congo immediately to contact the Congolese Christians. They chose Elmer Dick of the General Conference, Allan Wiebe from the Evangelical Mennonite Brethren, and James Bertsche of the Evangelical Mennonite Church. Six weeks after their arrival in the States the three went back to the Congo.

Finding all the frontiers closed, the men went to Brazzaville, Congo, across the river from Leopoldville. They made contact with the American embassy via radio. They discovered a bush pilot who had an ancient biplane with silk-covered wings over wooden spars. He made clandestine flights each morning and evening. They flew in with him in the morning. A literature worker inside the city came out to meet them.

They first arranged to get their stored vehicles up from the Angolan port of Loanda. Dr. Merle Schwartz and Earl Roth joined them at this point. They then began the drive into the interior. On some stretches of road they were the first white people to pass since independence. At Kikwit they surprised a delegation of Congolese church leaders who had come to try to get a message through to the CIM office in Elkhart to ask about the missionaries.

They decided to drive further inland with some of the Congolese leaders. Finally arriving at Nyanga, they had a rather cool reception. They spent the first three hours under a mango tree while the church leaders decided what to do with them. When they realized the missionaries were not there to demand or impose anything on them, relations steadily improved.

James began immediately to work on getting the four-year teacher training program going. They worked on completing an unfinished school building. Elmer Dick went to set up an office in Tshikapa and serve as a contact man with the local authorities.

By 1961, ten men had returned. At this point James decided to pursue further schooling for his work and so returned home. He enrolled in Northwestern University in Evanston in the Department of African Studies. In the course of his study he took five trimesters and received a master's degree in cultural anthropology.

Despite the tragic events in the Congo, James Bertsche and the others still felt called to return. With the same sureness that James had in struggling through schooling and adapting to the new culture, he worked to rebuild a disrupted mission program. What brought him and the others back? Their work was here and they simply had to get back to work. It was as simple as that—for them.

Next week: Another crisis, but the New Testament revision is completed

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NEWS

Military woos high school counselors

Ted Koontz

Efforts to polish the American military image and to attract qualified recruits for its all-volunteer force are growing. Nowhere is the selling job more intense than in the schools. There the attitudes of the next generation of Americans are being formed—and there next year's recruits are being found.

High school counselors are a prime target of the military for they provide a direct link to students. One of the themes of the recent national convention of the American Personnel and Guidance Association in New Orleans was "Military career awareness: The nation's largest employer." Admiral Zumwalt, chairman of the Joint Chiefs of Staff, gave the keynote address; military branches had prominent booths and conducted several seminars for the high school counselors.

Recruiters, there called "career resource persons," presented the military as an alternative for further education, training, and a career. The basic purpose of the military, to train people to fight and kill on order, was virtually forgotten. The military is also seeking membership in the American Personnel and Guidance Association for its 1,000 "counselors."

Another approach to winning friends for the military among counselors is through graduate-level courses in "Military career awareness." These courses have been offered through universities in at least two locations on a trial basis. In addition to earning graduate credit, counselors can spend several days on a military base in order to learn more about life in the military. This winter the base chosen for a program based in the Northeast was in sunny Florida—and transportation, room, and board were paid by the military!

The military wants school counselors to help present its case to students and to provide names and information about students, especially seniors. Some school officials readily agree to provide names of graduating students. Others refuse, claiming that giving such information is an invasion of privacy. Recruiters are also anxious to have counselors include the Armed Services Vocational Aptitude Battery in their testing programs. Test results are passed on to recruiters who are then able to zero in on desirable candidates. Prime candidates often receive numerous visits and calls. In the case of one uninterested student, contacts didn't stop until the parents threatened a lawsuit.

Administration of the Armed Services Vocational Battery through the school testing program is one of many examples of the military's attempts to establish contact and influence the student in the high school setting.

Selective Service has approached schools in several states asking that volunteer registrars be appointed, preferably from the counseling staff, to register students with Selective Service. A House of Representatives bill, HR 10108, presently awaiting action by the House armed services committee, would make it mandatory for secondary schools, both public and private, to assist in registering youth with Selective Service. Such a law would push the complicity of schools with the military even further and would do so even if schools did not wish to cooperate.

Other programs are designed for incorporation into high school curriculums. Junior ROTC, probably the most well known, is a program designed for "citizenship training" and to encourage choosing military careers. The course includes military history, drills, marching, and weapons training. JROTC, now in over 1,000 high schools, has been expanding rapidly.

A new program developed in Oregon called the "Career education military cluster" allows students to join the National Guard at the start of their senior year, take the seven-week National Guard basic training and one of more than 200 training courses, receive a minimum of $326.10 a month pay, and return to graduate with his or her high school class in the spring. The graduate is then free to pursue a college education or other employment, although he/she is obligated to participate for three years in training one weekend each month and in an annual two-week summer camp. One Oregon National Guard officer indicated that twelve other states have adopted similar programs and that still others are likely to.

In at least one school in New Jersey,

another experimental program is under way. Sponsored by the Army, called the "career resource" program and implemented in cooperation with school counselors, the program introduces students to a new military career each week. The program is compulsory for sophomores and optional for juniors and seniors. Army personnel from as far away as Colorado have made presentations. The Army claims thirty schools have requested this program.

The battle on the part of the military to improve its image and to get recruits takes place on other fronts as well. Nine out of twenty-three pages of ads in the February-March *Future farmer* were from military branches. Billboards proclaim the benefits of military service. Public service announcements on radio and TV seek to win people's hearts and minds. Recruiters in personal contacts with prospects often promise far more than they can deliver. Recruitment contracts generally bind the recruit but not the military, making it impossible for an enlistee to back out if he is not assigned to the place he was promised or given the training he desires. Recruits aren't told of the hassling they can expect, of the boredom, that only about 30 percent of military jobs have civilian counterparts, and that they are really there to fight wars, not to get an education.

Despite all the problems, many government leaders and citizens favor the present high-powered military public relations and recruitment effort. They argue that it is preferable to the only alternative—a return to the draft. Others advocate, on various grounds, a return to the draft. Nearly all share one assumption—the American military cannot or should not be significantly cut.

In the midst of that debate the all-volunteer force is meeting its basic manpower needs. There have been shortfalls in reaching recruitment goals, particularly in the Army. But they have not been as serious as many statistics would indicate, since the military has set goals higher than necessary and has juggled the figures to make the situation look worse than it is. While educational levels of Army recruits are lower than desired, some officers argue that new volunteers have a better attitude and are easier to train than the draftees of several years ago.

A persistent problem is the relatively high percentage of minority men in the service. Some military men attribute this to "the awareness among minorities of the opportunities available in the service," but critics feel it reflects the desperation of poor minority youth unable to find jobs in a badly sagging economy. In spite of the misrepresentations and the problems with military life, the military option seems better than other alternatives to many poor and minority people. Attempts to counter military recruitment efforts in minority communities will face frustration until real options to the military are available. The struggle to counter military recruitment must be in part a struggle for justice and opportunity for the poor and oppressed. Without this component, the all-volunteer force will be voluntary only for those who are wellborn or well educated, but compulsory for the most disadvantaged of our society.

For Christian peacemakers, opposition to present recruitment efforts and to the draft is necessary. Resumption of conscription or a program of national service for all are not the only alternatives to the present military hard-sell. Another option, a far-reaching reordering of national priorities which would involve massive cuts in military manpower and spending, is the only course worthy of unqualified support by peacemakers. Pacifists in the past have not allowed the military to force them to choose between undesirable options (tyranny or war, etc.) and cannot allow it to do so now.

Service applications up, but more personnel needed

Applications for service assignments with Mennonite Central Committee show a 20 percent increase over March figures for last year. Yet MCC administrators are concerned that they may not be able to meet personnel needs for 1974, particularly overseas.

"Many persons applying to MCC are also applying to other agencies," said Lowell Detweiler, personnel director. "Also we have a significant number of applicants in the very young and older age-groups. For overseas assignments it is difficult to gain acceptance and entry papers for persons from either end of the age spectrum."

MCC needs trained agriculturalists in Chad, Kenya, Vietnam, and West African and Latin American countries; medical personnel, nutrition experts, home economists, and public health workers in areas where food shortages exist; and applicants for the Teachers Abroad Program. Paxman are still needed in agriculture, mechanics, and construction.

Religious interest among youth is high—Gallup

Seldom in history have the American people craved moral and spiritual leadership more than today, George Gallup, Jr., believes.

Speaking for his American Institute of Public Opinion, the pollster said the typical citizen is searching for new heroes — heroes with character, not just charisma.

He said moral and spiritual leadership by the church in America will depend upon two key groups among the populace: (1) those with a college background and (2) young adults in America who will set the tone for religion in the decade ahead.

The declining influence of the church has often been blamed on these two groups, he noted, "yet survey evidence strongly suggests that these groups could well be in the vanguard of religious renewal in this country."

The Gallup Poll indicates that religion is gaining a new intellectual respectability in the United States.

Peace film writer chosen

James G. T. Fairfield, Singers Glen, Virginia, has been selected as script writer for the peace film being planned by three Mennonite groups.

Harold Weaver of audiovisual services, Mennonite Board of Missions, Elkhart, Indiana, will serve as executive director.

The film, a cooperative project of the General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church, is expected to be released by January 1975. Projected length is twenty-eight minutes, designed to fit a half-hour television slot. The film is aimed at the sixteen- to twenty-five-year-old age-group.

Harold Regier, General Conference secretary for peace and social concerns, said that central to the film will be the "concept that peace lies at the heart of the Christian faith. The model for peace and peacemaking is found in the concept of community — relationships that stress caring about each other rather than competing with each other, seeking liberation and justice for all rather than special advantages for the favored few, and enlarging horizons to see the globe as one community rather than (holding) allegiance to a more narrow, oppressive circle of loyalties."

Conference gains in members, contributions

Membership in General Conference Mennonite congregations increased 1.2 percent last year, while giving was up 10.8 percent.

The 1973 statistical reports from the 288 member churches show that membership now stands at 57,392, an increase of 662 over 1972. Canadian membership rose by 308, 1.5 percent. Membership in the United States increased 354, or 1 percent.

An additional sixty churches with 4,095 members, affiliated only with provincial or district conferences, participate in many General Conference programs.

The relatively large increase in giving last year parallels the inflationary economies of both the United States and Canada. Giving for all causes—local church, provincial and district programs, General Conference, institutions, and nonconference causes—rose from $10,195,154 in 1972 to $11,432,113 in 1973. Per-member giving rose from $179.71 in 1972 to $199.19 in 1973.

Much of the increased giving went to the General Conference, MCC, and provincial and district conferences.

Giving for General Conference, including Mennonite Central Committee in both Canada and the United States, increased 15.5 percent. Provincial conferences received 18.8 percent more than in 1972, and district conferences received 18.7 percent more.

Giving for local church causes rose 12.1 percent. Nonconference giving increased only 4.1 percent, getting a smaller share of the contributions pie.

In both years, 53.9 percent of all giving was retained by local churches for operating expenses, local outreach, and building programs.

Recent statistics for thirty-nine denominations in the United States show they used 80 percent of their total giving for local needs and only 20 percent for benevolences. In Canada, twenty-one reporting denominations indicated they used 75 percent locally and 25 percent for benevolences.

Latchstring hospitality asked for international visitors

Additional names are being sought to expand and update a list of people willing to offer short-term hospitality to Mennonite Central Committee international exchange visitors on vacation travels. Canadian hosts are especially needed, since the old list includes no Canadian addresses.

International exchange visitors welcome addresses of homes where they can stop for a night's lodging or a meal or two during vacation travels. The hospitality program helps them stretch their pocket-money allowance which limits travel budgets and widen their person-to-person contacts with North Americans.

Seventy or more young people from Asia, Europe, Africa, and South America are involved in the MCC exchange visitor program at any one time. During their one-year stay the visitors work full time and become part of a family or institutional community. To permit learning to know more people and places, the visitors are allowed four weeks' vacation.

People interested in opening their home for a night or two to international visitors may write to: Exchange Visitor Program, Mennonite Central Committee, Akron, Pennsylvania 17501.

Volunteers expand Nigerian health care

Health treatment and teaching in Northeast State, Nigeria, has multiplied through the training of nationals by Mennonite Central Committee volunteers Wilfred and Sandy Derksen. Centered at Garkida General Hospital for a three-year service term, Dr. Derksen and his wife, an LPN, have doubled the hospital's capacity and amount of surgeries, set up several mobile clinics, and prepared Nigerian dispensary assistants to staff small village clinics.

With a desperate doctor-population ratio of one to 160,000, Northeast State has only five hospitals for its eight million inhabitants. Garkida General Hospital, run by the Church of the Brethren, is visited by 200 to 300 people daily. Only 4 to 5 percent of these see a doctor; the rest are treated by dispensary assistants.

The hospital's inpatient capacity could be doubled when necessary, Dr. Derksen found, by adding temporary outside shelters and mats between the beds. This doubled admissions to 4,300 annually, including 800 births and 630 major surgery cases.

Crucial to the hospital's expanding work load are the Nigerian staff members who are trained on the job and in the Dispensary Assistant Training School. Though all but five of the hospital's seventy employees have not had an eighth grade education, they learn to fill the role of professional medical people. A locally trained nurse can prepare and give all injections, put in a gastric tube or intravenous infusion, check all vital signs, do most dressings, and notify the doctor about the correct indications of certain patients.

"I'm amazed at what they are able to do with the little formal education they have had," Dr. Derksen said.

As principal of the Dispensary Assistant Training School, Dr. Derksen gave weekly lectures on diagnosis, treatment, prevention, and nursing care. In one year the young men learn the essentials needed to begin small clinics in needy villages.

Two mobile teams set up by the Derksens have further increased health care to the area. An Under Five Team visits children in thirty to thirty-five villages a month. Through teaching and immunizations, the team aims to prevent malnutrition and common diseases.

During monthly visits to a mission hospital in Lassa, 100 miles away, Sandy Derksen helped establish an antenatal clinic team. Its goal is to teach women in outlying villages essential health care during pregnancy. Sandy helped teach classes in diet and disease prevention which were accompanied by periodic physical examinations. *Jan Swartzendruber*

Scholarships wanted for Philadelphia children

The Philadelphia Mennonite Council is seeking $9,000 this year in scholarship aid for Mennonite children in the city to attend Christian day schools.

The council—composed of Philadelphia congregations, voluntary service units, and programs of the Eastern District Conference (General Conference) and Lancaster and Franconia conferences (Mennonite Church)—organized a Christian school committee last December to help provide Christian schooling for those Philadelphia Mennonite families who want it for their children, but cannot afford tuition.

New Mennonite fellowship growing

The Mennonite fellowship in Dallas, Texas, has doubled its attendance since January, according to David Whitermore, who is on a church-planting assignment for the Commission on Home Ministries and several district conferences.

The house church has twenty-two adults participating plus about twelve children. It is contacting several other prospects whose names were gleaned from the conference's nonresident survey and student services list.

Mr. Whitermore contacted several people in the Dallas area from these lists and found them happy to know about the existence of a Mennonite fellowship.

"A few years ago such people were reticent to talk and apparently were trying to drop out," he said. "That kind of response is exceedingly rare now."

Mr. Whitermore, in cooperation with the districts, has also made recent visits to Tulsa, Oklahoma; Denver, Colorado; Fresno, California; Portland, Oregon; Seattle, Washington; and Houston, Texas.

He plans to visit Madrid, Nebraska, in May; Wilkes-Barre, Pennsylvania, in August; and Saskatchewan in October. The Wilkes-Barre visit will be in cooperation with the Eastern District Conference, Franconia (Old) Mennonite Conference, and Brethren in Christ Church. He will work with the Saskatchewan Conference's mission committee in that province.

Mr. Whitermore said that the developing fellowships are almost universally of the house-church variety, with informal, small groups which have no desire to become large sanctuary-type churches.

Most of the members are young, married, and professional or highly skilled, he said. They are happy with the Anabaptist emphases, but do not want to be just a "home for mobile Mennonites," as one such member phrased it. They are interested in outreach.

Russian Baptists report fruitful year

For the first time, Russian Baptists have sent a news release and pictures to Mennonite Central Committee.

The All Union Council of Evangelical Christians and Baptists (AUCECB) in the Soviet Union included the following material in its release:

—More than 5,000 baptisms took place in 1973, at least half of these in the Ukraine. Four hundred persons were baptized in Kazakhstan.

—According to P. Shatrov, "singing churches might be an apt name for the churches of the Rovenshkaya region. Every church has one and some have two choirs with twenty to one hundred members. There are also string orchestras."

—In this area, there are three to five worship services each week, each lasting from two to three hours. During the last four years 1,500 persons have been baptized in this region. Mr. Shatrov reported that "among the new converts there are always many young people."

—The year 1975 is the thirtieth anniversary of the joining of the Pentecostals with the Union of Evangelical Christians-Baptists. Mr. Shatrov said that of the 120 churches of the Rovenskaya region, seventy are Pentecostal, about thirty are Evangelical Christian-Baptist, and twenty are mixed. "All God's children in that region now live in mutual love, peace, and unity, forming a splendid spiritual family spreading around them an atmosphere of Christian love."

This news release from Moscow makes no reference to the dissident Baptists who have broken from the All Union Council and are frequently called the Reform Baptists. A film, *The bitter cup*, has recently been released in England depicting the life of the Reform Baptists, their problems with the official Baptist church, and persecution by the state. *Peter J. Dyck*

MEDA adopts new membership policy

Mennonite Economic Development Associates (MEDA) in its annual meeting in March adopted new membership regulations as part of the move from for-profit to nonprofit status. The new code of regulations will enable MEDA to involve persons from a broader spectrum of the Mennonite church.

Under for-profit status an active member had to purchase shares amounting to $1,050. The new code requires incoming members to contribute $200 as annual dues toward administrative costs and $200 for a country project of their choice.

Olen Britsch, treasurer, reported the conversion progressing smoothly. The U.S. Internal Revenue Service accepted MEDA this year as a nonprofit organization.

Executive director Lloyd Fisher reported MEDA's record gain of twenty-three new members this past year.

Cheesemaking trial gives Crete milkers hope

A cheesemaking experiment in Crete, organized by the former minister of agriculture and a Mennonite Central Committee volunteer, has shown that local cow's milk producers can make a bigger profit selling cheese than raw milk.

Most of the producers, who may own up to four cows each, are new in the business and will be forced to close down if they cannot find a better price for their milk.

Area milk producers and representatives from the Ministry of Agriculture met in March in Kolymbari to taste the first six cheeses, each in a different stage of curing. The cheese takes 2½ months to cure.

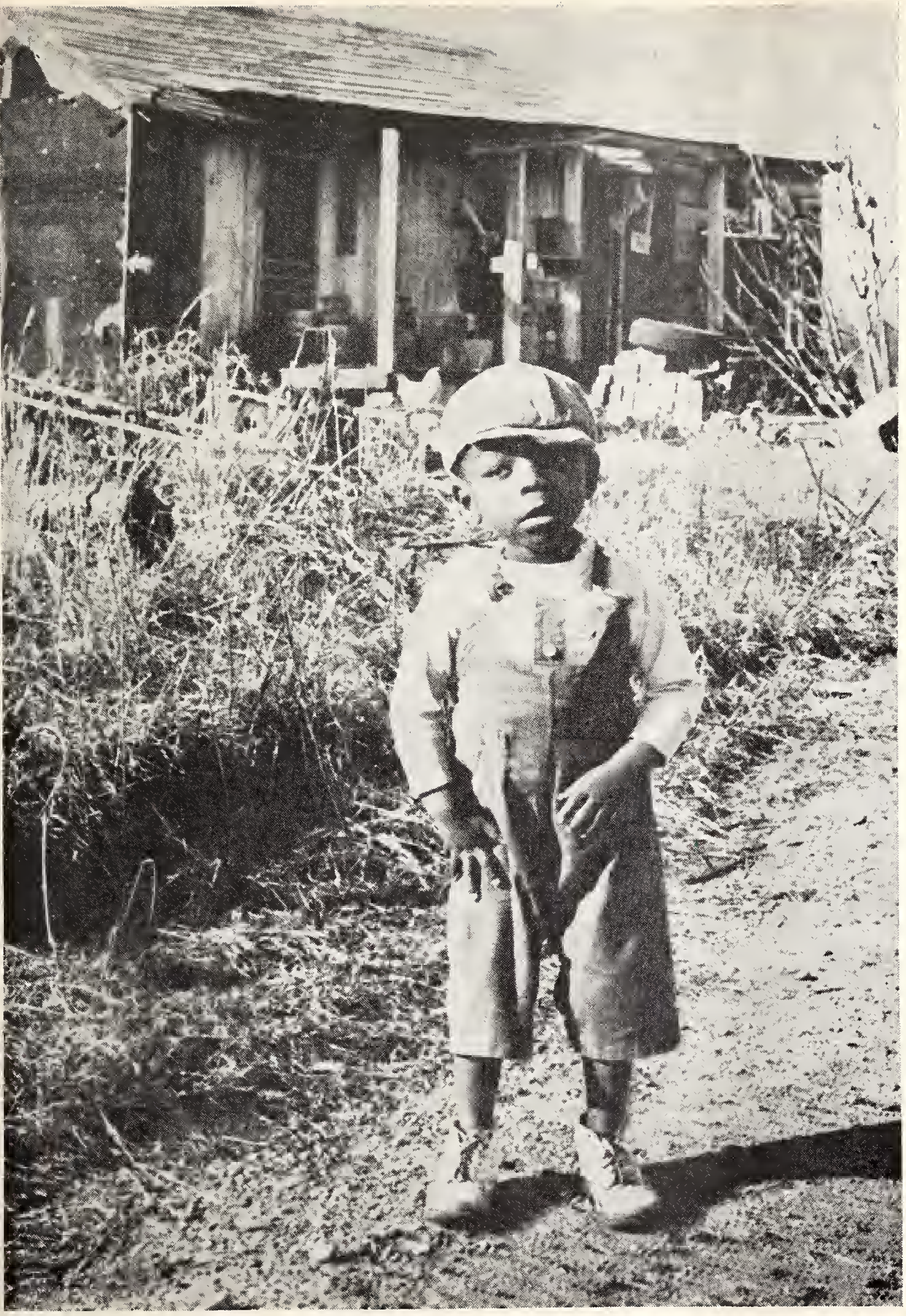
"Everyone was pleasantly surprised at the quality of the cheese and its close resemblance in taste to the typical Cretan cheese made from sheep's milk," reported William Stoesz, volunteer from Randolph, Manitoba, who serves as an advisor for the Agricultural Development Center (ADC), started ten years ago by Greek Orthodox Bishop Irineous and MCC. The center is now administered entirely by Greeks.

Mr. Stoesz said fifteen farmers observed the trial cheesemaking process. An experienced cheesemaker from the Greek Ministry of Agriculture taught the group using only kitchen utensils and facilities and a small cheese press which cost $4.00 to make.

Since the experiment demonstrated there is a better price available for milk, Mr. Stoesz and Mr. Micheloudakis, a former agriculture minister, are investigating possibilities of farmers renting an unused cheese factory or taking cow's milk to a cheese factory that accepts only sheep's milk now.

The ADC, along with the Greek Government and other interested people, are trying hard to find ways to make living in Crete economically feasible. Because the island is rocky with limited pasture and arable land, small farmers have traditionally raised sheep and goats. Cows have been a marginal factor in Crete agriculture but are one means of diversifying the economy to help prevent further overgrazing by sheep and goats.

But the farmers are slow to accept new ideas. The island is poor and many have given up hope. Large numbers of people have migrated to Europe to make a living. According to Peter Dyck, MCC Europe director, in one village only two or three families remain intact.



"I'm not junk"

Willie has tugged at thousands of hearts since a priest in the Glenmary Home Missioners took his picture in rural northeast Mississippi. Since this photo appeared with the inscription "God made me . . . God doesn't make junk" on a poster for the Roman Catholic order of priests and brothers, requests for the poster have arrived at Glenmary's Cincinnati headquarters from all over the U.S., Canada, and Mexico. The order principally serves in rural and small town communities of Appalachia and the South. Children especially respond to Willie. "Some people are poor and some are rich, some are black, some are white, but no matter if they are rich or poor, God loves everybody the same," wrote an eleven-year-old from Michigan. A nine-year-old observed, "That boy is poor. But he is as good as anybody. It's not the color of your skin. You're still a child of God."

Stations receive black TV spots

Radio stations in the U.S. serving primarily a black audience have received four 30-second public service spots produced by the Episcopal, Mennonite, United Methodist, and Christian (Disciples of Christ) churches—a first for each group.

The spots, designed to offer help for the "day-to-day hustle" emphasize "get with God and each other." "Hustle" for a black is a sideways stare from the person he meets on the street, or even the denial of personhood by family and community attitudes which project inferiority.

The spots reflect the work of black members of each of the cooperating denominations, their God-given regard for their brothers and sisters, as well as their desire to reinforce communication with the black community.

Titles of the spots are: (1) "We all depend on something," (2) "Ramsey Lewis: Family power," (3) "I want to be free—free to be me," and (4) "What is a family?" Production and distribution to 2,000 radio stations were handled by Marshall Advertising Agency, Chicago, a black agency. Mennonite Media Services, Harrisonburg, Virginia, assisted in distributing spots to Mennonite pastors of black minority congregations or those in black communities for local use and promotion.

The spots are targeted for maximum use during May.

Bethel to form new representative assembly

A new advisory and decision-making body, called the Community Assembly, has been formed at Bethel College.

The Community Assembly, ratified by the Student Council, the faculty, and the board of directors, will consist of fifteen members from eight publics: five students, three faculty, the college's president and dean of students, and one person each from the staff, board of directors, parents' council, alumni council, and church.

The assembly's functions will be to set policies for campus life including standards of conduct, to hear and act on reports from administrative and student committees, and to serve as a forum for issues and needs not being processed by other bodies.

The assembly will begin at the start of the 1974-75 school year.

COM retreat draws positive response

Seventy-two missionaries, candidates, staff, and commission members took part April 25-28 in the Commission on Overseas Mission's first such retreat in nine years.

The retreat, at the Cabrini Contact Center in Chicago, was not a time for decision making but for study, fellowship, and renewal. J. C. Wenger of Associated Mennonite Biblical Seminaries led a Bible study on Ephesians. John and Naomi Lederach led human relations exercises. Also included were discussions on missionary relationships to their colleagues, to non-Christians, to receiving churches, to sending churches, and to God.

Written evaluations of the retreat by participants were highly positive.

Javanese village installs irrigation pump

Villagers of Banjasari in Central Java now have hopes of reaping up to three crops of rice a year instead of scarcely one. Through a project of the Joint Economic Development Board (YAKEM) of the two Mennonite conferences in Java, Banjasari has invested in a large irrigation pump.

Ironically, Banjasari is plagued by both flooding and drought. Located along the slow-moving Juana River some fifteen miles from the sea, the village is flooded every year near rice-planting time. Rice planted before the flood is often washed away, while later plantings may not mature for lack of moisture.

YAKEM, in which Mennonite Central Committee is a partner, has been studying the plight of Banjasari. A river control project to prevent flooding would cost millions of dollars, says Lawrence Yoder, MCC director in Indonesia. But an adequate water supply pumped from the river later in the year could assure up to three crops of rice.

To prevent inundation of the equipment during flooding season, the irrigation pump was installed on a floating platform. Operation began in early March.

Lawrence Yoder attended a meeting of the villagers where plans were discussed together with the village head, government district chief, and YAKEM field personnel.

"The atmosphere was one of anticipation and appreciation on the part of the villagers, and government officials are giving warmhearted support," said Mr. Yoder.

The project is not a handout. One-fourth of the yield from the irrigated land will go to cover purchase and operation of the pump. When those costs have been covered the pump will likely be handed over to the village.

This is the second such project YAKEM has opened along the Juana River. The first, at Pantirejo several miles west of Banjasari, experienced multiple mechanical failures and an unusually severe dry season during its first year. With new machinery the project is running well and the second crop in eight months is ready for harvest.

free to follow, bound to choose

JESUS

Countdown to St. Catharines

General Board issues

WHILE THE COMMISSIONS and seminary are the reapers who actually carry on the conference work, the General Board is the foreman who sees that the team functions smoothly. It surveys the field to be harvested and allocates money and personnel to see that the work gets done.

Being the church. We need to work at the business of being the church if we are to speak with any kind of authority to social issues outside of our fellowship. The first priority of the General Board is "We desire that General Conference members come to a fresh awareness of God and the essence of the gospel, including:

- A vital, personal relationship with Jesus Christ as Savior and Lord,
- Submission to the Holy Spirit as source of power and guidance for Christians individually and corporately,
- Joyful participation in fellowship and witness with the people of God, locally and universally,
- Affirmation of hope in Christ and his kingdom, present and future, and
- Renewed biblical literacy including knowledge, discernment, and experience of the Word and the world."

Doing the truth must grow out of our relationship with Jesus Christ. We affirm the sharing-caring ministries of commissions and congregations to the lost, the poor and oppressed, and the wounded. We concur with the warnings against affluence, militarism, idolatry. We support ministries to families living in the turmoil of a changing world.

Leadership. We support the studies of ministry and ordination carried on by the committee on the ministry. A variety of forms of leadership are found in conference churches according to local needs. The Holy Spirit is not bound to official channels and educational ladders. However, problems arise when congregations call pastors from other theological traditions. Some of these catch the Anabaptist vision. Others gradually introduce foreign interpretations and loyalties into churches. How can we allow freedom and practice brotherhood in these situations?

While some churches call for leaders, able persons, gifted for the ministry, are bypassed because of sex discrimination. How shall we discern and develop all the gifts of our membership? How shall we move from being spectators in worship to being the body of Christ, where every member and every gift are essential to the growth of the body?

What does ordination mean in our Anabaptist tradition? When is a person qualified for ordination? Is it for life? Do I call the local merchant, "pastor," if he once served a church?

We invite your counsel.

Reconciliation. "The patchwork quilt of the Mennonites" was the title once given us by *Christian living* magazine. We are a diverse brotherhood of men and women, conservatives and progressives, birthright Mennonites and new Mennonites. Some stress prayer and praise, others service and mission. Some look on the Newton offices as a "vatican" dictating to them, while the conference staff try valiantly to have a servant stance towards all.

We need to be reconciled to each other, as we have been reconciled to our common Lord, Jesus Christ. We cannot claim infallibility for our man-made theologies. Rather as we confront the Scriptures and share our varied understandings, we are more likely to arrive at God's will (Acts 15). All persons in our brother/sisterhood need to have full voice in shaping congregational and conference life. The 1968 constitution increased Canadian and district representation on conference boards and commissions. Should this be further increased?

Binational. General Conference Mennonite Church is unique among Mennonite bodies in North America in that major segments of its membership are binational. Roughly this is 40 percent in Canada and 60 percent in the United States. Religious history as well as national policy may affect focus of concerns and issues within the church. This fact may affect the nature of the agenda of a triennial session.

The General Board is agreed that issues calling for a binational or international response have priority at conference sessions. Nationally oriented issues would be brought in the awareness that one segment of the membership is seeking counsel from the brother/sisterhood as a whole. Celebration in gratitude of what God has done within local congregations transcends all national boundaries and affirms that in Christ we are one in worship and witness.

Mennonite relationships. We have identified eighty-two cooperative inter-Mennonite groups and agencies. A comprehensive exploration of inter-Mennonite relationships is planned for late October by the Council of Moderators and Secretaries. The cutting edge of cooperation seems to be on the district and regional level, rather than the continental level.

Centralization and decentralization. The felt need of the mid-1960s was integration of the total conference program to unite work and deed, service and mission. Board of Missions and Board of Christian Service were reshuffled into geographical divisions of home and overseas work, with a strengthened General Board to facilitate coordination. This has given new strength to the central offices, particularly with the employment of strong new staff persons.

At the same time a growing need has been emerging for strengthened regional conferences. The provincial conferences and the Conference of Mennonites in Canada have developed strong schools, mission programs, and publication work. At the same time some U.S. districts, feeling the need for strength, have been unable to gather the resources they need.

Organizational structures are neither permanent nor infallible. Yet constant reorganization absorbs money and energy that might well be spent it witness and mission. How can we best serve congregations and persons? Would the cause of Christ be helped or hindered by having Overseas Missions in Calgary, Home Ministries in Denver, and Education in Pittsburgh? Would local churches be strengthened or would we fragment our mission? It should be noted that General Conference staff is proportionately smaller than MCC's or that of the Mennonite Church.

Actually a decentralist style dominates the General Conference programs. The General Board grants considerable autonomy to the commissions. In turn the commissions draw on a wide number of reference councils, district representatives, and client groups in decision making. How can the General Board exercise bold and creative leadership while allowing commissions, districts, and congregations to also exercise bold and creative leadership? How much coordination is useful and how much stifles local initiative?

Communication. The quality and commitment of General Conference leadership is high, a cause of awe and gratitude. Those of us who are "inside" feel honored to be part of God's moving in our time. But often we are not communicating well with our people, and even less well with the world we serve. We prepare printed reports like this to inform; pastors feel inundated. Ideally we should have a face-to-face relationship with 57,000 General Conference Mennonites, but this is impossible.

How can we come to you to tell our story and God's story? More visits? Travel costs money. Filmstrips? Phone calls? Posters? Tell us how. We are your servants. *Prepared by Jacob T. Friesen, acting president, and Heinz Janzen, general secretary.*

Question!

Based on its assumption that the raising of good questions is an important component in sound decision making, The Mennonite *invited a number of Mennonite editors and writers to submit the types of questions they would raise if they were delegates to this year's triennial convention in St. Catharines. Their responses are being published as a regular part of the weekly "Countdown" series.*

ALTHOUGH no precise "statistics" exist, realistic assessment likely would reveal that the General Conference, like other Mennonite groups, is experiencing a divided emphasis on three major aspects of the traditional Anabaptist faith with one or the other considered of lesser importance: 1. the necessity of individual and volitional all-out commitment to Christ (Jn. 3:16); 2. obligation of Christlike living in everyday affairs, business relations, personal habits, and social practices (Eph. 1:4; 5:15); 3. social responsibility and witnessing against evil inequities wherever found—in the local community, the nation, or the world at large (Mt. 5:13-14; 5:43-44). Should not the General Conference in this 1974 centennial year seriously address itself to this problem, lest we cease to be a really biblical church and become less and less distinguishable from denominationalism in general? *MS*

Has the time not come for us to work at a statement of faith which would provide guidelines for the average layman in helping him become a discerner of what is biblical truth? In this day when we are flooded with all kinds of "biblical" teaching, much of which is not sound, we should, by all means, give our people all the help possible so that they can develop their own skills in this area. If the General Conference is to remain effective in its witness for truth, the majority of our people must become skilled discerners of the Word. *LD*

Some recent developments, such as the decentralization of the personnel office and the hiring of special promotion or recruiting people by individual commissions, seem to be backtracking with respect to cooperation among the commissions. How could the General Board encourage cooperative rather than competitive fund raising and programming? *LJ*

What are the overall goals for the conference in terms of increased membership during the triennium? An increase of 2 percent? 5 percent? 10 percent? How do the conference commissions plan to stimulate and train local churches to achieve the goal? *EK*

Congregations within the General Conference have a diversity of belief and practice. What is the forum in which congregations can discuss theological and ethical differences? Would this process be helped by the formulation of a new confession of faith for the conference? *LJ*

REVIEW

"I may be retarded, but I'm not stupid!"

Look at me, please look at me, *by Lois Gonzenbach (David C. Cook Publishing Co., Elgin, Ill., 1973, 125 pp., $1.25) and* L'Arche journal, *by James H. Clarke (Griffin House, Toronto, 1973, 142 pp., $4.95) are reviewed by Frances M. Bontrager, RN, MS, 420 Westwood Road, Goshen, Ind.*

As I FINISHED the first reading of *Look at me, please look at me,* I asked myself, "Why didn't I write a book like that? I've experienced similar incidents. I can almost picture some of the children I know in these stories. It's all so real."

But the fact is, I didn't write the booklet—and someone else collated everyday incidents and made a very salable book from it. It could have been written by anyone who has allowed his life to be enriched by these special people. It's easily read but not easily forgotten.

The little 125-page paperback is a collection of incidents which have helped shape the lives of two women who finally allowed themselves to replace a need with an ability. It all started when Dorothy Clark heard a speaker ask, "What are you doing for the Lord?" Her Christian commitment was challenged a few days later when she was asked to be a Christian education substitute teacher of the retarded. Initially repulsed, she reluctantly consented and then prayed, "OK, Lord, if you want me to, I'll teach this class this one time, but if you want me to do anything more with these children (ages four to sixty-seven) you'll have to show me in a way I'll understand." A close friend reminded her that it's not safe to pray unless you are ready for the answer.

Her reluctance and bargaining only brought her into direct confrontation, and she was faced with a request that she be a permanent teacher of retarded children and adults. The book is an inside look at the next ten years of attitudinal changes.

The two women, both readily exposing their timidity and fear, begin with a scant one-hour commitment and ultimately give their hearts and their lives. They soon found that the thin line between the considered normal and the retarded is so transparent that it is often not recognized.

The book mirrors a delightful exuberance of life in the stories told by Dorothy Clark and Jane Dahl. The twenty-nine short chapters are earthy accounts of personality conflicts, inner value struggles, family relationships, community nonacceptance, and personal growth. The author, Lois Gonzenbach, sorts the incidents into sections entitled, "Faith," "Hope," and "Love," and weaves these threads into a durable fabric which should well serve others as a cloak in their initial exposure to this special assignment.

The stories happen in any everyday setting: the Christian education hour, special programs, speaking engagements, etc. I especially liked the one in which the retarded girl was entranced by the orchestra and failed to get on the bus for the return trip. The teachers use basic Christian concepts in simple terms, using simple object lessons. They are warmly delightful, cleverly portrayed yet sobering. One of the teachers has an empathetic involvement, since she gave birth to a brain-damaged child.

The author presents the retarded as beautiful gifts wrapped in crude packages. The loveliness of the personhood within can only be admired when one begins to unwrap the external layers. Particles of deeper philosophy show in spontaneous comments by the students, such as, "Flowers are like people; they need someone to take care of them." One girl, when she was verbally insulted by a stranger, replied, "I may be retarded, but I'm not stupid!"

When a committee studied the Christian education program with the intent of cutting the budget, the director suggested that they ask the students about the program. A committee member approached Terry who was playing basketball. When he was asked what he was learning in class, he replied, without interrupting his game, "God loves me." The program stayed. The retarded mind, they discovered, is not shackled by dogmas and doctrines.

Those of us who have spread ourselves into the lives of God's eternal children are familiar with their spontaneous honesty. You will smile at some of the experiences which might well have been duplicated. If you love all God's children, regardless of the chronological or mental age, you will emote with the women in their efforts in making God's unlimited love understandable to limited minds.

The book is not *about* the religious indoctrinations of the retarded. It is not a "how to" book. It is rather a hand-in-hand walk through the emotions of both the retarded and his teacher. It is earthy but touches on the divine. It is full of feeling, alive, and very human. It is an exposure of the personal struggle and rewards in accepting God's unfinished and eternally beautiful children.

The chapters are short, cleverly written, and easily read with a direct message. Although the book deals with Christian education, it is not preachy. It can be read in one sitting, but there are parts you will want to reread and enjoy. It is an instant-compassion book. The gifts of faith, hope, and love are interspersed and shared with all who read this.

I would recommend this little paperback to all those who are involved in teaching spiritual concepts to unfinished minds. The teachers use everyday objects to illustrate heavenly homilies. The child receives the value concept, but the teacher receives greater dimensions of God's love through society's long hidden people.

IF YOU ARE LOOKING FOR an escape and want a vicarious experience in a deep, intense plot, forget about this book. The title, *L'Arche journal,* is descriptive of the book. It is a slow-moving, gutty day-by-day journal of a lawyer transposed from Canada to France, where he becomes a staff volunteer in a community for the retarded.

James H. Clarke (the author) and his wife took a cocktail party challenge seriously when they were discussing the issues of the third world. James pointedly asked a friend, "If you feel that way, why don't you take off for a year and do something about it?" His friend retorted, "Why don't you?" That's the beginning of the journal, the journey, and a changed life.

Mr. Clarke left his practice to his law partner and took his family of three children to northeastern France for nine months. There he became totally involved n Jean Vanier's community of retarded male adults. The community was started n the early sixties and has grown into an active village where adult males find simple jobs for simple skills, which yield tremendous self-satisfaction. Dr. Vanier and Pere Thomas, the priest, are stable sources of religious serenity and peace which gives a climate of contentment and personal worth. These two weave a fabric of a Catholic faith which comforts and warms in the chills of friction and misunderstanding.

The book, written in diary form, deals deeply with emotions which surface when you make heart contact with God's eternal children. One notices a gradual mellowing in the author as he moves among the unsophisticated minds and learns to recognize and accept the basic values with eternal meaning. "The greatest gift the retarded can bestow us," he writes, "is to show us how to live each moment fully." It is easy to follow the author in his own pilgrimage of self-discovery as he gains insights from those labeled mentally slow. It is not always a pleasant journal, for Clarke speaks openly and frankly of his emotions and struggles as he sees God's image in the rawness of honesty. Bits of humor add to the humaneness, and family interaction with the retarded make the book very homey. His children play an important role in bridging the family and the community. The men in the journal are personalized. Seldom do you hear them mentioned in a group. Individuals are respected as persons and are treated respectfully, with generous amounts of love sprinkled all around. Gradually, each of the men with whom Jack works takes on a descriptive nickname.

The author has the unique ability to make all incidents a value lesson. He is not preachy but frequently changes seemingly mundane incidents into lovely experiences. Although the book might be intended to be a peek into the lives of retarded men, it is really a journey with the author as he learns to know himself through his retarded brother. Although there are moments of laughter, the caring and the concern permeate through the love which is so frequently mentioned. It is really a journal of emotions, since love and anger surface so freely. There is also an exposure of personal needs when one is drained from too much otherness.

The book can be considered light reading, but it is intensely provocative. One who has had little exposure to the mentally impaired could not read it and remain the same. Deep philosophy is expressed simply. I found myself making little comments and underlining or emphasizing his word usage. He writes well.

Perhaps Jack Clarke's legal training has prepared him for his more analytic approach. He doesn't deal with statistics or comparisons. At no time is the person compared with one of no handicap —if there is such a person. Each person and each incident are valued for themselves. After reading the book, I feel as if I have had a personal encounter with the author. His tenderness and sincerity show in his descriptive incidents. He is alive throughout the journal and speaks readily for family in personal and community conflicts.

Since L'Arche is an important part of a Catholic community, this particular theological viewpoint is frequently evident throughout the book. Dr. Vanier and the priest continue to be the pivot of community balance. However, this is not overpowering. Christian educators will find this book helpful, but not as a direct resource. The book will be of special value to those who are not yet sure of their feelings when encountered with those of immature minds. Those who have been blessed by experiencing personal growth through exposure to the retarded will feel deeply with the author. Those who do not yet know the enrichment which the retarded can bring, should also read this.

Editorial assistant needed

The Mennonite is looking for an editorial assistant to begin work at the Newton, Kansas, office at the end of summer. Duties include proofreading, pasteup, and styling for **The Mennonite** and its regional editions. Applicants should write by June 10 to:

Personnel Office
Box 347
Newton, Kansas 67114.

MESSAGES IN FILM

BANGLADESH PLOWMAN

16mm, color, 22 minutes. Rental: freewill offering or contribution.

The film was photographed in Bangladesh in 1973. It shows how the farmer of Bangladesh is learning about new crop varieties and agricultural techniques with the help of Christian volunteers. The film attempts to understand the Bengali, his past history, the effect of the war in his life, and his hope for the future.

LEO BEUERMAN

16mm, color, 13 minutes. Rental: $12.00

This is the story of a handicapped man, unable to hear or speak who builds his own tractor-cart, sells pencils, repairs watches, reads the Book of Job, and lives with Job-like steadfastness and integrity. This is an Academy Award nomination.

WHO SHOULD SURVIVE?

16mm, color, 26 minutes. Rental: $12.50

The case history is recreated, with the actual doctors and nurses playing their true life roles in the life of a mongoloid child. Following the dramatization, a panel of experts in the fields of medicine, law and religion, sociology and psychology discusses the ethical, legal and scientific issues involved. Did this helpless infant have to die? Did his parents have the right to condemn him to death because he was born defective? Who decides who should survive?

THE YOUNG BOLD BELIEVERS

16mm, color, 45 minutes. Rental: freewill offering or contribution.

This is the story about Union Biblical Seminary, Yeotmal, India, in which several denominations cooperate in higher theological training for leaders throughout the Christian church.

NINTH MENNONITE WORLD CONFERENCE

16mm, color, 45 minutes. Rental: $30.00

The story of the world conference as viewed through the camera lens during the sessions in Curitiba, Brazil. This is the only such film ever produced. Several have indicated, "All Mennonite congregations should view this film."

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william barclay

the men,
meaning, and
messages of the
new testament

Romans: Faith, and faith alone

THERE WILL BE NONE to dispute that the Letter to the Romans is Paul's greatest letter. E. J. Goodspeed called it "awe-inspiring." Luther said of it, "Romans contains in itself the plan of the whole Scripture, and is a most complete epitome of the New Testament or gospel." Melanchthon, Luther's friend, called it "a compendium of Christian doctrine."

To understand Romans is to go far towards understanding Paul.

When Paul wrote it, he was poised upon a great decision. He had made a collection for the church at Jerusalem from the younger churches (2 Cor. 8 and 9). After the collection had been delivered, he planned to visit Spain (Rom. 15:24-29). If he were to launch an invasion of Spain for Christ, he needed a base of operations, and the natural base was Rome.

Sin in control. But Paul had never been in Rome. Therefore he wrote to the church there setting out his faith, so that they might see what kind of a man he was and what kind of a faith he held and be ready to help and support him when he set out for the far west.

In Romans, Paul concentrates on two closely related subjects—the relationship of man to God, and the relationship of man to man.

In the Gentile world the relationship between God and man had broken down. The first chapter of Romans is a terrible indictment of its false wisdom, its idolatry, its homosexuality, and its immorality (Rom. 1:18-32). Nor was the Jewish world any better. All have sinned, and all fall short of the glory of God (Rom. 3:23). And the law, which was designed to be a defense from sin, can be the very thing that kindles sin.

This is the subject of that piece of tortured biography in Romans 7. "Apart from the law sin lies dead. . . . When the commandment came, sin revived and I died; the very commandment which promised life proved to be death to me" (Rom. 7:8-10). "If it had not been for the law, I should not have known sin. I should not have known what it is to covet, if the law had not said, 'You shall not covet' " (Rom. 7:7).

Original sin. But the matter is worse than that. It is in Romans that we meet the doctrine of original sin. Original sin does not mean the tendency to sin; it does not mean an inherited predisposition to sin; it means quite and totally literally that in Adam all sinned—you and I sinned.

This is the ancient conception of solidarity. In the ancient world the individual hardly existed. A man thought of himself as a member of a family, a clan, a nation. Whe Achan sinned, they killed him and his sons and his daughters and his animals (Josh. 7). The doctrine of the original sin holds that because of this solidarity all men literally sinned in Adam.

The basis of the doctrine is in Romans 5:12-14. It can be outlined in a series of steps.

1. The cause of death is sin.
2. Adam disobeyed a positive command of God.
3. Therefore Adam died.
4. Where there is no law to break, there can be no sin.
5. Between Adam and Moses the law did not yet exist because God had not yet given the law.
6. Although there was no law to break between Adam and Moses, men continued to die.

Justification. 7. Why? Because all men had literally sinned in Adam, and therefore all had to die.

Now, God in Jesus Christ steps in. If there can be solidarity with Adam, there can be solidarity with Jesus Christ. If man is identified with the sin of Adam, he can be identified with the obedience of Jesus Christ.

How can this be? By faith. And what is faith? Faith is doing what Abraham did—it is taking God at his word (Rom. 4:16-25), accepting God's promises, certain that God means, and can do, what he says. And faith is far older than circumcision and the law, for Abraham was right with God before ever he was circumcised and before the law was given.

So God comes to each man and says in Jesus Christ: "Take me at my word." When that happens, we are *justified*.

It is clear that Paul is using the word *ustify* in a special sense. He talks of God as the one who justified the ungodly (Rom. 4:5). If in modern language I justify myself or someone else, produce reasons to prove that I or the other person was right to act as I or he did. But God is not going to produce easons to prove that the sinner is right o be a sinner. In Greek the verb to ustify is *dikaioun.* Greek verbs which end in *-oun* do not mean to make a person something; they mean to treat, eckon, or account someone as something. So when it is said that God justiies the sinner it means that *God treats he sinner as if he had been a good man.*

It means that, though we are hell-deserving sinners, God still loves us; it means that not even our sin can separate us from God.

To be justified by faith is to take God at his word that for the sake of Jesus Christ he will treat me as a beloved son, inner though I am, if I come to him Rom. 3 and 4). This is what we mean by the *grace* of God. And now here is another problem which Paul deals with in Romans 6. "Are we to continue in sin that grace may abound?" Rom. 6:1).

Someone comes to Paul and says: "You say that God's grace is the greatest thing in the world?" "Yes." "You ay that God's grace can forgive any in?" "Yes." Then comes the answer: "If that is so, let's go on sinning. Sin s a good thing for sin produces grace." Paul's answer is that to speak like that s to show that we do not know what Christianity is all about. In baptism Rom. 6:3-11) we, as it were, die with Christ when we plunge below the water and rise with him when we rise from the water, and thus we leave the old life behind and set out on a life that is new. To put it more simply, how can we go on sinning when we look at the cross and say: "God loved me like that?"

Salvation for all. Romans 9 to 11 deals with another of the great problems, the problem of why the Jews rejected the Messiah when he came and the problem of their ultimate fate. In chapter 9 Paul begins with the grim statement that the Jews rejected the Messiah because God willed it and arranged it so, but that is not the end of the story. For he goes on to show that the plan of God is that in the end the Gentiles should bring in the Jews and that in the end of the day all would be saved. "God has consigned all men to disobedience that he may have mercy on all" (Rom. 11:32). Temporary rejection was designed to end in universal salvation.

In chapters 12 to 15 Paul turns to the ethical duty of the Christian and shows men their duty to each other, their duty to the state, and their duty to the weaker brother. The soaring theology of the first eleven chapters is in Paul's invariable way brought to the service of everyday work and life and living.

So in this greatest of letters Paul lays down the way to a right relationship with God and a right relationship with each other.

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In two weeks: Galatians

questions for discussion

1. Can a modern man really accept the doctrine of original sin in the orm in which Paul presents it? What is the essential truth for which that doctrine stands?

2. In Romans 9 Paul uses the analogy of the potter (vs. 19-23). Is this satisfactory? Can we think of God making and breaking men as a potter makes and breaks his vessels? Can we believe that God will ever treat men as *things* to be made and broken as he wishes? Does this agree with the idea of God as father?

3. Read Romans 12, 13, 14, 15 and work out what a Christian's duty is (a) to the community, (b) to the state, (c) to the weaker brother, and (d) to the person who holds different opinions from his.

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COVER

The tempera rendering of Paul is from an ikon in the Greek Orthodox monastery of Chora in Istanbul. See page 342 for William Barclay's capsule introduction to Paul's most important letter, his Epistle to the Romans.

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A new lease on life

FROM ALL QUARTERS comes the news that applications for service are down, particularly from men and, to some extent, from college graduates.

Mennonite conference voluntary service programs and Mennonite Central Committee service, both at home and overseas, have experienced a decline in applications and placements since the end of the draft. But even applications for high school work camps are fewer than in recent years.

The time has come for a new look at service as a function of Christian community.

Service is, of course, a function of all Christians, and service is necessary next door and across town as well as a thousand miles away.

But sometimes the local congregation's service programs need either special skills not available locally or someone from the outside who may be more effective in certain situations. Or there may not be a local congregation where the greatest need is identified.

A number of Mennonite congregations are asking for voluntary service units to be established in their towns, but the statistics blare out: there aren't enough volunteers to staff even all the present units.

A solution to this gap between supply and demand is to make voluntary service feasible for more people and to encourage them toward longer-term commitments.

The church members most excluded from voluntary service have been those with children still at home. The exclusion has not been intentional, but a number of factors have discouraged such people from entering VS.

VS allowances, while adequate for the young or the retired, present a dilemma regarding children's education or clothing. And children are definitely more expensive for a VS unit, something to be considered when recruiting new volunteers.

In addition, it's hard for a family to dig up its roots and interrupt careers for a one- or two-year service term.

Why not create a long-term voluntary service program which asks for the personal and communal commitment of the pastoral ministry or of the deaconess program in its heyday?

The VS financial regulations could be modified to meet the basic needs of the long-term volunteer if the church were willing to provide the extra resources through some means. Job descriptions could be developed which would use the skills and training of such a volunteer. Programming could be projected farther into the future. VS units might be some combination of long-term and short-term people.

In the General Conference voluntary service office, ideas about longer-term VS are being discussed, but as yet no specifics have been proposed.

If the skills of all age-groups can be used and people are willing to commit themselves for five, ten, even twenty years, voluntary service can gain new life—and the church will also find a renewed vitality. LJ

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:22 MAY 28, 1974

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JAMES BERTSCHE

The second of two articles about the executive secretary-elect of Africa Inter-Mennonite Mission.

Marion Keeney Preheim

In the summer of 1956 Mennonite church leaders in Zaire decided to revise the Gipende New Testament, which had first been done in 1930. They asked James Bertsche, who knew the language well, to do the translation. The road to a new Gipende translation proved to be a rocky one.

By the summer of 1957 James had a trial manuscript. But then he had to drop the work because a mission couple in charge of teacher training left on furlough. They needed his educational skills for that position.

Then the Bertsches went home on furlough the summer of 1958. They were ready to return September 1959, but the Belgian Government required educational personnel to spend three months in Belgium. They assigned the Bertsches to various schools where they could observe Belgian teaching.

Arriving in Congo in January 1960 James expected to pick up the revision again. Events in Congo prevented that, for already in March the Congolese revolt against the Belgian Government erupted. By July the internal turmoil following the June 30 independence day caused widespread evacuation.

Mr. Bertsche and several others came back six weeks after their arrival in the States, but the work of rebuilding the mission program preempted all thought of translation work.

Then James took out time to get training in cultural anthropology so he could serve more effectively.

In the fall of 1963, the Bertsche family returned to Congo for their fourth term, locating at Kandala. James again tried to pick up the New Testament work. Late that year they began to hear rumors of *jeunesse,* a French word meaning "youth." Soon his work would be interrupted again.

Massive discontent pervaded the bush and the back areas of Congo. People resented the government leaders. The villagers felt somehow they had been cheated out of something.

"It was into that setting that some well-trained agitators came," James Bertsche says. "People had a lot of legitimate gripes, and they were politically clever enough to use these and pose as a legitimate political protest movement. In January 1964 in a matter of ten days the rebels took control of roughly the eastern third of what then was Kwilu Province.

"Quickly they made moves the local people had not expected. They hit the state posts, first killing or putting to flight anyone who represented the government. They looted all the commercial stores. Then they turned to the mission stations."

At Kandala were two couples, the Bertsches and Harold Grabers, who now live at Elbing, Kansas, Tim Bertsche, the Grabers' smallest daughter, Jeannette, and Selma Unruh. The two Bertsche girls and other Graber children were away at school.

The rebels menaced the missionaries most of the night and in the process burned down the Bible institute, the houses of students and station Christians, all missionary dwellings, and a supply house.

They started to lead the missionaries off into the bush to stand trial at their headquarters. Just as they were leaving, however, the local male nurse stepped out of the bush in his white uniform. Unknown to the missionaries he had joined the rebel movement. He stood up for them and took responsibility for them. The trial would go on, but the missionaries did not need to attend it. They stayed in the care of the nurse, spending the night in the maternity ward, the only building still intact.

The next morning word came that they had been tried and that there would be no reprisals against them as individuals. Local Christians began filtering back from the surrounding bush, where they had fled before the onslaught of the night before. Some threw themselves on the floor and cried. They kept repeating, "We didn't know. We didn't know." They wanted the missionaries to know that they had not known the rebels would turn on them.

The missionaries felt a great calm despite the seriousness of their situation. They felt near to God. Indicative of their composure is the way Tim Bertsche, now a high school senior, recalls the event. He remembers being afraid during the burning but not in the days that followed.

The evening after the burning, bands roved across the station, hunting for Kasabuva, president of the republic. This was somewhat ineffective, since he lived in the capital city some 500 miles away.

At one point a half drunk rebel leader came in with a squad of girls. They lined up in a ring around the walls of the room where the missionaries were staying. Each was carrying a bush knife. The leader gave a lecture on the revolution with a picture of one of the rebel leaders. He put his ear down to the picture and then told them what the leader had just told him to say.

The dawn of the second day after the burning a new band of youth came to the station grounds. The leader was a brother to the Kandala member of James Bertsche's translation committee. As soon as he arrived, there was a different spirit. He said he would help them do what he could to relieve the pressure.

Missionary Aviation Fellowship had been alerted to their predicament because the Kandala missionaries had not come on for their regular noon radio contact the day after the rebel attack. The morning of the second day an MAF plane flew over and dropped the message, "If it's safe for us to land, stand up. If not, sit down."

With the new rebel leader's approval, they stood up when the plane flew over. Then the pilot sent down another message to smooth off the road since the station had no airstrip.

This action excited the rebels, and they had another round with them. They said they had tricked them by calling in an airplane and that they had a hidden transmitter they were using. Finally they believed them and said the plane could land but only if no military were on board.

So, on the third day after the burning, the missionaries got rolls of bandages from the dispensary and spelled out a message on the football field that the plane could land but without soldiers. They also hoed and leveled the road to make a landing strip.

The local Christians came out to see the missionaries. A widow who had scrubbed floors and helped around the dispensary came with pots of tea, mush, and chicken.

About midafternoon two U.N. helicopters came whirling over the treetops. Kandala was one of the first spots they came to. One circled low and another higher.

Congolese Bible students who had come to study from some distance were also stranded with the missionaries. They had all agreed that wives and children should go first. The men would stay behind. When the helicopters touched down, the missionaries tried to explain the plan of evacuation. The Scandinavian crewmen, who spoke broken English, could not understand. They began literally to pick up and throw all of the missionaries and their children into the helicopter and took off. Only later did the missionaries learn that *jeunesse* rebels had encircled the ball field and were closing in through the high grass. The commanding U.N. officer circling overhead radioed that the crew was to stop "chewing the fat" and get on their way.

Safe at Tshikapa, the missionaries talked to the U.N. commanding officer about the Bible students. By the time the helicopter got back to the station an hour and a half later the students had already left. During that time the rebels had strewn rocks and dug holes in the landing area.

Jenny Bertsche has given much of her energy in Zaire to teaching.

They learned later that Bertsche's translator assistant, Kipoko David, had called together all the Bible students from the Kasai region. That afternoon they started out by foot to go home. They traveled three days, often being menaced. They had the roughest encounter when they met *jeunesse* carrying a dead comrade.

At a river crossing they had many of their meager possessions taken from them as a fee for crossing. Finally, they made their way to a Nyanga secondary post and were at last among fellow Christians. They then went by vehicle to their homes.

While his home was being burned at Kandala the night of the rebel attack, one of the few possessions Kipoko David managed to salvage was a typewriter. One of his boys carried it on top of his head all the way back to Nyanga.

The Bertsches lived nine months at Tshikapa. James worked with local church leaders on a proposed constitution for the church. Late fall of 1964, Bertsches moved to Nyanga to the house they still occupy. Jenny helped in the girls' work and James in village work and on the New Testament translation.

He became more and more involved in church administration. Early in 1967, a CIM board delegation came out to talk about the church's autonomy and church-mission relations.

As a result they made plans to train leaders for real church autonomy. The church set up a new slate of officers. They selected Ngongo David as president, James as one of two vice-presidents, and a general treasurer, who began a period of training and orientation. A legal representative for the church had been functioning for some time.

After a 1967-68 furlough, the Bertsches returned to Kalonda to be close to the church offices where James could work with the administration and executive committee. Jenny worked in the Bible institute with women and with girls in

James Bertsche was the only North American elected to the Zaire Mennonite Church's administrative council (which is shown above) in 1971. He was a vice-president.

junior high. She also monitored the radio.

Toward the end of this term in 1970, another delegation came out from the board. With the church leaders they decided on a plan for total integration of the church and mission.

Bertsches went home on furlough the summer of 1971. During that year Jenny typed the whole revision of the New Testament.

Upon their return to Nyanga during the fall of 1972, James worked to put the final touches on the manuscript. Even though the manuscript was typed and ready for printing, James came to the conviction that they should still do something about the word for the Holy Spirit. In the 1930 version the word for Holy Spirit was a transliteration of the Greek word *pneuma.* Sounding it out in Gipende, they called the Holy Spirit *Nyuma,* which is borrowed from another language, Tshiluba.

In March 1973 church leaders met to discuss it. Together they came up with a Gipende word for spirit and added "of God" to it. In two weeks' time pastors who had been at the meeting began using the new term. Usually a new term finds a lot of opposition, but others have since picked it up and it is becoming common usage.

In September 1973 he began the Old Testament revision. The Old Testament, although translated in the 1930s, had never been published. James projects that this revision will need to be completed by his fellow Zairian translators when he leaves for the U.S. this year.

The fervor for full-time Christian work led James and Jenny Bertsche to Zaire. They spent a long time in training and years in serving. As a result, the Mennonites in Zaire had their contribution to a well-developed educational system, an independent church, and a Bible in the Gipende language.

Threading through the years since 1956 was the hope that a translation revision would come. The church's need to use Bertsche's educational skill and administrative wisdom intervened. But finally through the guidance of the Holy Spirit of God, a New Testament translation updated and acceptable exists in the Gipende language.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada P3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Peace churches — David against Goliath

Delton Franz, author of the following article, is director for the MCC Peace Section office in Washington, D.C.

"Peace churches face American militarism" was the theme for a Mennonite-Brethren-Quaker seminar in Washington, D.C., April 22-25.

Though each of the peace churches has a Washington office, this marked the first time that constituents of the three groups came together in Washington to examine the scope of the military-industrial complex and to consider ways of addressing threatened renewal of the nuclear arms race.

In 1937, representatives of the historic peace churches called on President Franklin D. Roosevelt stating views on war and peace. A similar delegation visited the president again in 1940 with concrete proposals for alternative service.

Now for the first time since the 1940 meeting with FDR, peace church members convened in Washington under another threatening cloud. Sessions arranged at the Pentagon and State Department revealed a growing nuclear arms race. Ending conscription is obviously not synonymous with ending the threat of devastating war.

James Longacre, pastor of the Bally (Pennsylvania) Mennonite Church, sounded what came to be a recurring theme in the course of the three days together. Leading a worship period, Mr. Longacre compared the seeming insignificance of the three peace churches confronted by the massive military establishment to David's confrontation with Goliath.

Perhaps the irony of the modern "Goliath"—our military—is not unlike the one David encountered in the valley of Elah; it is oversized and overweighted with armor. National policy is producing four new nuclear bombs every day with the present 8,000 nuclear weapons (USSR has 2,400) destined to climb to 16,000 by 1980.

A shift in nuclear arms strategy would focus U.S. missiles not only on Soviet cities, but on missile and military sites as well, giving the president more "flexibility." This strategy would increase the possibility of using nuclear weapons as a resource in American foreign policy.

Two ex-military officers warned of the terrible waste, mismanagement, and moral bankruptcy within the armed services.

Col. Edward King (Ret.), told the participants that only 17 percent of the 325,000 U.S. troops in Europe are combat troops—paper shufflers and officer corps comprise the rest. Rear Admiral Gene LaRocque emphasized that the proposed B-1 bombers will cost $60 million each and will be obsolete before they come off the assembly line. Estimated production cost: $75 billion.

Under such Goliath-type military power, the peace churches' common opportunity seemed to overshadow differences. Whether the commonality of our Christian peace conviction is stronger than our "tribal" and theological differences has in the past remained ambiguous. Participation in the Washington meeting seemed to unravel rather than confirm stereotypes that Brethren, Mennonites, and Quakers hold of each other. Present were "evangelical" Quakers, "fundamentalist" Brethren, and a diverse group of Mennonites: a Quaker member of a Mennonite congregation and Brethren with "Mennonite" names.

All this was a reminder that more important than maintaining the idiosyncrasies that have identified us is the fundamental conviction that can link us—a Christian conviction that results in an unashamed witness for peace.

Asians to go to Bangladesh

Asia Mennonite Conference with the support of North American and European-based Mennonite agencies is initiating mission activity in Bangladesh.

Vernon Wiebe, chairman of the Council of Mission Board Secretaries (COMBS), and Paul Longacre of Mennonite Central Committee met with Asia Mennonite Conference leaders in Dacca March 14-16 to lay groundwork for recruiting mission personnel from Asia Mennonite churches to serve in Bangladesh.

Initial planning for mission work took place at the First Asia Mennonite Conference in October 1971 in Dhamtari, India.

Conference leaders attending the Dacca meeting were S. Djojodihardjo, chairman; Takashi Yamada, vice-chairman; P. J. Malagar, secretary; Everett Metzler, treasurer; and D. J. Arthur. The European Mennonite Evangelization Committee (EMEK) has asked COMBS to represent its interests in this cooperative mission activity.

Asia Mennonite Services was the name chosen for the new program. P. J. Malagar of India serves as secretary-coordinator. The executive committee of the Asia Mennonite Conference, along with a person representing COMBS-EMEK-MCC, serves as the mission committee.

Workers to be recruited include two persons to serve in public health in the MCC program in Saidpur, and a Mennonite student to attend Dacca University and investigate possibilities for mission among Bangladesh students. Asia Mennonite Services wanted to have several workers develop experience in Bangladesh before further planning.

There is no Mennonite church in Bangladesh. MCC has been working there since early 1972 and is encouraging Asia Mennonite Conference and COMBS to begin more direct mission activity.

Of a population of 75 million, Catholics number barely 100,000 and Protestants are even fewer. The Christian church in Bangladesh is small and struggling. Much of mission effort and response has been in the border areas among non-Bengali-speaking people.

The decision whether to register with the Bangladesh Government as an official mission will be made following the next meeting of the Asia Mennonite Conference executive committee in February 1975 in Taiwan. To become registered, a mission must have a strong service-oriented effort. The group meeting in Dacca felt no need to be apologetic for this, since service is a strong part of Mennonite faith and practice.

Alberta Conference acts on expansion proposals

Expansion of the camping program was tabled, but building expansion at the home for the aged was approved in April by the Alberta Mennonite Conference, meeting in Calgary.

The camp committee proposed expansion to a year-round program with a full-time director. Delegates felt that government aid for the camp expansion might entail too many requirements, and to open the camp to rental by other groups would put it on a commercial level. The action was tabled for further study.

Delegates were also wary of accepting government aid for the home for the aged. However, that expansion was approved.

Fred Unruh of Regina, Saskatchewan, commented, "The visions and dreams of home are ahead of where most of us are. Maybe we need to learn to trust God more. We do need to affirm each other's unique dreams and the relationships to one another."

Also a guest speaker for the conference was Ed Goerzen of Mission City, British Columbia.

The education committee is planning a provincewide curriculum study in the fall, rather than leaving all workshop planning to local groups.

J. Kroeger, itinerant minister for the province, had been carrying a large load on a voluntary basis. The service committee plans to hire a person on a two-year trial basis to do this work in outreach and church planting.

Many also wondered why another congregation was starting in Edmonton. The reason: church personality does not always meet the need of everyone.

Building programs at Rosthern Junior College and Swift Current Bible Institute were reported progressing well. The Saskatchewan Government is subsidizing its students at Rosthern Junior College, and the Alberta Government will be asked to do the same for Alberta students.

An SCBI student testified on the benefits of his one-month internship in the work of the church.

J. D. Harder of Edmonton was elected chairman of the conference. Some questions were raised about the executive committee's extensive traveling to church schools, congregations, new groups planning congregations, and conference board meetings. *Annemary Buhler, Calgary, Alberta*

Paul Miller, center, leads a small group on "Home Bible study" at this year's Eastern District Conference in Bowmansville, Pennsylvania.

Eastern District urges amnesty

The 4,600-member Eastern District Conference held its 176th session in the Pine Grove Mennonite Church, Bowmansville, Pennsylvania, May 2-5. All but one of the conference's thirty congregations sent delegates to the meeting. The only church not represented was the Boston group, which is also the only member congregation which is not located in Pennsylvania.

The conference opened Thursday evening, May 2, with communion and an opening address by conference president Floyd Bartel of Lancaster, and it concluded Sunday afternoon with a mission rally. Elmer Neufeld, who is chairman of both the General Conference's Commission on Overseas Mission and Africa Inter-Mennonite Mission, spoke at the rally.

The keynote speaker during the conference's business sessions was Paul M. Miller, a faculty member at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. His three presentations focused on 1 Timothy. The emphasis was on "speaking truth in love."

A change of pace for the delegates was a one-hour visit Friday after supper to a nearby meetinghouse of the Wenger Mennonites, who are also called "Team Mennonites" because they drive horses and buggies. They use the plain white meetinghouse near Bowmansville every other Sunday. On alternate Sundays it is used by the Horning Mennonites, who also are conservative, but who are permitted to own cars.

Phares Hurst, a representative of the 2,600-member Wenger group, graciously answered a flood of questions from the visitors. "We hold to a 'no change' policy," he said, although he conceded that a few changes had been made since the group first moved to Lancaster County 200 years ago.

One of the recent innovations is the mounting of all the wooden benches in the meetinghouse on hinges so that they can be tilted forward by the caretaker for easier cleaning of the floor underneath.

After having heard reports from the various district conference committees and from related organizations, such as the General Conference and Bluffton College, the delegates approved a $60,620 budget for the coming fiscal year. The conference's receipts for the past twelve months totaled $54,570.

A new budget item approved for the coming year was $2,000 for scholarships to help families who are members of the various Mennonite congregations in Philadelphia to send their children to private Christian schools. The request for these funds was made by the Christian school committee of the Philadelphia Mennonite Council, an inter-Mennonite group which is disturbed about the poor quality of education available in many of Philadelphia's schools.

The Christian school committee is asking for similar amounts from the Franconia and Lancaster Mennonite conferences, giving them a total of approximately $6,000 in scholarship monies.

Two Eastern District congregations, Germantown and Second churches, and the Crossroads Community Center, the conference's outreach and service project in Philadelphia, are members of the inter-Mennonite council.

The sessions' most vigorous discussion came when a statement on amnesty was presented. The resolution was approved with a strong majority after the qualifying phrase "full and unconditional" was deleted. It instructs the conference's executive committee to write to the president, senators, and congressmen to urge amnesty. It also encourages the conference's member congregations to lend their support to a universal amnesty which will not be punitive.

A resolution which called for the appointment of a committee to remove references to sex discrimination in the conference's constitution and bylaws was voted down after it was pointed out that there are only a few such instances in the recently revised document.

Three new persons were elected to the conference's executive. Paul Goossen, pastor of the Richfield congregation, is president. Chester Mill, Deep Run, is vice-president, and Arlene Frei, Flatland, is the newly-elected secretary.

Six insight groups met for three sessions each during the conference. The topics and leaders were "Baptism and church membership," led by Erland Waltner; "Christian education," Hedy Sawadsky; "The Christian home in modern America," Gary Stenson; "Home Bible fellowship," Paul Miller; "Local evangelism," John Sprunger; and "The role of women in the church," Adelle W. Ziemer. *Larry Kehler*

Words & deeds

Mennonite Radio and Television Council, which represents the communications interests of six Mennonite denominations in Canada, has completed the translation and publication of a pamphlet into the French language. The booklet, "Like falling in love" by David Augsburger (now called "Avoir le Coup de Foudre"), was translated by French-speaking Canadians in Montreal, so that the textual material would contain French cultural aspects, and hence be more acceptable to them. It will be used in follow-up to the radio ministry.

Big corporate conglomerates are finding "that the farming business isn't for them," according to Eric Thor, an agricultural economist at the University of California, "There is plenty of data to show that large corporations have higher production costs and get lower yields than do farms where the operator is part owner," he said. The evidence shows, he noted, that the most efficient farms are those worked by the people who own the land, whether they be the small family farmers or agricultural cooperatives and communes.

Fifty urban pastors and church leaders with their wives attended an urban pastors' workshop in April at Camp Hebron, Halifax, Pennsylvania. Participants came from Mennonite Church congregations in Region V and from the General Conference Mennonite and Brethren in Christ churches. Dale Stoltzfus told the group, "We as pastors and our families need to see ourselves not as transplanted missionaries, but as part of the indigenous church. We need to be in the city because we really want to be there." Other speakers were Don Jacobs, James Johnson, Jose Santiago, Wesley Mast, and Macon Gwinn.

Bogota church has rapid growth

A new congregation in Santa Matilde, a southwestern suburb of Bogota, Colombia, is growing so fast that its new meeting place, rented just this February, is becoming too small.

George and Margaret Ediger, General Conference missionaries, reported that, since the dedication of the new meetinghouse February 16, Sunday morning services and the midweek Bible study and prayer meeting have shown a marked boost in attendance.

The congregation had been meeting in the home of the Edigers, who will be leaving on furlough in June.

Two members of the Bogota Mennonite Church, Jorge Manrique and his mother, live at the newly rented worship center, care for the house, receive visitors, and share in the services and teaching ministry. Worship services are held in the garage. The rent is $100 a month, paid partly by the mission and partly by the congregation.

Among other activities of the church have been the baptism of four young people in February, a seminary extension class on "Methods of teaching" taught by Vernelle Yoder, distribution of Bibles and Scripture portions in the neighborhood, and a women's cooking and sewing class taught by Genoveva Garcia (member of the Ibague Church) and Margaret Ediger.

Jorge Manrique, left, and his mother, center, chat with members of the Santa Matilde congregation in Bogota, Colombia, following the Sunday morning service.

Year of Jubilee proposed for conference

Declaration of 1975 as a Year of Jubilee has been suggested by the executive committee of the General Conference's Commission on Home Ministries.

The CHM executive committee, meeting May 7-8 in Newton, Kansas, appointed a six-member committee to draft a proposed resolution to be presented at the General Conference August 1-7 in St. Catharines, Ontario.

The year 1975, the 450th anniversary of the beginnings of the Mennonite heritage, was seen as an appropriate time to look at the Jubilee motif of a new kingdom, economic justice, and freedom which was part of Old Testament law and was reiterated by Jesus when he began his ministry (Lk. 4:16-21).

Such a Jubilee celebration might involve discovering what the Old Testament Jubilee Year meant in terms of freeing slaves, forgiving indebtedness, and restoring economic justice. It might also involve searching for its meaning in Jesus' mission and life-style, the executive committee said.

The executive committee suggested several concerns which might be part of the Year of Jubilee resolution:

—A gathering of the tribal components of the Mennonite brotherhood.

—Regarding voluntary service as a negation of materialism and an enhancemen of the spirit of servanthood inherent in Jubilee.

—Exploring the meaning of Jubilee in relation to farm/farm worker and management/labor problems.

—Looking seriously at poverty and wealth.

—Examining the immigration policy of Canada which accommodates only the elite.

—Undergirding the land and resource rights of Indian peoples.

—Endorsing unconditional amnesty.

—Placing an emphasis on the congregation as the reactivated, generating body of Christ.

The committee to do preliminary planning for the Jubilee resolution includes Alvin Beachy, Peter Ediger, Jake Harms, Ronald Krehbiel, Harold Regier, and Patty Shelly.

The committee's resolution will be put in final form during General Conference sessions.

In other action, the CHM executive committee made plans for a "retooling and retreating" time for commission members and staff October 21-23, possibly in the Kansas area.

The retreat would orient new staff and commission members, define more clearly the roles of CHM members, and do further work on the overall goal of CHM.

Oops . . .

Our heritage is showing

What's being Mennonite have to do with being a grad student? Some of us have become Mennonite apologetics, others of us have become nationalized in spirit and attitude, becoming more country than Christian. Or some of us have rejected nationalism to live as world citizens. Who are we?

Let's get together with Mennonite theologians and educators at the Ninth Summer Seminar for Mennonites in the university – August 10-19, at Youth Village, White Pigeon, Michigan. Applications must be received before June 15. Cost: $40; travel scholarships available.

summer graduate seminar

Write:
Summer Seminar
Box 370
Elkhart, IN 46514

Dale Suderman

Dale Suderman to join voluntary service staff

Dale Suderman, Elkhart, Indiana, will become training and VS program coordinator for the Commission on Home Ministries for a three-year term beginning in August.

He replaces Judi Janzen, who has served as associate voluntary service director and coordinator for summer service and in-service training since 1971.

Mr. Suderman is a 1974 graduate of Mennonite Biblical Seminary with an MAR in peace studies. He holds a bachelor's degree from Tabor College, Hillsboro, Kansas.

A native of Hillsboro, he has served as staff member for Partly Dave Coffeehouse in Elkhart, as a bookstore manager in South Bend and Elkhart, as social worker in Kansas City, Kansas, and as a member of the U.S. Army.

Ms. Janzen is a graduate of Bethel College, North Newton, Kansas, and served in the Upland, California, VS unit in 1970-71. Her future plans are indefinite.

Mr. Suderman's job description will include Ms. Janzen's assignment in summer service and training plus other short-term service development and possibly some responsibility with long-term voluntary service units.

Rapid City shares with tornado victims

A sizable number of donations coming in for Mennonite Disaster Service to use in current tornado recovery programs are postmarked Rapid City, South Dakota.

Rapid City was devastated by a flood which took 217 lives on June 10, 1972. MDS followed with emergency aid and a three-months rebuilding program that provided 7,000 volunteer days from more than 1,350 workers.

People touched by MDS after the flooding that followed Hurricane Agnes in 1972 are also sending money.

RECORD

Deaths

Peter R. Harder, sixty-five, of Winnipeg, who retired less than a year ago as business administrator of Canadian Mennonite Bible College, died Apr. 21. Mr. Harder, an ordained minister of the Sargent Church, Winnipeg, served for many years on General Conference and Canadian provincial conference committees. Prior to moving to Winnipeg in 1959, he farmed and taught in Arnaud, Man. He is survived by his wife, Annie, two sons, three daughters, and twelve grandchildren.

Workers

Conner

George Bohrer, Zion Church, Souderton, Pa., has been named full-time director of Men-O-Lan, the Eastern District's camp. Mr. Bohrer, who has been working in the scouting program, will officially begin his duties in September.

Phyllis Conner, Orangeville, Pa., began two years of General Conference voluntary service on May 15. She will serve for two years as teacher at Our Wonder House, a preschool nursery in a low-income sector of Oklahoma City, Okla. Phyllis is a member of the Orangeville United Methodist Church and holds an elementary education degree from Bloomsburg (Pa.) State College.

Anne Schmidt, Winnipeg, Man., has begun an assignment with MCC to assist Mennonites emigrating from Russia to Germany and Canada. Ms. Schmidt will serve as secretary and assistant to Hans Niessen, International Mennonite Organization workers assigned to help Russian Mennonite immigrants. Their office is located in Neuwied am Rhein in southwestern Germany.

Calendar

June 2—Lincoln CPS 138-1 reunion, Hesston Grade School, Hesston, Kans.

June 21-23—Northern District Conference annual sessions, Mountain Lake, Minn.

June 21-23—Pacific District Conference annual sessions, Emmanuel Church, Salem, Ore.

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, St. Catharines, Ont.

Conference budget

Budget for 1974 includes:

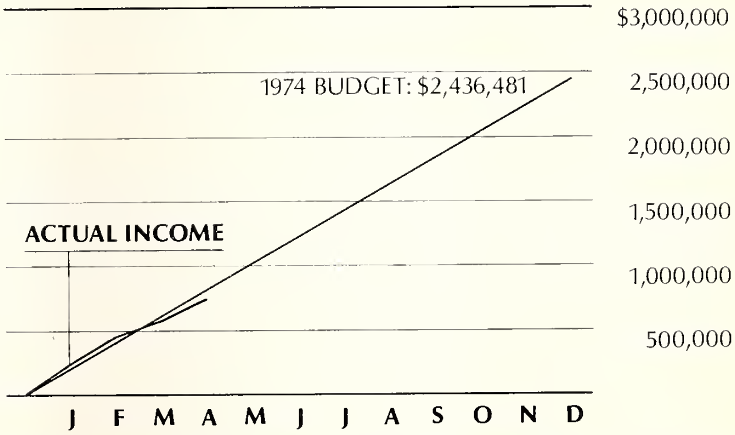
Commission on Education $164,450

Commission on Home Ministries $417,309

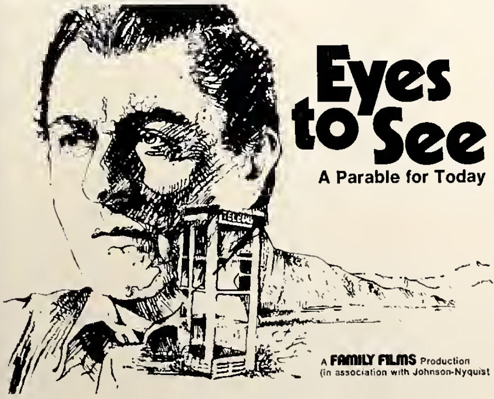
Commission on Overseas Mission $1,647,122

Mennonite Biblical Seminary $207,600

Total $2,436,481



April receipts in 1974 were down by about $15,000, compared with April 1973. Earlier months this year were better so that we currently have 30 percent of the overall budgeted amount in, compared with 29.8 percent for the same period in 1974. However, seminary income for operating expenses is only two-thirds of what it was in 1974. Hopefully, giving to the seminary will increase significantly in the months ahead so as to bring about a better balance in total giving. *Wm. L. Friesen, conference treasurer*



Eyes to See
A Parable for Today

David Clayton, a business executive who has carefully insulated himself from reality and relationships, drifts off into a dream-like world.

He suddenly finds himself "lost," wandering through strange neighborhoods, desolate slums, and back alleys.

Finally, stranded in a desert, David meets an old woman who reminds him of her need for people. He begins to realize the emptiness of his life and to see that his identity is dependent upon his relationships with those around him and his willingness to learn from them.

Utilization

Although EYES TO SEE can be used in worship-inspiration experiences in the church, it will make its maximum contribution when followed by an adequate period of guided discussion.

It is an especially intriguing film for discussion purposes and lends itself to church and church-related situations such as Sunday morning church school classes, youth meetings, retreats, conferences, seminars, Bible study and Christian growth groups, and evangelism training classes.

16mm, color, running time 18 minutes, discussion guide. Rental: $17.00. Poster available at .50.

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JESUS

Countdown to St. Catharines

Seminary issues

THE DECISION to move Mennonite Biblical Seminary to a new campus at Elkhart, Indiana, was made at the 1956 sessions of the General Conference in Winnipeg. As we meet in St. Catharines in August, what are some of the issues relating to the seminary, theological education, and preparation for ministry?

Before listing issues that confront the seminary and the churches, however, we note several developments. The association with Goshen Biblical Seminary has moved to a fully integrated program of the two seminaries on the Elkhart campus. This relationship has been positive. It prompted a thorough study on the Mennonite interpretation of the free church tradition, published in 1971 as *The people of God,* by Ross Bender (Herald Press, 1971).

A further self-study of the Associated Mennonite Biblical Seminaries in 1972-73 was preparation for an accreditation review. Early this year the American Association of Theological Schools extended accreditation for another ten years. Accreditation of AMBS by the North Central Association has also been announced. The decision by GBS and MBS boards to build a library addition indicates a further strong commitment to our seminaries at Elkhart and the joint program of AMBS.

But there are concerns we need to work at together if we will be faithful as a seminary and as churches. Issues of concern identified by students, faculty, and board members include:

1. *What do we train for?* That's the concern about purpose and about definition of ministry. Our seminary's stated purpose is "to be a Christian community of scholarship and discipleship in the free church tradition. . ." interpreting "the continuing significance of the vital elements in its heritage in the light of the Scriptures and to witness to them in conversation with the larger Christian fellowship and with the world." The seminary's program is for "equipping Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision," according to the seminary's 1974-76 catalog.

But what does it mean to "serve the church"? What is ministry? What is the church? What forms will our congregations take in the next decade? What do we understand by the church's ministers? Are we thinking of professional ministers? Of leader-servants? Of more or less of the "priesthood of all believers"? If the seminary community views ministry in a broad sense, do local congregations still think in terms of and look primarily for a pastor-preacher or director of religious education? How do we train leadership for house-church fellowships which are also in our tradition? Or when the mood of the times emphasizes the strongly personal and often individual ministry as through small groups and counseling, do we need to affirm also the larger group ministries of worship, preaching, Christian education, and publication by which important aspects of our faith and heritage are experienced and passed on?

As the last word on the purpose of a seminary is never finally written, so we need to keep working at our understandings of the church and of ministry.

2. *What does it mean to be a biblical seminary?* The seminary has retained this adjective "biblical" in name while many graduate theological schools have dropped the word. John Howard Yoder suggests that among reasons to call ours a "biblical seminary" is the deliberate commitment to a stance from the formative period of the Mennonites that "we have no creed but the whole Bible." This means that the whole Bible, and especially the New Testament, must be read afresh all the time and that the congregation as a whole must be equipped to read it together. The minister is not the one with the final word of truth but aids the congregation as they read the Bible in search of its message to their time and life, according to John Howard Yoder.

The issue is one of keeping the Scriptures as the wellspring of inspiration and guidance for discipleship while being creative in program planning in the congregation. Can we assess the meaning of the tremendous response (over 150 persons) to the January "Workshop on contemporary biblical preaching"? Is this a retreat to earlier patterns of ministry when the preacher or the Scriptures or the sermon appeared to have more authority? Or does it reflect a renewal among our churches that there is an authentic word that comes to us through the Scriptures in that to which they bear witness?

In the concern to be a biblical seminary, a constant on-campus task is that of relating departmental structures, of communication across disciplinary boundaries, so that students are able to bring their seminary experience together.

3. *How do seminary and churches discern gifts?* A cluster of concerns center here. As ministry continues to be defined broadly beyond pastoral functions and many come to AMBS for that kind of "ministry" preparation, there appears to be a decline in the number of students enrolling in MBS for the MDiv program. Does the church need to "tap people on the shoulder" more specifically for pastoral leadership?

Is there yet adequate recognition of the spiritual gifts of the women? Perhaps this is not only a question of leadership gifts, but even more fundamentally, do we recognize that in Christ Jesus "there is neither male nor female," but before God we are one? There continue to be couples who feel called to serve to-

Question!

Based on its assumption that the raising of good questions is an important component in sound decision making, The Mennonite *invited a number of Mennonite editors and writers to submit the types of questions they would raise if they were delegates to this year's triennial convention in St. Catharines. Their queries are being published as a regular part of the weekly "Countdown" series.*

What assistance in resources are the conference and the seminary planning to offer the constituent congregations within the next three years to help them toward a biblical stance and action regarding the roles of men and women in family, society, and church; marriage and family counseling; divorce; abortion; and the issue of meaningful life and death? *IJ*

What is the role of theological education with respect to a small house church with a plural ministry? How can the seminary train people for new styles of ministry? *LJ*

How can the conference/seminary encourage churches to utilize the gifts of the increasing number of women who are attending the seminary? *LJ* gether with a joint contract to a congregation, in which her work is recognized as significant as his. Do churches see he possibilities of this kind of trained eam ministry?

Or again, are the writing, research, resource person functions of seminary faculty recognized in addition to their teaching? Do we note the broad involvement of faculty in the concerns of the church? Leland Harder was loaned to the Commission on Home Ministries for several months this year on church planting. The Institute of Mennonite Studies Mennonite Missionary Fellowship sessions last year were on church growth, this year on conversion. The Overseas Mission Training Center is another example of direct involvement in the church's total mission. In what other areas might the church use these people gifts?

4. *What is our role in continuing education?* The increased requests for faculty for January interterm Seminary Without Walls, as well as strong response to workshops on campus suggest our pastors and others are really asking for more help. Have we only scratched the surface in exploring the forms continuing education might take? In addition to the short-term courses and seminars, should the seminary give guidance to individual studies, help pastors develop long-range programs of continuing education? Do the congregations see the need for continuing education and provide encouragement to their leadership and funds for this purpose? With NCA accreditation, should there be more extensive summer programming for teachers wishing to upgrade their education to MA level?

These are questions we invite congregations and delegates to General Conference to think and talk about. The seminary needs the counsel of the churches. *James H. Waltner,* MBS *board chairperson*

LETTERS

Persecution continues

DEAR EDITOR: I read the article by Peter J. Dyck about our brethren coming from Russia to the West (March 19 issue). Brother Dyck is completely uninformed about the sufferings of our brothers and sisters in communist lands. He writes about the persecution under Stalin. The persecution is still going on today. And Jesus Christ says, "With the evil people (that includes communists) it will become worse and worse."

Brother Dyck says they are "narrow." Praise God they are. Everyone who is not on the "narrow road" will never make it to heaven. Jesus did not come to bring peace but the sword to divide evil from good. He did not give us the command to change this world into a paradise of peace and justice. He told us to preach to every person, "Repent of your sins and be born again and be saved by the precious blood of Jesus, the Lamb of God, the Savior of us sinners, the coming King of kings." Only when he comes back to this earth will there be peace and justice. The only kind of peace we as the born-again children of our heavenly Father can and must bring to this world is Jesus Christ. He is our peace. He paid our sins with his sinless blood. Now we live in peace with God, no more in rebellion against him. This is what every human needs, including every communist.

Remember those ten virgins in the Bible? They all thought they were all right, but only half of them really were ready. I think that part of Christ's body in communist lands is made pure by God's cleansing fire for the coming of our beloved Lord Jesus. We here in the West are too overfed with everything. We should not call them "narrow"; we should learn from their courageous stand for our beloved King Jesus in spite of fiery persecutions.

I pray for them daily and praise the Lord for his strength in them. He is building his church, and even the "red dragon" will not overcome his church.

Our part is to preach Jesus Christ to this sin-sick world. Where he enters, he brings peace and puts things in order. This is my own experience, and that in our family. Praise the Lord. He does it. *G. Meier, 5796 Sophia Street, Vancouver, B.C. V5W 2W4* Apr. 18

Almighty Voice

DEAR EDITOR: Fred Unruh's review on *"Alien thunder*—A Canadian movie that hurts," (April 30 issue) prompts me to share some personal incidents pertaining to Almighty Voice, the Indian who is the main character in the film.

The story of Almighty Voice has always been known in our family. Many times our mother, in her dramatic way, would tell us about him and his people. He was more than a storybook character. He was a real person.

My grandmother, widowed shortly after coming to Canada, had determined to establish her family in this new land. Having several growing boys, she hoped to build up a homestead in the Duck Lake-Batoche area in Saskatchewan. It was very difficult, and during the winter of 1894-95 she was caught unprepared for many months of snow and ice.

One day a young Indian came to her door, asking for food. Out of her little, she gave of her best to this hungry lad. It had been Almighty Voice during the time he was fleeing from the police.

That spring when the river was beginning to break up, Grandmother became desperate. She needed flour and lard so something could be baked. Her daughter (my mother) worked in the home of the storekeeper in Duck Lake, and in some way she would have to be notified of this need. But who would dare to cross the river! An Indian from Almighty Voice's tribe, knowing how kind Grandmother had been, offered to go on this errand. Jumping from one ice floe to the next, he crossed the river and contacted my mother. He then brought back the needed food supplies, again via the treacherous river route.

Mother also told of the many hardships Almighty Voice experienced in his flight for life, month after month. Toward the end, he was accompanied by two young companions who were willing to die with him. Their last hideout had been a shallow hole which they had dug in a small bluff. As no food had been available, they had scarped off the bark of the trees as high as they could reach and had eaten it.

Mother's story always ended with her hearing the echoes of the cannons as they were fired through the bluff, eventually killing the three young men. To her, Almighty Voice was always a hero. Although my mother was opposed to movies, I am sure that, were she living today, she would be one of the first to see *Alien thunder. Mrs. Arnold J. Regier, 212 N. Pine St., Newton, Kans. 67114* May 1

THE BAPTISM OF THE HOLY SPIRIT

Irvin A. Busenitz

Although the Holy Spirit was formerly known as the neglected person of the Godhead, such neglect can no longer be attributed to the third person of the Trinity. In fact, the pendulum is swinging swiftly to the other side. The twentieth century, and specifically the last decade, has witnessed a phenomenal increase in the emphasis on the work of the Holy Spirit in the life of the believer.

The renewed interest in the workings of the Spirit has been cause for much thanksgiving and added growth in the lives of many Christians. However, this renewal has also been the germ of heated debate and hard feelings. Few issues have caused such division and acrimony within the church as this. It is indeed unfortunate that the truth intended to produce "the unity of the Spirit" has become a mushrooming source of disunity.

While Christians differ on how spiritual power is attained, most agree that it is the work of the Holy Spirit. Consequently, the significance of such a subject is paramount to the child of God. An understanding and accurate knowledge of the ministry of the Spirit is basic to Christian devotion and living. It is therefore imperative for the believer to become more knowledgeable and understanding of the baptism and filling work of the Spirit, for it is only as he becomes understood more that added power will increase in the believer's life.

The person. The Holy Spirit is described by Christ in the Upper Room discourse as a *paraclete,* most commonly translated "comforter." When Christ states, "I will not leave you orphans, I will come to you" (Jn. 14:18), the thought of comfort is obviously present. But the concept of consolation and comfort is distinctly secondary. In the four instances in which the word was used by the Lord in the discourse, the thought of sorrow was not foremost in his mind. John 14:16 and 15:26 identify the comforter as the Spirit of truth, who was to lead the disciples into all truth. John 14:26 depicts his function as that of remembrancer of and witness to Christ. In John 16:8, the Holy Spirit is described as convicting the world of sin, righteousness, and judgment. The concept of strength and assistance is prominent. Such an emphasis is in close accordance with the specific meaning of *paraclete*—"one called alongside for help" (compare 1 Jn. 2:1).

The recipients. On the day of Pentecost, Peter, under the illumination of the Spirit, stated that those out of every race, sex, age, and rank who repent and believe would receive the Spirit. There is to be no distinction in the reception of the divine gift.

Furthermore, it is evident from 1 Corinthians 12:13 that *all* Christians are baptized by the Holy Spirit. The baptism of the Spirit is the universal work in *every* believer.

Another evidence that the baptism of the Spirit is universal among all believers in this age is the absence of any exhortation to be baptized by the Spirit anywhere in the Scriptures. One would rightly expect such exhortations if his baptism was not being experienced by all Christians.

The time. A controversial aspect revolves around the time of the baptism of the Holy Spirit. Some view the baptism as being *subsequent* to conversion. It is believed that although this Spirit baptism is nonessential for regeneration, it is a mandatory experience if the believer is to enjoy full power for service. Willard Cantelon, a proponent of this position, explains that the terms *baptized, filled, anointed,* and *gift* are practically synonymous and interchangeable, each describing exactly the *same* activity of the Spirit (*The baptism in the Holy Spirit,* pp. 1-4). Furthermore, it is contended that the baptism is a work separate and distinct from his regenerating work. In fact, it is believed that there are really two baptisms with the Holy Spirit on the basis of 1 Corinthians 12:13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The first baptism mentioned is seen as the spiritual reality symbolized in Christian baptism, namely, life in the Spirit, while the second figure of speech, "made to drink into one Spirit," supposedly denotes the outpouring of spiritual gifts after baptism as a result of the "Pentecostal effusion" (Ervin, *These are not drunken as ye suppose,* p. 46). This aspect must be sought and requested in order to receive it.

In an attempt to give credence to this interpretation, the double phrase of 1 Corinthians 12:13 is appealed to. The fact that Paul added, "and have all been made to drink into one Spirit," it is reasoned, indicates that Paul was referring to two separate operations of the Spirit. Ervin inconsistently qualifies his position: "It is faulty methodology, however, [to] . . . argue that because Paul used this idiom [that 'baptized in the Spirit' in 1 Corinthians 12:13 equals conversion] for conversion, therefore, it is every believer's experience of the new birth" (p. 47).

The view that the baptism of the Spirit is an event synchronous with the reception of Christ which is never repeated and need not be sought maintains that *all* Christians are baptized by the Spirit. 1 Corinthians 12:13 simply states that all believers have been baptized with the Holy Spirit. No mention is made that only the spiritual at Corinth had been Spirit-baptized, nor were they exhorted to be baptized by the Spirit in order to become spiritual. The two *alls* (1 Cor. 12:13) are most significant, for their presence virtually destroys the possibility of making the last phrase refer to a special baptism of the Spirit. Although those advocating a special baptism subsequent to conversion believe that all Christians are potential recipients of the baptism of the Spirit, none would ever go so far as to say that all believers receive his baptism. Add to this the fact that it was written to the Corinthian church, a church guilty of gross sins, factions, and defections from the faith. Yet they *all* had been baptized by the Spirit.

Furthermore, how can the last phrase of 12:13 refer to a special baptism? Baptism isn't even mentioned in the last part of the verse. If the baptism was not being experienced by all Christians, or if it was something to be sought subsequent to conversion, then one could logically expect a command to be baptized. Yet it is significant that nowhere in Scripture are Christians commanded or encouraged to seek the baptism of the Spirit. The consequences of a repeated baptism of the Holy Spirit, if it could occur, are indeed grave. If the baptizing of the Spirit, which puts one into the body of Christ, could be repeated, it would mean that a person could be removed from that body in order to be reinstated into it again by a second baptism.

The baptism of the Spirit is not based on nor derived from experience but happens whether or not the believer is conscious of it. Just as no one has ever experienced a process of regeneration, so no one has experienced a process of Spirit baptism. This is not to say that there are no results experienced from the baptizing work of the Spirit. But the act of baptism is an instantaneous act which is not based on or derived from any experience. As for the delay mentioned in Acts 8:14-17, it appears that the schismatic nature of the Samaritan religion caused this delay. The seemingly best way for God to show the Samaritans and Jews that they belonged to the same faith and group was to delay the giving of the Spirit until Peter and John could arrive from Jerusalem to Samaria, thus erasing all doubt concerning the reality of the new faith in Samaria and preserving the unity of the Church in this early stage. The twelve disciples of John in Ephesus (Acts 19:1-6) apparently had not received the Spirit because they had not been regenerated. But after Paul's explanation, they believed in Christ and received the Spirit (Ryrie, pp. 71-72). This delay is never repeated in the New Testament.

The purpose and/or results. Various reasons have been given as to the purpose and result of the baptism of the Spirit. Some argue that it is for the purpose of imparting miracle-working power. However, the baptism does not necessarily mean a special enduement with power. The Corinthians, previously noted, were all baptized, yet they fell far short of being endued with special power in their lives. They were all baptized but were carnal (Gal. 1:6; 3:27; 4:9). The baptism with the Spirit places a believer in Christ, enabling him to receive power, but does not in itself guarantee that miracle-working power will result.

Not only is membership in the body of Christ a result, but a new position is also effected. The sanctification of the believer, irrespective of his spiritual condition, is effected instantaneously by the Holy Spirit. Only in this way could Paul address the Corinthian Christians as sanctified (compare 1:2): "As to their position they were set apart to God, but they knew little of sanctification as an inward experience of growing conformity to Christ" (Sanders, *The Holy Spirit and his gifts,* p. 59).

It is the view of some that the baptism of the Holy Spirit results in speaking in tongues, being either an indispensable or highly desirable evidence of that baptism (Ervin, pp. 51-52). However, tongues-speaking is seldom mentioned in the Acts narratives; when mentioned (Acts 2; 10; 19), there is no evidence for a postconversion "Spirit-baptism."

The relationship to filling. Those who see the baptism of the Spirit as a special, postconversion ministry maintain that the baptism and filling of the Spirit are synonymous. Appeal is made to the aorist tense of the word *filled* in Acts 2:4 and 4:31. Here, it is contended, is proof that the filling is not an event to be repeated but is a once-and-for-all act (Ervin, p. 59). But the interpretation is built on an exaggerated use of the tenses. For example, the aorist is used with eating and that's not unrepeatable. In Acts 2:4, those waiting in the upper room were filled with the Spirit. In Acts 4:8, Peter is again filled when before the Sanhedrin. In Acts 4:31, the same group as in 2:4 experienced a second filling. Paul was filled with the Spirit in Acts 9:17, but is mentioned as being filled again years later (Acts 13:9). Added to this is the fact that the Christian is commanded to be filled with the Spirit (Eph. 5:18), while no such command is recorded concerning baptism of the Spirit. The verb in Ephesians 5:18, *be filled,* is not only imperative, but is also in the present tense, denoting that Christians are to continually be filled with the Spirit.

Finally, it is argued that if the continuing fullness of the Spirit is contingent on human frailty, then the fullness ceases to be a gift of grace, and becomes a product of human merit. But it is not the cultivation of the fruits of the Spirit that induces Spirit-fullness; that is only the result. It is the yielded, obedient life that the Holy Spirit can fill. And while the fullness of the Spirit is not dependent on human merit, it is dependent on the Christian's obedience. It is the responsibility of the Christian to meet these conditions of yieldedness. Once this is met, then the fullness of the Holy Spirit will inevitably follow.

Conclusion. The conclusions drawn must be based on the teachings of Scripture and not on their historical portions. What is *described* in Scripture as having happened to others is not necessarily intended for us, whereas what is *promised* to us we are to appropriate, and what is *commanded* us we are to obey (Stott, *The baptism and fullness of the Holy Spirit,* pp. 8-9). Scripture nowhere teaches that believers need to seek a postconversion baptism of the Spirit, for every believer is baptized by the Spirit at the moment of regeneration. The believer does need, however, to be continuously filled with the Spirit. A full realization of the Christian life depends on it.

"Pentecost" by Corita Kent

REVIEW

An ethic for Christians and other aliens

An ethic for Christians and other aliens in a strange land, *by William Stringfellow (Word Book Publisher, Waco, Texas, 1973, $5.95) is reviewed by Gene Stoltzfus, the General Conference's voluntary service director, Box 347, Newton, Kansas.*

RECENTLY I was riding with a friend to Chicago and the subject of United States-Russian relations came up. I'd always had a fuzzy, uncertain feeling about the renewed warm relations between these two great superpowers but had never taken time to consider it in more depth. My friend had.

He explained how he saw the seeds of two mighty and corrupt powers joining hands to exploit the world's resources and, if need be, to repress their own civilizations. He saw that new friendship as a condition where the two most powerful nations need to share their excesses in the face of rising distrust from the poor nations.

The irony of all this is that it is happening just when the deceit and corruption of both governments is becoming clear; in the U.S. with the Watergate scandal and in Russia with the recent expulsion of Nobel Prize nominee Alexander Solzhenitsyn, who persists in showing Russia's dirty underside to the whole world.

What then is détente? Is it the signal of many generations of peace or is it a temporary calm before greater forms of human repression and slavery?

The politics of a superpower seen through the eyes of faith is the subject of William Stringfellow's new book. Some of us who have been confused and almost disillusioned with the hope of ever gaining inspiration from the book of Revelation might be surprised to find Revelation to be the text for this new ethic. Yes, Revelation. See what it has to say about Babylon, that great superpower of ancient times. See if that description of another great nation Babylon as the symbol for Rome reminds you at all of the nation to which we are just now paying our income tax.

The question with which Stringfellow tries to deal is how we can understand, interpret, and speak to America (and we might include Canada since many of the disturbing signs of the time are shared by Canada) in an age when power is mistaken for truth. He urges us to look at America from the point of view of faith instead of unfaith, to judge it and announce the possibility of a new hope.

To "behold America biblically requires comprehension of the powers and principalities as they appear and as they abound in this world, even, alas, in America. The Book of Revelation is pertinent for Americans because it so urgently elucidates the power of death incarnate in the principalities, notably in the nation" (p. 19).

It's hard for many of us to think that it's necessary to take our nation seriously enough to interpret it through the eyes of faith. This is a strange new language. For so long, we have regarded sin to be an individual matter between the individual and his God. We have forgotten that in the biblical perspective, sin is almost always associated with the community. The Old and New Testaments speak about a people who have sinned. And this story of the power of sin emblazoned in a nation is finally captured by the writer of Revelation in his symbolic references to Babylon.

But if sin is not just individual, not just personal and private, what can the church do about it? The first step, Stringfellow suggests, is to try to understand the complete and total destructiveness of this corporate, national mood of sin and death. Church people must act in consort to oppose and speak forthrightly to show to the world how this nation is bent on human destruction.

The primary function of the modern superpower is its inability to tell the truth. The strategies of deception are manifold. This book was written before the Watergate problem even became a matter for most Americans to consider. Nevertheless, it suggests many of the kinds and qualities of deception that have taken place in that affair and throughout the 1960s, when the United States openly pursued war. This kind of deception can't help but lead ultimately to a kind of death and destruction that lacks any decent sense of justice.

William Stringfellow helps us start to think as the biblical writers tended to conceptualize. For people who have taken the imagery of the Antichrist seriously, it has usually referred to certain spiritual powers. Stringfellow, on the other hand, hints that perhaps the great superpowers, of which the United States is one, may be the actual embodiment of the Antichrist. The United States of America may contain within itself—as Babylon and Rome, those nation-worshiping societies of the past held—the seeds of its own destruction, a destruction that could inevitably include serious attempts to obliterate the prophetic and redeeming nature of the church.

What might all this say to Christians? What might a real, contemporary, concrete understanding of the doctrine of the fall mean for Christians who are alive to our world today? Christians must learn the capacity of discernment of what is right and wrong. And if discernment is to have credibility within the Christian community, all of the gifts of the Spirit will be needed. And these gifts can and must be mobilized by the Christian community to understand and act within the demonic forces of the principalities and powers. But even with a fully mobilized church, our hope does not rest in the nation.

Is there any hope for America? "The categorical answer is no. The answer informed by the biblical witness is no. The answer for those who are Christians is no, and therefore the answer which Christians commend to other human beings is no" (p. 155). There is no hope for America, no hope for Canada, and no hope for the idolatrous faith in the nation. Only God is worthy of hope.

This is a book that would be helpful for teachers and preachers alike who are seeking to expand their vision and resources for sound use of the Bible. It is must reading for church people who claim an interest in social justice. Finally, the book could be commended especially to church men and women who in their quiet way are trying to understand what is happening in the world and interpret it with the vocabulary of faith.

This is not a book for people who

want to escape the haunting implication of corruption in some social institutions and government. It may help individuals who continue to look for a way to live truthfully and clearly in the middle of a confused civilization.

MEDITATION

Beans, beetles, and me

We stood in the garden Sunday in a semicircle, shaking our heads, sadly chorusing, "What a shame! What a shame!" It was a pastors' fellowship meeting, and our host was showing us his late crop of green beans—or, rather, what was left of them. A species of bean beetle had stripped all of the leaves and had even damaged most of the fruit, leaving several sorry looking rows of empty stalks. Many of the bright yellow larva and spotted shelled beetles still clung to what little was left.

What a discouraging sight! Hours of soil preparation, cultivation, and expectant watching for nothing. And it had all happened, he explained, during the week the family was on vacation. It was hard to imagine the feeling of returning to the ruin that lay before us. So we all gently intoned our condolences: "That's really too bad!"

My wife and I even spoke about it while we drove home later that night. And I secretly wondered why he wasn't a good enough gardener to have prevented such an outbreak.

But the next morning, when I gave a cursory glance to the new bean plants beginning to flower in *our* garden. . . .

Those same voracious pests covered *both* rows. The very evil I had deplored in his garden, was now in my own!

Instantly was made clearer the parable of Jesus concerning the beam and the splinter in the eyes (Mt. 7:3-5). All the time I had been feeling very sorry for my fellow minister, I was suffering from the same affliction . . . and I didn't even know it. I hadn't even bothered to look in my own garden.

But isn't it always easier to see sin in someone else? Or to condemn sin in someone else? Or to offer opinions on remedies, or counsel on how not to let it happen again . . . for someone else?

The time of Christian maturity must come, however, when I begin to speak to myself first. For Jesus says it is only when I am without sin that I am allowed to cast stones.

Beyond that, how much more compassionate I could have been in his situation, if I had already suffered through my own.

So where does that lead us? Perhaps we could say: "Take care of your own beans before you consider the beetles in someone else's garden." *Nick Kassebaum*

Positions opening

School counselor

Counseling position open in small, church-related diploma nursing school. Consideration will be given to either a full or part-time appointment. Salary negotiable. Ten-months contract. Position available August 1974. The rapidly expanding counseling program includes contact with students and faculty in individual and group counseling sessions, involvement in preadmission counseling and testing, and participation in remedial educational services. Position requires master's in guidance and counseling and counseling experience. Personal qualifications include sensitivity to needs of students as learners and individuals, creativity in further developing the counseling and guidance program, and a Christian philosophy of life. Position inclusive of an option to serve as a live-in counselor for a small residence housing women nursing students. Salary adjusted accordingly. For further information, contact Mrs. Jacquelyn S. Kinder, director, Mennonite Hospital School of Nursing, Bloomington, Illinois 61701.

Residence advisor

A position as residence advisor is available at a small, church-related diploma nursing program. Residence hall accommodates fifty-six women students. Responsibilities include some administrative functions as well as counseling and guidance functions. Opportunities available to work with both students and faculty to provide a residence environment that encourages personal growth through group living. Personal qualifications required include a sensitivity to the needs and problems of young people, ability to relate well to students and faculty, and a Christian philosophy of life. A college degree and previous experience in counseling young people is preferred. Position available August 1974. Forty-week contract year. Salary negotiable. Living in student residence is required. For further information, contact Mrs. Jacquelyn S. Kinder, director, Mennonite Hospital School of Nursing, Bloomington, Illinois 61701.

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The unfinished peace task in Indochina

Atlee Beechy

"PEACE, peace, but there is no peace." The Paris Vietnam Agreements signed in February 1973 represented a move toward peace, but a large unfinished task remains. The killing in Vietnam and Cambodia goes on. American bombs, dropped by American planes, flown by American-advised pilots and the military actions of the DRVN and the PRG using military equipment supplied by other great powers keep the blood flowing.

There is some confusion about the current situation in Indochina, some turning away when the subject is raised, and considerable loss of concern for what the war is doing to the people of Vietnam. Many think the U.S. is no longer involved. It is true that the bulk of the American military have been withdrawn from Vietnam and all of the American prisoners of war have been released. But is that the extent of our concern? The other Paris provisions, however, remain largely unimplemented.

The Paris Agreements called for a cease-fire, for respecting the territorial boundaries at the time of the signing of the agreements, for the release of all political prisoners and for a clear recognition of the Provisional Revolutionary Government. Military equipment replacement was to be limited. The United States committed itself to contribute substantially to the rebuilding of all of Vietnam, including North Vietnam and the area under the PRG. There was to be a Council of National Reconciliation set up, representing the three different groups in South Vietnam. Many of these provisions have been ignored.

The myth that the United States is no longer involved in the Indochina War must be exploded. Unauthorized U.S. funds continue to be used to finance an oppressive prison system that tortures political prisoners in indescribable ways. This has been confirmed by our MCC workers. New and more effective bombers and other military equipment are replacing older models and thus keeping the technological war updated. American military advisors dressed in civilian clothes keep sophisticated military weapons in use. Supply and transportation largely remain an American operation. The *New York times* says there are 4,155 military-related jobs filled by Americans in South Vietnam. Others give a larger estimate. David Shipler writes in the March 3 *Chicago tribune* that "the U.S., far from phasing out its military involvement in South Vietnam, has descended from a peak of warfare to a high plateau of substantial support, dispatching not only huge quantities of weapons and ammunition but also large numbers of American citizens who have become integral parts of the South Vietnamese supply transport and intelligence systems."

Dare we turn our eyes away? Do we really care about this continuing tragedy? Is there anything I can do? I suggest the following:

1. Write letters to representatives of the U.S. Government (State Department and elected officials) reminding them that there is an unfinished peace task in Indochina and asking that priority be given to this matter.

2. Inform my neighbors, friends, and fellow Christians that the Indochina War is continuing, that the Vietnamese people are getting killed at about the same rate as they did before the Paris Agreements were signed, and that American dollars are helping to keep this tragedy going.

3. Urge the U.S. Government to implement fully its responsibility in the Paris Agreements and use its position to secure and maintain a cease-fire.

4. Remind the U.S. Government of its commitment on reconstruction assistance to the DRVN and the PRG. Canadians may wish to contact their government regarding reconstruction involvement.

5. Support specific legislation which cuts off military aid to Indochina and which removes loopholes currently being used to support "our ally oppressors." A legislative example is HR 12156, introduced by Mr. Dellums on January 21, now in the committee on foreign affairs of the House of Representatives.

6. Enter spiritually into the suffering of all of the people of Indochina through various projects such as those suggested by the Peace Section.

7. Support MCC efforts to give medical and other kinds of assistance to all the Vietnamese and to work further at the Christian task of reconciliation.

Does it really matter if the Vietnamese are on a self-destruct course? Do we care enough to move to prayer and action again?

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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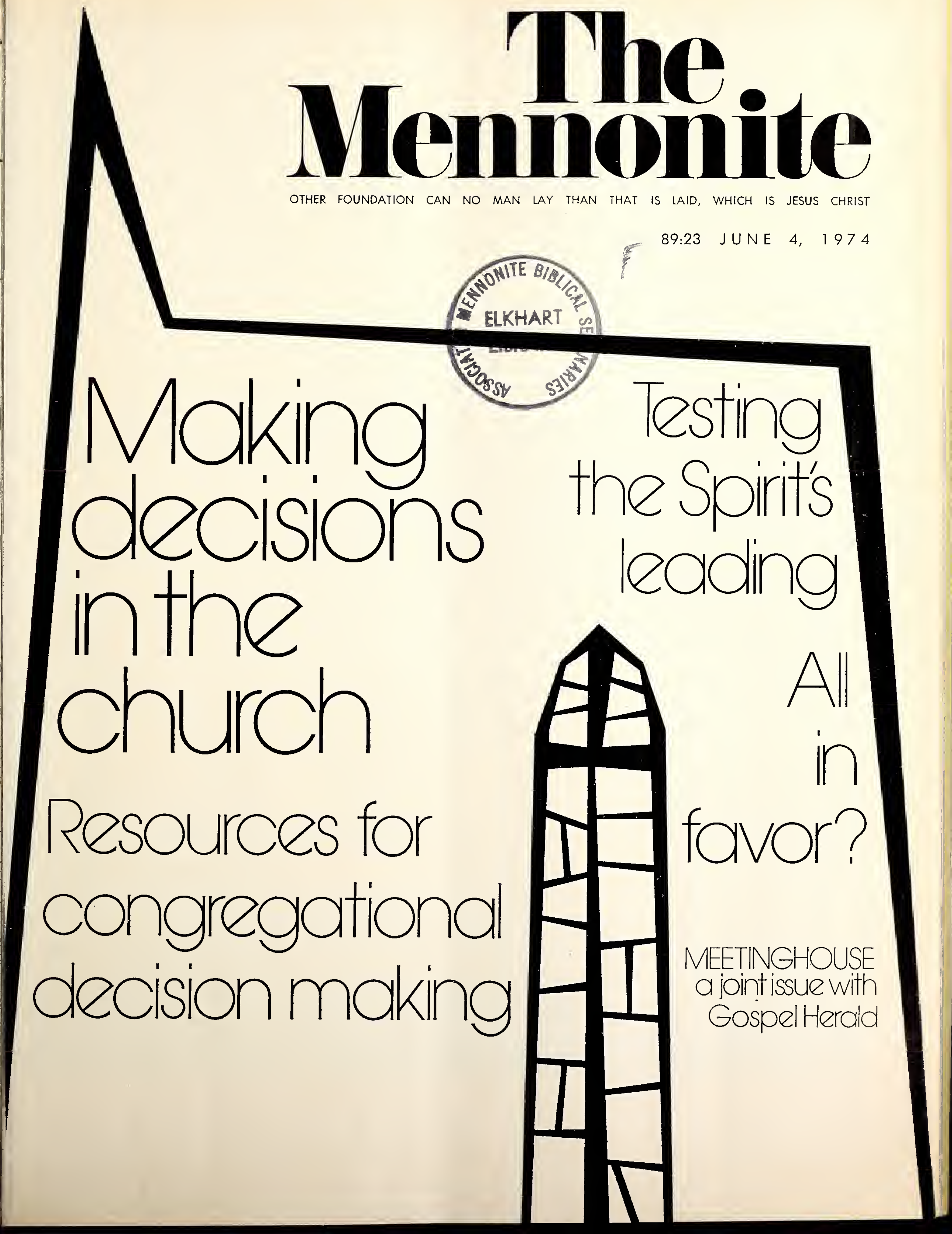

Making decisions in the church

Testing the Spirit's leading

All in favor?

Resources for congregational decision making

MEETINGHOUSE
a joint issue with
Gospel Herald

RESOURCES FOR CONGREGATIONAL DECISION MAKING

Leland Harder

Whatever model the church adopts to gain greater faithfulness in its mission, the crux of the matter is to discern what the Lord would say to us in the congregation about the problems of the world round about and the resources he has given to us for the solution of those problems. If Christ is not a living reality in the church, it is beside the point to discuss resources for decision making.

IN ORDER TO SPEAK directly to the topic assigned, I must skip over many crucial presuppositions with hardly a passing glance: that Jesus intended to establish the church, that the way we fulfill our own Christian commitment is in and through the institutionalized church, that the members of the church are to live the gospel *within* the fellowship and make the gospel known *outside* the fellowship, that the Holy Spirit renews our covenant with Jesus and reveals his continuing will to us for the faithful living of these days (Jn. 16:13), etc.

Acceptance of these basic truths should not be taken for granted because the No. 1 sickness of the church is *individualism*—the attitude that we can be faithful disciples without participating in congregational decision making. Individualism is a far greater obstacle for the church than institutionalism.

Moreover, there are three absolutely essential conditions for the existence of the church in any generation:

—that a group of disciples covenant together to discern and decide what their Lord would have them to do *together* that they cannot accomplish *alone*,

—that they share the tasks (roles) that are to be done in the carrying out of their decisions, and

—that they hold each other accountable through responsible team discipline to the carrying out of those tasks.

Congregational decision making pertains to all three conditions but primarily to the first: deciding what it is that the church should be and do in our generation in the present moment of history.

There is a sense in which decision making applies more to the *doing* of the church than to the *being* of it. When we *are* a family, gathered together at Grandpa's on Sunday afternoon for fellowship and fun, we don't bother with much business; we just enter into the joy of our family heritage. But then some family issue comes up that needs discernment and action in the coming week, and we put our minds together to decide what we have to do, who will do what, and how we will report back. The issue likely has to do with changing some condition about which we are concerned.

It is because things need to be changed that congregational decisions need to be made. We are caught in the human predicament in a thousand ways.

Henry's medical practice is swamped by patients waiting to see him, and one of the ways he has to set limits on who he sees is to refuse those who haven't paid past bills.

Elsie can't get an operation she needs because she is a mother on welfare with dependent children and insufficient funds for medical "luxuries."

Ted and Vivian are adding a room to their house with or without a wood-burning fireplace, while two doors down lives a retired couple on fixed income insufficient to buy the red meat they need in their diet.

Joe and Maryan's daughter Judy is questioning whether or not to take catechism and be baptized when there seems to be so little difference between the church and the world.

The church building needs major repairs, and some council members are recommending the building of a new church, hopefully for less than $200,000.

A marriage is in trouble; migrant workers are being exploited on neighboring farms; an army deserter has reentered and wants counsel on whether or not to present himself to the military police; an unwed mother faces a decision about abortion; the Sunday school superintendent wonders whether to order from Scripture Press or from Newton.

Part of the human predicament is the myth of privacy and the reluctance of the church to touch many vital issues with the ten-foot pole of a Sunday school discussion. The first order of business in most congregations is how the church can be enlivened and reorganized so that the gospel can be brought to bear upon personal problems and ethical dilemmas. At the end of this article is a brief bibliography of writings that would be helpful reading on these subjects for any congregation. Common to them all is a new concept of congregational decision making on two levels: the level of the "large congregation" and the level of the "small fellowship."

By *large congregation* is meant any existing church with over forty members in which there is a Sunday morning worship, Sunday school classes for various age-groups, a women's organization, a youth group, a pastor who shepherds this flock, and a council of elders who make most of the decisions about maintenance and budget. The benefit of the large congregation for most members is the experience of coming to God's house and the very personal (private) feeling that in spite of the human predicament God is on his throne and all is well, at least in principle.

But not all is well, even in principle. It is important for the masses of church members to know that God is on his throne, but there are too many places around that throne in the sanctuary for worshipers to hide from the searching judgments of God and his healing graces. Something happened in history to create a discrepancy between the "sanctuary church" on the corner and the "house churches" in the New Testament.

When the writers listed in the bibliography below speak of the *small fellowship,* they mean a group with less than fifteen members who become active partners in the gospel rather than passive listeners. If every member is to have the opportunity to participate in decision making, one must get into a fellowship small enough to make one's voice heard—caring for those who are down, rejoicing with those who are up, bearing the burdens of others, admitting one's own burdens so that others can care. In the small fellowship there are no places to hide.

So far, the writers listed below are in essential agreement, that it would be well for every member to participate on both levels: the big church and the small fellowship. The differences in their models come at the point of relating these two dimensions. One of the insights of Charles Olsen's book (item 1 in the list) is his description of seven models of how small "base-church groups" can function in relation to the established church structures. For the sake of brevity, only two of the models will be illustrated here.

Model one: The cluster base church

The feature of the cluster base church is the vision of the large church as an assembly of small groups rather than a collection of individuals. This is essentially the vision of John Miller, professor at Conrad Grebel College, who devotes part of his time to church renewal workshops (see item 2 in the bibliography). He calls for a return to the biblical pattern of house churches but does not entirely reject the present sanctuary church model.

Those for whom the term *house church* carries anticongregational meanings should appreciate this part of his vision. His solution, however, is not simply to put every member also into a house church but to redefine the sanctuary church as an *assembly* of house churches. This is a radically new model: new congregations actually being formed after the New Testament house-church pattern, each functioning essentially as the church where baptism and communion, discernment and decision making, evangelism and service would all happen. The house churches would gather in a cluster assembly on Sunday morning for worship, Sunday school, conjoint consultation, and educational conferences. This model is not just theory, but is being implemented in various places, including Goshen, Indiana, where a number of house churches now meet in weekly assembly as a cluster of base churches.

Model two: The overlay base church

In this model the large church continues its traditional program as small fellowship groups are formed one by one. They form for many purposes such as Sunday school classes, women's prayer fellowships, young couple's groups, mission groups. They provide an opportunity for *some members* to get more deeply involved in group discernment and decision making, while *others* remain on the fringe. This is essentially the vision of Paul Miller, professor at Goshen Biblical Seminary (see bibliography item 3).

While John Miller's paper gave priority to the house church over the sanctuary church, with considerable criticism of the latter in historical perspective *but not the former,* Paul Miller is more discerning of the weaknesses and strengths of *both levels* of churchly reality, e.g., biblical preaching is largely lost in house fellowships, they are too small to enjoy the economies of size, and they tend to attract and sometimes to be dominated by neurotic persons who drag legalism and Pharisaism into the house church movement.

Paul Miller's model calls for a single membership expressed on both levels of churchly reality, with the large congregation serving as a buffer between disagreeing house fellowships and alienated refugees from a particular house church. Not all members would participate in house fellowships for reasons of doubt or fear or preference for privacy, but in deference to these (weaker?) members, a less demanding and revealing type of traditional worship would continue to serve genuine needs until they voluntarily venture into a group of some kind. In Elkhart, the Prairie St. Mennonite Church is just now experimenting with "mini-congregations" while it's "business-as-usual" in the large church.

Principles of congregational decision making

Whichever model of church reform is adopted to make possible a deeper level of participation in congregational discernment, there are some important concepts and principles of decision making to be considered.

1. *Authority comes from God.* Authority for decision making in the church is not vested in a bibliography of articles, a written constitution, or a tradition from the past. It is given by God to the community by discernment and consensus (Mt. 16:19). God's word for any issue on the church's agenda is a unified message, not a compromise between alternative points of view. It may be elusive at times, but it is discernible. Alternative points of view should almost always be expressed; but when the decision comes it should be nearly unanimous so that the members can say that "it seemed good to the Holy Spirit and to us" (Acts 15:28).

A split decision usually means that somebody is not discerning God's will. It may mean that nobody is, at least not fully; or it may mean that everybody has seen part of God's truth, but not fully. A majority vote is no assurance that God's will has been discerned; the minority may be right.

A unanimous vote can mean that nobody is right, if the hard work of searching for God's way has been short-circuited. However, if the members are truly open to know God's truth, have searched the Scriptures, studied their history, recalled their theology, listened to testimony, they can trust the Holy Spirit to be in their midst, helping them to discern the mind of Christ.

The Bible is the most essential resource in the decision making process. In his book (bibliographical item 4), Lewis Sherrill has a helpful chapter on the correlation between the *themes of the Bible* (eight of which are discussed in detail) and *human need.* The group can begin at either end. It can begin with the critical issue of life and move to the Bible for light, or the group can begin with the Bible and move to its application in the present situation. In either procedure, the central purpose in searching the Bible is to prepare the way for members to discern God's will and make some binding decision about it.

2. *Authority comes through each one.* In the decision-making process, every member has an important part to play. That part includes three levels of contribution, related to how much one conveys God's prior authority. At the lower level of revelation, each one can share an opinion. It is important to let the group know how the idea under discussion hits you, and it is important to tell the group where you are as the group moves toward consensus.

Differences of opinion should be accepted graciously, not as a sign of irreconcilable dissension, but as a step toward reaching consensus. Disagreement may be the very factor that brings the group together for discernment (Acts 15); but even when it is not the starting point, some conflict between various (conservative, progressive, radical, or reactionary) points of view is to be expected. I need to express my conservative point of view before I can accept the possibility that your radical stance may be nearer to God's way. You need to appreciate reactionary attitudes in order to test whether your progressive attitudes are more of a stumbling block to the weak than they are a counsel of strength for all (Rom. 14, 1 Cor. 10:23-33).

At a higher level of relevation, members can appeal to their own theological convictions (Acts 15:11) or share testimonies about their own Christian experience of dealing with the problem under discussion (Act 15:12) or refer to the earlier experience of the church (Acts 15:7).

At the highest level of God's providence, each member can exercise the talent he has from God to move the body of Christ toward consensus (1 Cor. 12:7). In article 5 below, Paul Douglass defines ten roles that groups need in the decision-making process. Although these roles are not simply to be identified with the Apostle Paul's list of gifts (1 Cor. 12) and can be exercised in any human group in the service of goals that have nothing to do with discerning God's will, the church does not reach consensus by the Holy Spirit without them. When members function as "catalyst" or "proposer" or "clarifier" or "weigher" or "explorer" or "mediator" or "synthesizer" or "formulator" or "programmer" or "gatekeeper" for the sake of *helping the group discern the mind of Christ,* they are offering their gift "of the Spirit for the common good" (1 Cor. 12:7).

3. *Authority comes through leaders.* Leadership in the decision-making process is but a special case of article 2, above; but it is a *special* type of authority thorugh which God's authority is further mediated. Part of the consensus that the congregation reaches is the appointment of leaders—a chairperson, a worship leader, a steward of funds, a coordinating council. But even before consensus is reached or the group is formed, leaders must emerge for the discerning and doing of God's will. Jesus came to be our leader. Under his authority, others step forward bearing his likeness to help us to be faithful participants in the work of his church.

One of the most difficult problems in the group process is the monopolization of time or the seizure of power by some would-be leader. It is essential in the discernment process that members not only speak but also keep silence and listen to others (Acts 15:12). In the Jerusalem conference, James emerged as the leader who listened, helped others to hear, and finally formulated clearly and precisely what he heard the Holy Spirit saying to the group (Acts 15:13-21). True leadership in the church is not an office to which one has been promoted, but a service in the group process that is self-authenticating by the gift of grace within.

Going for the depths

The central point in all this talk of decision making in the church is the desire to move from superficiality in the Christian faith to the deeper depths of discipleship. Our last two images focus especially on this aspect of the subject.

The image of the town meeting. In article 5, Ross Bender describes the New England "town meeting" as a model for congregational decision making—an aggregate of interdependent neighbors exercising the rights and responsibilities of citizenship and having a vital stake in the decisions that are made. Congregational business meetings, notorious for their poor attendance and routine agenda, could learn much from the town meeting model. "If Christians today saw themselves as those upon whom the end of the ages has come, as bearers of the destiny of history like the early Christians, they would be aware that their decision making is not only vital to the life of the congregation but vital to the fulfillment of God's purpose in the world as well."

The image of the Peace Corps. In article 6, J. Lawrence Burkholder envisions a congregation that "would look more like a local Peace Corps unit or a closely related set of such units than a band of worshipers." Congregational meetings would become springboards to binding decisions about basic issues of Christian ethics, such as war taxes, exploitation of minority groups, rent gouging, capital punishment, affluence and poverty, and marriage and divorce. Groups within the church would present their considered positions to the congregation for amendment and adoption and would become task forces for the carrying out of each decision.

Whatever model the church adopts to gain greater faithfulness in its mission, the crux of the matter is to discern what the Lord would say to us in the congregation about the problems of the world round about and the resources he has given to us for the solution of those problems. If Christ is not a living reality in the church, it is quite beside the point to discuss resources for decision making that presume that he is Lord.

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3. Paul M. Miller, "A shape for the congregation of the future," *Mission-focus,* Nov. 1973. This publication is available from Board of Missions and Charities, 1711 Prairie, Elkhart, Ind. 46514.

4. Lewis J. Sherrill, *The gift of power* (New York: Macmillan Co., 1957).

5. Paul Douglass, *The group workshop way in the church* (New York: Association Press, 1956).

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TESTING THE SPIRIT'S LEADING

Wesley Mast

IN RECENT discussions in the Mennonite Church at Germantown, Pennsylvania, we expressed a wide difference of opinion concerning the Holy Spirit. It all started when one member asked to be taught concerning the Holy Spirit. If the Spirit is one who brings comfort, why does he feel the lack of comfort? Our answers did not bring much comfort, so we had to dig deeper.

Our confusion was whether we saw the Spirit's leading as a private, individual matter or as a group experience. If a member asked to be taught concerning the Spirit and each of us answers, "It's up to you and the Spirit alone," how can a member be taught concerning anything?

In learning how the Spirit leads, I turned to Acts.

What struck me first is the understanding of repentance: a radical turning around precedes any infilling of the Spirit. One cannot be filled unless one has been emptied of pride and ego trips. Unless we repent, the Spirit can't use us.

In our discussion, however, to repent meant to feel unworthy and to feel sorry for our sins. Yet the Scriptures, Acts in particular, tell us that repentance has to do with a total turning around of self, giving up all rights.

Ananias and Sapphira are examples of a half-hearted repentance. They promised to go the whole way but held back a small portion. No doubt they felt unworthy, but feeling guilty did not help. They simply had not repented.

From the life of the early church we learn that the Spirit comes to empower. Believers need the Spirit's presence and the comfort that is offered. Something is wrong when believers feel lonely and empty. It is a sign of strength when our brother openly shared his need with the congregation.

But a personal infilling of the Spirit is not a private matter. Unless there is a body to which one can be connected, a new liberation will be like a hand or leg cut off from the body. It will lose its saltness or go off into the blues.

What surprised me in the Acts account is the frequent reference to the Spirit's coming to and working within the body (Acts 2; 4; 6; 13; 15). No doubt there were many individuals who were filled with the Spirit, but what is worth recording is that the Spirit moved among a group. Even when changes came with individuals, as with Paul and Peter, it is Ananias and Cornelius, respectively, who were used to interpret that message. The brotherhood then either accepted or rejected it.

There is no notion in Acts of a private leading of the Spirit not subject to the testing of the body.

While the Spirit comes to empower, there is no notion of believers seeking power so that one can be a better witness or be more effective. When Simon tries to gain power, he comes under judgment. Jesus' struggle in the garden has to do with power: How would the kingdom come, by the sword and angelic shock troops or by dying on the cross? Zechariah had the same revelation when he said, "Not by force of arms nor by brute strength, but by my Spirit . . ." (4:6).

The acts of the Spirit are not guesswork. They are a *visible, outward* manifestation, coming as the result of an inner change. There are concrete signs, such as healing and speaking in tongues. In Acts 2 and 4, the coming of the Spirit resulted in a daily, visible fellowship of believers.

This daily fellowship was one in which the division between material and spiritual was broken. In fact, they did not make this division. Sharing money, sending Paul and Barnabas on a trip, judging Ananias and Sapphira, and group meetings were all spiritual matters.

The emphasis is not on filling *me,* or on "getting the baptism." Neither is the Spirit to be identified with a hunch or a sensitive conscience, or something that blesses me "real good."

This means that testing the Spirit, and all that goes with what is called "charismatic," is a serious matter. As the body of Christ, we are to be fruit inspectors, not in a snoopy, backhanded way, but openly and lovingly confronting brothers and sisters. It is up to the church to bind and to loose, to make decisions. Our problem is that we can think of this only in some legalistic or authoritarian way.

Actually, we make judgments all the time. The question is whether we will allow those judgments to be submitted to the Spirit and to the church.

If it is not up to the church to make decisions, what other choices are there? The only other choice is to make it alone or to look outside the brotherhood. Is it not an outright denial of the Spirit to say that the brotherhood has no word on a matter pertaining to my life? As I see the Spirit's working in Acts, the message is this: If we will not listen to our brothers and sisters we will not hear the Spirit. If we are in tune with the Spirit, we will hear our brothers and sisters.

If you were to write a history of your congregation within the last five years, what decisions would you attribute to the Holy Spirit? Did you as a body come to full agreement on anything relating to kingdom building? Can you say as a result of your life: "It seemed good to the Holy Spirit and to to us" to act in a specific way?

ALL IN FAVOR?

Case studies compiled by Lois Janzen

How do congregations make decisions? by majority vote? by consensus? by default? through the church council? by decree of the minister or deacons? with participation by the total membership?

Statistical reports and conference handbooks don't give the answers to these questions, and research on the total picture in Mennonite congregations is not available. A few case studies, however, can give a glimpse of what has happened in some congregations.

Faith Mennonite Church, Minneapolis. In the spring of 1973 the congregation was forced to a decision about its voluntary service unit. Volunteers were no longer permitted to work at the city prison—at least, not with any integrity. One volunteer had been fired. Thus, the primary financial support for the unit for several years was gone. In addition, the conference offices were finding it harder to recruit new volunteers.

The Faith Church council met with George Lehman, then director of voluntary service for the General Conference, to talk about the future of the unit and the relationship of the congregation to the voluntary service unit.

Most of the fifteen people present—council members, pastor, voluntary service workers—participated in the discussion.

The minutes of the meeting record questions about the commitment of the congregation to social action: Does the church want a project at all? What would the structure of our church be without the VS unit? Should we strive for involvement in the geographic church community—urban renewal or house rebuilding? Should we decide to "do our homework" as a congregation, to do well whatever it is we decide on now—service or otherwise?

The council decided, without a formal motion, to discontinue the VS unit in August and take a year to look at the congregation's goals. "If support of a unit comes up at that time, then fine—we would have decided. And likewise, if nothing materializes, we've answered our question."

A committee to look at community needs and congregational resources was suggested, and one member volunteered to serve on such a committee.

A presentation was made at the annual business meeting a month later—a formal motion that "a one-year waiting period be taken from the VS program, during which time we evaluate and reassess our church's involvement with that program, and at the end of which time we either reestablish the unit with a concrete program or dissolve it totally." Responsibility for forming any committee to work on this was given to the church council.

"Everyone felt good about the decision that was reached," said pastor Don Kaufman. "Yet, you will sense that there is a tendency to make decisions by default; that is, no further action is taken, even though effort is to be made. People are so respectful of other people's feelings that no decisions are really made.

"At the same time, the congregation has made serious effort to discuss issues until most people are in agreement, even

though the church's constitution says, 'Decisions will be made by a majority vote of the members present.' Some in the congregation feel that nothing should be done until everyone agrees."

Belmont Mennonite Church, Elkhart, Indiana. Robert J. Baker, a member of the church for forty-three years, reports, "The process [of decision making] is often so long and laborious, so tedious and snaillike, that at times I suppress myself from jumping up at a business meeting and shouting in dictatorial fashion, 'Let's cut out all this hassling and do it my way!'

"Actually, slow though any consensus process be, I believe in such.

"Recently, we completed one year of having our congregation divided into geographical house fellowship groups. We met once or twice a month in our homes on Sunday afternoon or evening, trying to be the church in a cluster of five to seven families. It was a new experience for us and meant the closing of our church building on Sunday evenings when the house fellowships were meeting.

"Each house fellowship was loosely led by a husband-wife team known as 'helpers' or 'conveners.' We steered clear of 'leaders' or 'chairmen.' A resource committee had been appointed to give input at meetings of the helpers who met once a month to compare notes and report progress and complications.

"After a year of operating with house fellowships, the congregation needed to make a decision. Should we attempt to continue with the same, restructure them, or disband them and return to the conventional, every Sunday evening congregational meeting?

"A one-day workshop was held on Sunday, September 16, 1973. Input was provided in the morning by Paul Gingrich of Goshen College. He has been active in small, koinonia-type fellowships. Plans had been made to divide the congregation into small reaction groups but since discussion began immediately with a healthy give-and-take, we did not separate into smaller bodies.

"After a carry-in dinner in the church basement the congregation reassembled for further input by members of the congregation. They shared about how the children could be cared for in the house fellowships, how the Bible could be studied, and how various topics named at Assembly 73 could be handled in these small groups.

"The evening was an open forum meeting diplomatically chaired by the pastor.

"That evening the church echoed with 'yeas' and 'nays,' 'I love it' and 'forget it' sentiments. Some saw the house fellowship as the salvation of the church; some saw it as the destroyer of the Sunday evening congregational meeting. Yet a sense of 'What does God want us to do' permeated the gathering. It was a period of sharing, airing, and caring.

"As the evening wore along we began to sense that the very house fellowships whose existence we were questioning would be good receptacles in which to deposit the work of the day. Let the conveners again convene their groups. Let each group attempt to find consensus among themselves. Let a member of the resource committee be present to catch the feeling of that particular house fellowship. The resource committee would then meet and attempt to distill from the ten 'consensuses' a single consensus. Could there come from such a potpourri a sense of unity and common ground for the congregation? There did.

"In a few days the resource committee met, each member conveying to the others the sentiments of the various house fellowships he had attended. It was like a meeting of the House of Representatives, each of us representing different geographical blocs of the church. Through this sharing it was determined that the consensus of the congregation was to continue for another year with house fellowships after minor modifications.

"It had been a long and laborious process of congregational decision making. It did not result in every one of the 187 members of our church feeling that things went 100 percent his way. We were left, however, with the feeling that for the present the Lord wanted our congregation to continue with house fellowships for another year. And at the end of that year, we fully expect to seek his will again."

Lorraine Ave. Mennonite Church, Wichita. Twice before in recent years the congregation had voted against buying a pipe organ. But last year when the electronic organ began wheezing its last, the subject of a pipe organ surfaced again. A few people began designating contributions to an "organ fund," although no such fund had been established. So the church council appointed a committee to survey the musical instrument needs of the church.

After about three months of listening to organ representatives and their organs—both electronic and pipe—the majority of the committee was leaning toward recommending a pipe organ. More time might have been spent getting agreement among the committee members had not the organ company which the committee favored announced a 10 percent price increase in May.

There was barely enough time, constitutionally, to announce a congregational meeting to vote on the matter before the price increase. The committee held an informational session the week before the congregational meeting to present the facts on a number of organs they had considered.

On the evening of the congregational meeting, about seventy people came, a few short of a quorum. A number of people with mildly negative feelings stayed home. After a call for a quorum by someone opposed to buying the organ, some of the committee members hurriedly telephoned some absent members, and the youth were called out of their meeting next door. The quorum was met.

The committee had already made some attempts to keep the organ issue from becoming divisive. The organ fund was to be outside the regular church budget, with separate fund raising. Included in the package was a remodeling of the chancel which would not only provide space for the pipes, but give more versatility for drama and choirs.

At the congregational meeting, more support for the organ was gained by a motion to include money for paving the parking lot in the special fund drive. This money had been stricken from that year's church budget in an economy move.

The congregation voted by ballot, and the organ-remodeling-parking package passed overwhelmingly. The decision was made in time to buy the organ for the lower price, but at the expense of not bringing negative feelings into the open. *Lois Barrett Janzen*

Charleswood Mennonite Church, Winnipeg. Usually it takes an emergency to get a major decision made. This year the congregation suddenly had a lot of difficulties with the high school Sunday school classes. The young people were showing unhappiness about the way in which they were being ignored and given the leftovers. The junior highs had to go to a private home a block away from the church for their class, and the senior highs were crowded into the small and inconvenient church office. When it appeared that the classes would disintegrate, the church finally, after several years of inconclusive discussions, moved ahead and installed heavy drapes which can be drawn across the church sanctuary to make two large, comfortable education areas for the young people.

Important matters are usually talked about until the chairman senses a consensus. Then to test his observations, he usually calls for a vote for the record. Often a handful of people, perhaps two or three, express dissent from the majority decision, but since they have had ample opportunity to express their views prior to the vote, no effort is made to achieve complete unanimity.

Another example of decision making occurred a year ago in the process of extending a call to the pastor to continue serving the church for a second term. The review committee began with the assumption that the review would be perfunctory, since none of them were aware of any major negative feelings toward an extension of the pastor's services. However, they soon heard that there were some who had grievances.

It was decided to do a more thorough evaluation, including interviews with a more or less randomly selected group of the congregation's members. This unearthed some negative feelings, which became public knowledge. The review committee, however, felt that the criticisms came from a relatively small group. It decided to recommend that the pastor be called for an additional five-year period and that he be given a "sabbatical" period of three months every two years.

Communications to the review committee just prior to the meeting indicated that there would be an uproar on this question. Several of the pastor's strongest defenders were angry that he had been "dragged through the mud" in an insensitive review which had subjected the pastor to undue pressures and humiliation. Some of his critics, on the other hand, felt that the meeting was being set up in such a way that they would not be able to have their say publicly. They urged that the pastor not be present at the discussion, at least not during the early part of it.

The review committee and the leadership finally, and unfortunately, acceded to this wish. A long debate ensued about the propriety of excluding the pastor in this way. It was finally agreed, after what seemed like a thirty-minute debate, to call the pastor back into the meeting after ten minutes of discussion on the review.

The unhappiness of everyone concerned with the direction in which the discussion had gone hung over the meeting. The recommendation proposed by the review committee was finally approved, but with no great joy. It was then decided that the pastor and a member of the review committee should have a dialog sermon the following Sunday on how the pastor viewed his role and how he responded to some of the criticisms which had been made. This experience, together with an almost universal resolve on the part of congregation members to make amends for their own parts in that dark meeting, resulted in reconciliation which turned a bleak experience into a unifying occasion. *Larry Kehler*

Zollikon, Switzerland, 1525. Just outside Zurich lies the quiet village of Zollikon. It was here, 450 years ago, that "the first attempt was made to bring into being a Christian community independent of the state and resting on voluntary membership" (from *Brothers in Christ* by Fritz Blanke).

A group of farmers and part-time craftsmen, influenced by Conrad Grebel, Felix Manz, and Johannes Broetli, an expriest, were rebaptized and began to meet to study the Bible. Eventually they discontinued attendance at the state church. Georg Blaurock also invaded the church at Zollikon and tried to get the pulpit. These actions threatened the church and civil authorities.

Soon persecution set in. Since Zollikon was under the jurisdiction of Zurich, the brethren were taken there for investigation and imprisonment. On March 16, 1525, nineteen leaders were arrested, most of them for the second time. Among these were familiar names such as Sattler, Baumann, and Schumacher.

During the first arrest, Zwingli along with other civil and religious authorities were unable to break the determination of the "brothers in Christ" to continue in their way. They did extract promises to limit their activities. But since the Anabaptist ideas continued to spread, action was taken and many of the men were rearrested.

This time, though the authorities installed the prisoners in the same vacated monastery, they kept them in isolated cells so they could not confer and encourage one another as they had done on the previous occasion. The force of their cohesion had been too much for the authorities.

By this procedure, the Anabaptist brethren in Zurich and Zollikon were pacified—all but Blaurock, Manz, and Jacob Hottinger, the local leader of the farmer-craftsmen. The life seemed to go out of the movement.

One final flare-up took place in June 1525. Men, women, and children from Zollikon marched into the streets of Zurich and scandalized the staid burghers by crying, "Woe! Woe! Woe!" Though no action was taken against the "prophets" from Zollikon, the free-church idea died in Zollikon while it took root in other parts of Europe.

While it lasted, the decision-making process took place among simple people mainly because the strong leaders had all been either imprisoned or expelled from the area. *David E. Hostetler*

NEWS

Women, church excluded from power-Ruether

The divorce of morality from rationality, the exclusion of religion from relevance to political power, and the dualism which designates women as spiritual and men as rational and powerful—all this is part of an ethic that is rapidly destroying the world, said Rosemary Radford Ruether.

Ms. Ruether, professor of theology at Howard University, Washington, D.C., was among the speakers at a seminar on the family, particularly women and children. The seminar, held May 7-8 in Washington, was sponsored by the Mennonite Central Committee Peace Section's task force on women in church and society.

Open to women only, the seminar stepped out of the religion-politics, home-world dualism described by Ms. Ruether to look at how governmental action affects women and the family—and how women can affect government.

About fifty Mennonite and Brethren in Christ women heard from professors, a congresswoman, government officials, and others on such topics as abortion, the state of the family, children's rights, schools, women in the work force, the Equal Rights Amendment, and the church's response to government decisions.

Ms. Ruether's presentation outlined three dualistic structures which have restricted women through the ages: patriarchy (in which women did not exist as public persons and were quasi property), body-soul dualism (in which men are "soul" and women are "body"—temptresses, witches, etc.), and the "spiritual feminine" of Romanticism (in which women are seen as more pious, but religion is irrelevant to political power).

"The church is an out-group in this (third) system, although many haven't come around to realizing it," said Ms. Ruether. "It doesn't allow for the prophetic role of religion."

Much of the seminar was spent finding out what is happening to the family.

Sophia McDowell, professor of sociology at nearby Loyola College, talked about a "family revolution." Since the Industrial Revolution, the family has ceased being an economic unit of production; urbanization removes the natural community of neighbors; socializing functions move outside the home; there is a redistribution of power and control to government.

With the ideal of zero population growth, motherhood is no longer the prestigious role it used to be. Forty percent of women are employed. Most of these are married, and most married working women have children.

Ruth Shinn, chief of the branch of labor law, Women's Bureau, U.S. Department of Labor, gave similar statistics.

"Nine out of ten women in the U.S. work at some time in their lives," she said. "The average employed woman used to be single and twenty-five; now she is married and thirty-six. The greatest increase in numbers of workers in the last decade has been mothers of young children."

Yet women, on the average, make only 60 percent of male income.

Governmental decisions also affect the family, Rep. Martha Griffiths reminded the seminar. Welfare laws give a family more money if the father is not present. She said the laws were written by "men who are determined they are not going to support an able-bodied man," even if he can't find work. "Men have not placed enough value on fatherhood."

In addition, U.S. income tax laws can give as much as a $3,000 annual gain for splitting a family, since tax rates differ for single and married persons.

Ms. Griffiths, a sponsor of the Equal Rights Amendment to the U.S. Constitution, said five more states are needed to ratify the amendment.

The ERA, which would end discrimination by the government because of sex, "might mean we would never have a draft," she said.

Audrey Colom, staff member for the Children's Defense Fund, spoke about the use of children in experimental drug programs and the need for education for a million children, ages six to twelve, who are not in school because of handicaps, lack of bus service, improper nutrition, or language problems.

A panel of four—a social worker, a researcher, a church worker, and a staff member from the U.S. Agency for International Development—discussed abortion options.

"Abortion is the most important method of birth control in the world today," said Ray Martin, an AID official.

Marian Franz, codirector of Dunamis, a project of the Church of the Savior, Washington, D.C., told of her experience in relating as pastor-prophet to Rep. Edith Green of Oregon. *Lois Barrett Janzen*

Rosemary Radford Ruether addresses the Washington seminar on the family. To her left is Dorothy Yoder Nyce, member of the sponsoring task force.

Ontario conferences express cautious unity

Varying moods of caution and thankfulness prevailed as some 175 delegates representing 12,000 Mennonites in three Ontario conferences met May 11 in Kitchener, Ontario, for the first annual meeting of the Inter-Mennonite Executive Council. They decided quickly that a more descriptive name be sought for the new organization.

For some, the new structure for cooperation was the culmination of years of working and talking together. For most of the "grassroots," it was the first such encounter and called for considerable exploration of feelings and attitudes.

All three participating bodies—Conference of United Mennonite Churches of Ontario, Mennonite Conference of Ontario, and Western Ontario Mennonite Conference—had individually approved the formation of the council last year. But when it came to the actual work of deliberating on cooperative ventures, the leaders had probably slightly overestimated the grassroots readiness.

Although some doubts were expressed, they centered exclusively on structure, method, and lines of authority rather than on the idea of cooperation. Many warm feelings were expressed about continuing cooperation. If one could characterize briefly one major affirmation of the gathering it might be expressed by the words "unity in diversity."

Opening statements by a panel chaired by Edward Enns, St. Catharines, set the tone for the day's discussion.

James Reusser, Kitchener, expressed excitement about the new council. He said, "It is a natural development, recognizing what we are already doing together. Let's not presume what might be in the future, but let it evolve as it will."

Orland Gingerich, Baden, had some reservations about bigness and additional organization. He said, "There is a danger that we lose members of our congregations in a labyrinth of organizations."

He did, however, also stress the need for cooperation. "We need to work together; we need each other," he said, "and I see real possibilities for sharing and growth."

Vernon Zehr, New Hamburg, said his dream was that the council would be only an interim thing and that "eventually we might work more closely with the Mennonite Brethren and Brethren in Christ and that someday we might even integrate our whole cooperative efforts in MCC (Ontario)."

The question of how binding or final the decisions made on Saturday would be on the conferences dogged the day's agenda, a reaction not unexpected in such a new undertaking. Delegates (one per 100 members or fraction, with a minimum of one per congregation, of which there are sixty-five) were reluctant to make big decisions on this first round.

And they were faced with a major decision when Conrad Grebel College, which now comes under the council's jurisdiction, presented its plans for an expanded program, asking for about $400,000 over a five-year period.

After considerable probing of college policies, the need for and alternatives to physical expansion, the three conference groups held separate twenty-minute caucuses to come to consensus.

The Western delegates said they supported the expansion program and would recommend to their annual conference in June that the college's proposal be considered for adoption. They pledged also to interpret the plans to their congregations in a positive way prior to June.

United Mennonites passed the following resolution: "That we approve the expansion plans in principle, subject to ratification by the conference." No details were given as to how this would be done.

The Ontario delegates expressed appreciation for the college, but made three suggestions: (a) that input was provided too late for responsible decision making on Saturday, (b) that adult studies be emphasized more in promotion of capital expenses, and (c) that other space options had not been sufficiently pursued.

In addition, they instructed themselves to take the information and questions to their congregations and to be prepared for further decision at the annual session in June.

It was evident that a large majority in each caucus personally favored the proposal for a 20,000-square-foot building, but each wanted to have a larger body of their own delegates make the final decision.

Other agenda items included the business of the Inter-Mennonite Mission and Service Board (IMSB), formerly the Mennonite Mission and Service Board, which now comes under the council's umbrella, as does the Inter-Mennonite Board of Congregational Ministries, which formerly operated as the Conjoint Committee on Education. Both names are tentative.

The latter will be a resource to congregations in program planning and education and will also initiate educational input where it sees the need. It will not be project-oriented.

A program budget of $67,200 was passed with the following breakdown: IMSB, $36,000; IBCR, $6,000; Conrad Grebel College, $24,000; and $12,000 for administration expenses.

Most of these monies were received for these projects previously, but through different channels, and so represent largely a shift rather than new askings.

Emerson McDowell, Unionville, council chairman, presided with the assistance of Ed Enns, vice-chairman. *Dave Kroeker*

Words & deeds

Sponsors are needed for sixty young people arriving in August from Africa, Asia, Latin America, and Europe under the MCC Exchange Visitors' (Trainee) Program. The visitors will work for twelve months in North America. Places of work are needed for nurses, lab technicians, an institutional cook, child-care workers, teachers, secretaries, bookkeepers, a piano teacher, sales and business people, auto mechanics, two pastors, farmers, and others. Interested sponsors should write MCC in Akron, Pennsylvania 17501, or at 201-1483 Pembina Highway, Winnipeg R3T 2C8.

Conrad Grebel College, affiliated with the University of Waterloo (Ontario), has received an excellent rating from a group of academic consultants evaluating graduate studies in the history departments of Ontario universities. The group, including G. R. Elton of Cambridge and Jean Hamelin and Henry Kreisel from Canadian universities, reported that Conrad Grebel College "could well become a world center for studies in the so-called Radical Reformation. . . . Waterloo (or rather Conrad Grebel College) is well on the way toward becoming a major center for primary research in the history of Protestant sects, especially the Mennonites." Also receiving praise was the joint Consortium in Reformation History set up by the universities of Guelph and Waterloo about a year ago.

Regional councils share plans

A combined 1975 handbook, or yearbook, for Mennonite and Brethren in Christ groups has been proposed by one of two regional Home Ministries Councils which met in May.

The regional inter-Mennonite meetings —May 10 in Newton, Kansas, for the Great Plains area and May 14-15 in Elkhart, Indiana, for the Midwest—met at the suggestion of the Home Ministries Council, an inter-Mennonite grouping of North American mission and service administrators.

The Midwest Home Ministries Council felt that a joint handbook, listing all Mennonite agencies, congregations, and pastors, would facilitate the work of all conferences in church planting and inter-Mennonite activities.

Both regional councils focused the discussion on church planting and the need for strategy. Among the suggestions was pooling of nonresident member surveys.

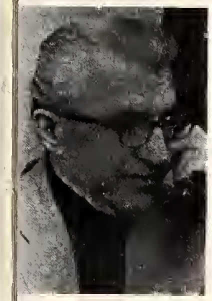
Participants at both councils also agreed that a new umbrella organization was not needed, but some coordination of inter-Mennonite activities might be helpful if it followed the model being used in Chicago. There thirteen Mennonite groups have decided to hire a joint resource person-consultant.

The Great Plains council questioned whether Mennonite Central Committee might serve as a coordinating group for inter-Mennonite concerns in that region.

The councils felt the meetings had served well for coordinating, consulting, and raising the trust level among Mennonite groups, said Palmer Becker, executive secretary for the General Conference Commission on Home Ministries and secretary for the Home Ministries Council.

"That's what has been happening at the central Home Ministries Council the past five years," he said.

The regional councils suggested that the North American council again forego its spring meeting in 1975 to allow the gathering of more regional councils.



Orlando Waltner

Orlando Waltner to serve four months in India

Orlando Waltner, a member of the Bethel College Mennonite Church, North Newton, Kansas, will spend four months as a mission volunteer in India, beginning in September.

His ministry will be primarily to the pastors, leaders, and laity of the Bhara-iya General Conference Mennonite Church. He will lead Bible studies, do pastoral counseling, and conduct a min-stry of fellowship, listening, and encouragement.

He will also relate to North American missionaries and interpret Commission on Overseas Mission policy changes.

The Commission on Overseas Mission s using short-term mission volunteers more frequently, primarily because of government restrictions which make it virtually impossible for new long-term missionaries to enter India for evange-ism.

Mr. Waltner, a missionary in India in 939-56, returns as a mission volunteer at the invitation of the Bharatiya Church governing body.

He has formerly served as associate executive secretary of the General Con-erence's Board of Missions, as executive ecretary of the General Conference Mennonite Church, and as secretary of Christian education for the conference's Commission on Education.

Institute of Mennonite Studies schedules Winnipeg sessions

The Institute of Mennonite Studies annual sessions will convene June 26-27 in Winnipeg. The institute is a research and publications wing of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana. This year's sessions are cosponsored by three groups encouraging scholarly study of Mennonites in Canada—the Manitoba Mennonite Historical Society, Mennonite Brethren Bible College, and the Canadian Mennonite Bible College.

Papers will be presented by Adolf Ens on Mennonites and politics in southern Manitoba; Rod Sawatzsky on Mennonites, fundamentalism, and pacifism; Archie Penner on Peter Janz Twisck and Dutch Anabaptism; Jerald K. Zeman on "The so-called proto-Anabaptism of the Czech Brethren"; Erich Ratzlaff on the Mennonites in Poland; and Leland Harder and Leo Driedger on Mennonites and urbanization.

All these meetings will take place at Canadian Mennonite Bible College.

A special public meeting at Elmwood Mennonite Brethren Church will conclude the sessions. Frank H. Epp, who has just completed a history of the Mennonites in Canada, will speak on "The separations of Mennonite history."

RECORD

Ministers

Alma R. Coffman, student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will be summer student pastor at First Church, Moundridge, Kans. She is a member of the Petoskey (Mich.) Mennonite Church.

B. Harry Dyck, a first-year student at Mennonite Biblical Seminary, will be the summer pastoral assistant at First Church, Aberdeen, Idaho.

Waldo Harder, former missionary in Zaire, began work May 1 as pastor of the Central Heights Church, Durham, Kans.

Keith Schrag, community minister at Lorraine Ave. Church, Wichita, has resigned, effective Aug. 31.

Calendar

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial sessions, St. Catharines, Ont.

Canadian

June 7—Mennonite centennial junior choir festival, Centennial Concert Hall, Winnipeg.

Workers

Fred Suter, Grace Church, Pandora, Ohio, has begun a three-year term of service with MCC in Zaire, working in agricultural development. He holds a BA in biology from Bluffton College and is the son of James and Elvira Suter of Pandora.

free to follow, bound to choose

JESUS

Countdown to St. Catharines

COM issues

WHAT ARE THE ISSUES facing the General Conference as seen from the standpoint of overseas or world missions? This is the question I would like to address rather than to focus narrowly on Commission on Overseas Mission program issues.

Riches, poverty, and hunger. Can we as children of the Anabaptists, who have grown to be the fat in the land—in societies consuming more than man has ever consumed in human history—respond seriously to the millions who live in poverty and on the brink of starvation in Bangladesh, India, the Sahel of Africa, Ethiopia, and other places? "How terrible for you who are rich now; you have had your easy life" (Lk. 6:24 TEV).

I begin with this issue, though it is not first in COM's statement of priorities, to remind us that much of the world in which we claim to share the good news is crying for bread and can't hear the good news because of our opulent self-indulgence. Our Mennonite brother M. P. Nard, working in northern India, writes of new baptisms and the joy of seeing persons find life in Christ, but at the same time he reminds us that the people haven't had enough to eat.

By beginning with this issue, we also emphasize the renewed efforts of COM and Mennonite Central Committee to integrate more and more closely the ministries of service and proclamation—of word and of deed. And for a very practical suggestion, we are reminded especially of one point in the resolution on the world food crisis from the January MCC annual meeting: "In cooperation with constituent groups, encourage each Mennonite and Brethren in Christ household to examine its life-style, particularly expenditures for food. A goal should be established to reduce expenditures by 10 percent and contribute this to meet food needs of others."

Missions as sending. Do we as a General Conference people believe and can we keep clear—in a western church world which has, in large part, lost the vision and nerve of world missions—that at the heart of the Christian mission is the unending call to *send* men and women, sons and daughters, to proclaim the good news?

Roughly a third of the 3.8 billion people of the world are Christian, or at least identified with the Christian community. Vast populations remain unevangelized. India has nearly 600,000,000 people. Between 1 and 2 percent of these are Christian. Yet a missionary language school which once served three or four hundred workers at a time now has a handful of people.

To be sure, there are many reasons for the change. Nevertheless, Ben Wati, head of the Evangelical Fellowship of India, urged us to keep sending workers as long as the conditions permit. Will we betray the two billion plus who have not come to know the God of our Lord Jesus, the God of grace and truth?

Believing deeply in the unfinished sending mission of the church, COM is coming to St. Catharines with the following specific recommendation: to recruit, prepare, and send a minimum of thirty new missionaries overseas in this triennium; and to explore the possibilities of outreach in three or four new mission areas with the intention of opening these areas to General Conference mission work during this triennium.

Multinational joint mission. Can we as churches of the United States and Canada, with our strong ethnic European identities, find new and really mutual ways of working creatively with the churches of Asia, Africa, and Latin America to strengthen and expand the work of world missions?

The modern missionary movement traditionally meant western white missionaries going to the nonwhite populations of the world. But today we often find that our elder brothers and sisters in the faith are the churches of Asia, Africa, and Latin America. They have a mission to us in the western churches. And together we have a joint mission in the world.

In lower South America we are engaged in joint mission with the Mennonite churches there to the non-Christian peoples of the area. In Bangladesh the Mennonite initiative for Christian missions is being taken by the Asia Mennonite Fellowship. We must find more ways of making mission multinational and multidirectional. One small step toward this end is COM's Overseas Churchmen Study-Service Abroad Program, through which church leaders from overseas can come to study and serve in our western Mennonite communities.

The United States, Canada, and world

Question!

Based on its assumption that the raising of good questions is an important component in sound decision making, The Mennonite *invited a number of Mennonite editors and writers to submit the types of questions they would raise if they were delegates to this year's triennial convention in St. Catharines. Their responses are being published as a regular part of the "Countdown" series.*

As leadership of overseas churches is turned over to national Christians, will the number of North American missionaries decline? *LJ*

In what ways can the conference and the church challenge individuals to volunteer for assignments in the mission program? Is there some tangible way in which any or all of our commissions can challenge the homes and the churches to present the needs of the world to such an extent that a personal involvement will result? Should missionaries be subjected to a greater itineration during their furloughs, for personal encounters? *OP*

Sending missionaries to Mexico where the Old Colony Mennonites live has not been as well received among U.S. and Canadian Mennonites as has sending missionaries to Zaire or India. What does this say about our concept of missions? of servanthood? *LJ*

Are plans being made, in cooperation with the Commission on Home Ministries, to bring overseas church leaders to North America not only for study but as missionaries? *LJ* *issions.* Can we as a small, largely biational conference brotherhood, which as historically confessed the church as a ivinely called community transcending ll secular human communities, keep lear for ourselves and our children that verseas mission is not U.S. or Canadian ut the work of our Lord?

“Thus says the Lord God: ‘Behold, I m against you, Pharaoh king of Egypt . . because you said, “The Nile is mine, nd I made it” ’ ” (Ezek. 29 RSV). We ve in a world of American imperialism nd consequent anti-Americanism. And e live in a world of growing Canadian ationalism.

From my overseas experience and the xperience of the church in the history f the nations, I have a fear in my heart hat the legitimate aspirations of Canadin selfhood, also present in the Mennoite brotherhood, combined with the hisory of U.S.-centeredness, will be pervertd to tear apart that which our fathers ave begun together. In world missions e have come to see the urgency of ointness, of oneness, and I am enorously grateful that there is a genuine ogetherness in the work of COM—comnission members, missionaries, and fiancial support. May we in the United tates be ready to give up any selfish ties the work of overseas missions rather han to have it torn assunder.

A missionary people. Can we ourselves gain become—in our personal lives, in ur families, and in our congregations— truly missionary people, strongly comelled in our own lives by the depth and he riches of love which we have in hrist and deeply committed to sharing his in our ordinary experience?

We live in a modern time of strong eelings against evangelism, of strong entiments against trying to “convert” hose of non-Christian backgrounds, of uch easy talk about any sincere faith eing adequate for the needs of life and eath. But all about us are men, women, nd children whose lives are empty, without meaning, purpose, and hope.

In the work of overeas missions, we lace a strong emphasis also on numerial church growth. But in large part ur congregations in the United States nd Canada are not growing in numbers, xcept perhaps through biological growth. et there are signs that our congregaons are once more beginning to reach ut in caring love to those in need in eir communities. O that we might gain become a truly authentic missiony people! *Elmer Neufeld, COM chairan*

LETTERS

A case of poverty

DEAR EDITOR: I have just read the article, “A case of poverty,” by Palmer Becker (April 23 issue). I have a question: Is my first responsibility to bring the gospel of Jesus Christ to my neighbors or to the people of India, Japan, Africa, and South America? Among other things, Mr. Becker says that the General Conference Mennonite Church, through its boards, is spending 20 percent of its money for evangelization in North America and 80 percent in foreign countries. Is this the Christian proportion?

According to the autobiography of Christian Krehbiel, *The prairie pioneer,* when the Mennonites came to Kansas they put forth all their energy for evangelization among their neighbors, the American Indians. That was the other extreme.

I think the time is long here where we should be spending more money for bringing the gospel of Jesus Christ to our neighbors. We should be spending at least 50 percent, possibly as much as 60 or 70 percent, for teaching the gospel of Jesus Christ to our neighbors in North America. God knows, and those of us living here know, that it is desperately needed in the United States. . . . *O. K. Galle, Route 1, Valley Center, Kans. 67147* Apr. 23

Rejects high pedestal

DEAR EDITOR: Martha Nickel’s article, “Those whom God has called” (April 23 issue), has left me with an uneasy feeling I cannot shake. Who says pastors and ministers and missionaries and seminary professors have been called to that high, reserved pedestal? Certainly God hasn’t called us to this. Surely Jesus Christ didn’t leave us an example anywhere close to it.

If people have put us there and expect us to be up there, I, for one, want off. I want down. Please, Martha Nickel, turn your longing gaze from this high and lifted-up pedestal! It’s only a sham! Rather, aim low—there is lots of room at the bottom. Meet you there, eh! *Jacob Tilitzky, 2201 Queen Road, Abbotsford, B.C. V2S 1M3* May 3

MESSAGES IN FILM

BANGLADESH PLOWMAN
16mm, color, 22 minutes. Rental: freewill offering or contribution.
The film was photographed in Bangladesh in 1973. It shows how the farmer of Bangladesh is learning about new crop varieties and agricultural techniques with the help of Christian volunteers. The film attempts to understand the Bengali, his past history, the effect of the war in his life, and his hope for the future.

LEO BEUERMAN
16mm, color, 13 minutes. Rental: $12.00
This is the story of a handicapped man, unable to hear or speak who builds his own tractor-cart, sells pencils, repairs watches, reads the Book of Job, and lives with Job-like steadfastness and integrity. This is an Academy Award nomination.

WHO SHOULD SURVIVE?
16mm, color, 26 minutes. Rental: $12.50
The case history is recreated, with the actual doctors and nurses playing their true life roles in the life of a mongoloid child. Following the dramatization, a panel of experts in the fields of medicine, law and religion, sociology and psychology discusses the ethical, legal and scientific issues involved. Did this helpless infant have to die? Did his parents have the right to condemn him to death because he was born defective? Who decides who should survive?

THE YOUNG BOLD BELIEVERS
16mm, color, 45 minutes. Rental: freewill offering or contribution.
This is the story about Union Biblical Seminary, Yeotmal, India, in which several denominations cooperate in higher theological training for leaders throughout the Christian church.

NINTH MENNONITE WORLD CONFERENCE
16mm, color, 45 minutes. Rental: $30.00
The story of the world conference as viewed through the camera lens during the sessions in Curitiba, Brazil. This is the only such film ever produced. Several have indicated, "All Mennonite congregations should view this film."

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the men,
meaning, and
messages of the
new testament

Galatians: Christian freedom

Sir William Ramsay called the Letter to the Galatians "the most remarkable letter that was ever written," and he was right because it was this letter that begat the Reformation.

In this letter Luther found faith for himself and a new faith for the world. Luther said of this letter: "The Epistle to the Galatians is my epistle: I have betrothed myself to it; it is my wife."

"This epistle," said Godet, "marks an epoch in the history of man; it is the ever precious document of his spiritual emancipation."

But not only have what we might call the public consequences of this letter been unique, it has also been unique as medicine for the sick soul.

John Bunyan said of Luther's commentary on Galatians: "God, in whose hand are all our days and ways, did cast into my hand one day a book of Martin Luther. It was his *Comment on the Galatians*. It was so old that it was ready to fall piece from piece, if I did but turn it over. . . . This, methinks, I must let fall before all men—I do prefer this book of Martin Luther upon the Galatians (excepting the Holy Bible) before all books that ever I have seen as most fit for a wounded conscience."

The book that is the charter of Christian freedom, the book that provided the dynamic of the Reformation, the book that has always brought health and comfort to the sick soul—this indeed is one of the supreme books of the world.

There has always been a doubt as to the people to whom Galatians was written. The problem is that the word *Galatians* was used in two senses in New Testament times.

Four hundred years before Jesus, the Galli (also called the Celts) came pouring over the northern mountain barriers into Europe. In Asia Minor they were confined to a strip of country in the northeast called Galatia. In 29 B.C. it was completely incorporated into the Roman Empire, and included with Lycaonia, Isauria, southeast Phrygia, parts of Pisidia, Pontus, and Paphlagonia in a new province, also called Galatia.

There is no record of Paul ever having been in the ancient kingdom area. If he ever was, the only possible references are in Acts 16:6-8 and 18:23. On the other hand, we have a vivid story of what happened in Antioch, in Pisidia, in Lystra, Derbe, and Iconium, and they were all in the Roman province. It is much more likely that the name Galatia means the Roman province rather than the ancient kingdom and that the background to the letter is found in Acts 13 and 14.

Speculation. One thing we do know. When Paul came to Galatia, he was a sick man. He was suffering from what in the second Letter to the Corinthians he called the thorn in his flesh (2 Cor. 12:7).

What that thorn in the flesh was Paul in his reticence never told us, and there have been many speculations. The earliest suggestion, made in the fifth century, was that Paul suffered from eye trouble; and indeed he says that the Galatians were so grateful to him that they would have plucked out their eyes and given them to him, if it had been possible (Gal. 4:15).

He says, "See with what large letters I am writing to you with my own hand" (Gal. 6:11), which could refer to the sprawling writing of a half-blind man.

Another very early suggestion was that Paul suffered from prostrating headaches, which might well go with the eye trouble. The likeliest suggestion is that Paul suffered from chronic malaria, which brings with it a headache which has been said to be like a red hot bar or a dentist's drill boring through the forehead.

We do well to remember that Paul made his journeys in pain—and talks very little about it.

Under attack. In the Letter to the Galatians Paul was under attack. Gloel said of it: "It is not a sermon, it is not a treatise; it is a sword cut, delivered in the hour of extreme peril by a combatant assailed by dangerous foes."

First of all, Paul's apostleship was under attack. Paul had not been one of the original twelve. He had not been a witness of the resurrection in the first forty days after Jesus rose from the dead. In one sense he was no more than a renegade from Judaism (1:13).

So Paul begins with a resounding hamıer blow. He is an apostle, not from ıen, nor through man, but through esus Christ and God the Father (1:1), nd that apostleship had been accepted s genuine by the great leaders of the hurch (2:8-10).

His gospel was also under attack. aul lays it down that the gospel he reached was not man's gospel (1:11). Ie owed it to no man's instruction (1: 5-17) and, when the day did come 'hen he submitted that gospel of his to ıe church leaders, they were compelled) admit that they had nothing to add 2:1-10).

But who was it who was attacking im? When we read the story in Acts, 'e see that his attackers were the Jews -in Antioch (Acts 13:50-51), in Iconi- m (Acts 14:2), and in Lystra (Acts 4:19). These were Christian Jews who lung to the conviction that the Jews 'ere the chosen people; that Jesus was ıe Jewish Messiah and the possession f the Jewish race; and therefore that, efore a man could enjoy the blessings f Christianity, he must become a Jew; ıat is to say, he must be circumcised nd accept the Jewish ceremonial laws. Vhen they found Paul opening the door) all on faith alone, they were infuri- ted.

What then was Paul's answer? First, e argued from experience. It was in ıct by hearing with faith, not by works f the law, that they had received the pirit (Gal. 3:1-5).

Second, he argued from prophecy.

Had not the prophet said: "He who ırough faith is righteous shall live. The ıst shall live by faith" (Hab. 2:4; Gal. :11)?

He argued from history. When Abra- am was accepted by God, he was not rcumcised, and it was not until 430 ears later that the law was given (3:)-18).

Beyond the law. What then is the use the law? The law defines sin and, by efining sin, drives a man to despair. The law, he says, is what brings us to Christ (3:19-29). The word he used is *paidagogus.* The *paidagogus* had nothing to do with the actual education of the child. His duty was to see the child safely through the streets, to bring him to the door of the school, to hand him over to the master, and then to withdraw. The law with its demands could drive him to Christ—but that was all it could do.

Lastly, what was basically wrong with this Jewish attack?

It was asking the Christian to give up a religion of freedom to return to a religion of law (5:1). The Christian is not the slave of the law: he is the free man of the Spirit. Nor is his freedom license, for Christian freedom is guided by the Spirit, controlled by love, and bounded by responsibility (5:13-26).

And there was something worse. If a man believed he had to get himself circumcised and if he believed that he must accept the law, then by these very actions he was saying that what Christ had done for him was not enough, that to the work of Christ there must be added something (5:2-11; 6:11-16).

What Paul is proclaiming is the total adequacy of what Jesus had done on the cross. It is folly for a person to try to save himself or to try to add to what Jesus Christ has done. If a person has faith, if he commits himself totally to the mercy of God in utter trust in what Jesus has done for him, that is enough.

No one can achieve merit; he can only accept mercy. And if he accepts mercy, he will know that freedom which moves in the realm of the Spirit and which is beyond the law.

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Next week: Ephesians

uestions for discussion

. Are there still signs of legalism in the religion that some people practice ɔday?

2. Discuss how Christian love and responsibility control Christian free- om. What kind of things would they prevent us from doing?

3. Discuss Luther's saying that the Christian is at one and the same time ıe freest of all men and the servant of all men.

4. Do we ever think in terms of earning salvation? Think out the differ- nce between good works done to earn merit and those done to show ratitude.

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Deciding what to do

THE LOCAL Christian church is an institution probably unique to the Christian faith. The Jewish synagogue is in many ways similar, and it is probably from this model that the congregation came, for the Christian church was born from Judaism.

Other religions have their places of worship and no doubt their groups for discernment. But I was impressed once by an article from a journalist who visited India. Hindu worship, he wrote, was an individual matter, not in congregations as Christians do.

This special issue provides material to help us think about how congregations make decisions—and how this may be improved. For the Hindu, if my source is true, this is not an issue since he has no need to work with fellow worshipers. Each does his own.

In addition to the influence of the synagogue, the New Testament model of the church is drawn from political life, a group called together for a specific task. The urgency of the church's task is described by Leland Harder in the first article in this issue. The church in each generation is called to discern what the Lord would have done, organize to get on with the work, and hold each other accountable for doing it.

All authority, said Jesus, has been given to him. He has delegated to the church the task of carrying on the mission which he began. But the mission cannot be carried on unless Christians decide to do so. Failure to decide is itself a decision to default.

For the church to function, it is generally assumed that some organization is needed. People fear organization for it may become rusty and outmoded and thus hinder freedom to try new methods or venture into new fields.

But in fact, says Mr. Harder, individualism is a much greater problem to the church than institutionalism. People who will not work with others frustrate the purpose of the church. A lot of good things are accomplished by persons who work alone. But the authority to do the work of Christ is conveyed when the Spirit of Christ has spoken to an assembly of those who love him and wish to do his will. The assembly need not be large, but there is need for the discernment, encouragement, and discipline of more than one for the will of the Lord to be adequately known.

Daniel Hertzler

When the floods came

THE PEOPLE of Lumsden, Saskatchewan, stood up to the raging Qu'Appelle River in a tense showdown this spring. The turbulent river, fed by quick-melting record snows, threatened to sweep away the small prairie town. But the townspeople, working furiously around the clock, threw up fifteen-foot-high dikes along a three-mile front. The river was contained. Engineers didn't think it was possible, but the residents of Lumsden and volunteers from neighboring communities tamed the wildly churning stream.

A large portion of the crew which accomplished the courageous feat were young people, teenagers from the area's high schools.

I make this point because news about the young people's brave participation came shortly after I had heard another tirade about "today's irresponsible, lazy youth."

The young people's involvement at Lumsden wasn't an unusual occurrence. An article in my files about the 1972 disaster relief operation in Pennsylvania after Hurricane Agnes carried this headline: "When the levee broke in Wilkes-Barre . . . the kids were among the last to leave." Young people's contributions in Rapid City, South Dakota, and elsewhere were equally impressive.

When young persons do some of their thoughtless and immature things, it may be good for all of us to remember the ways in which they often fill the breach when the going really gets tough. We do well not to despise our young people. Words of praise and encouragement, in fact, could pass our lips much more frequently than they do.

Larry Kehler

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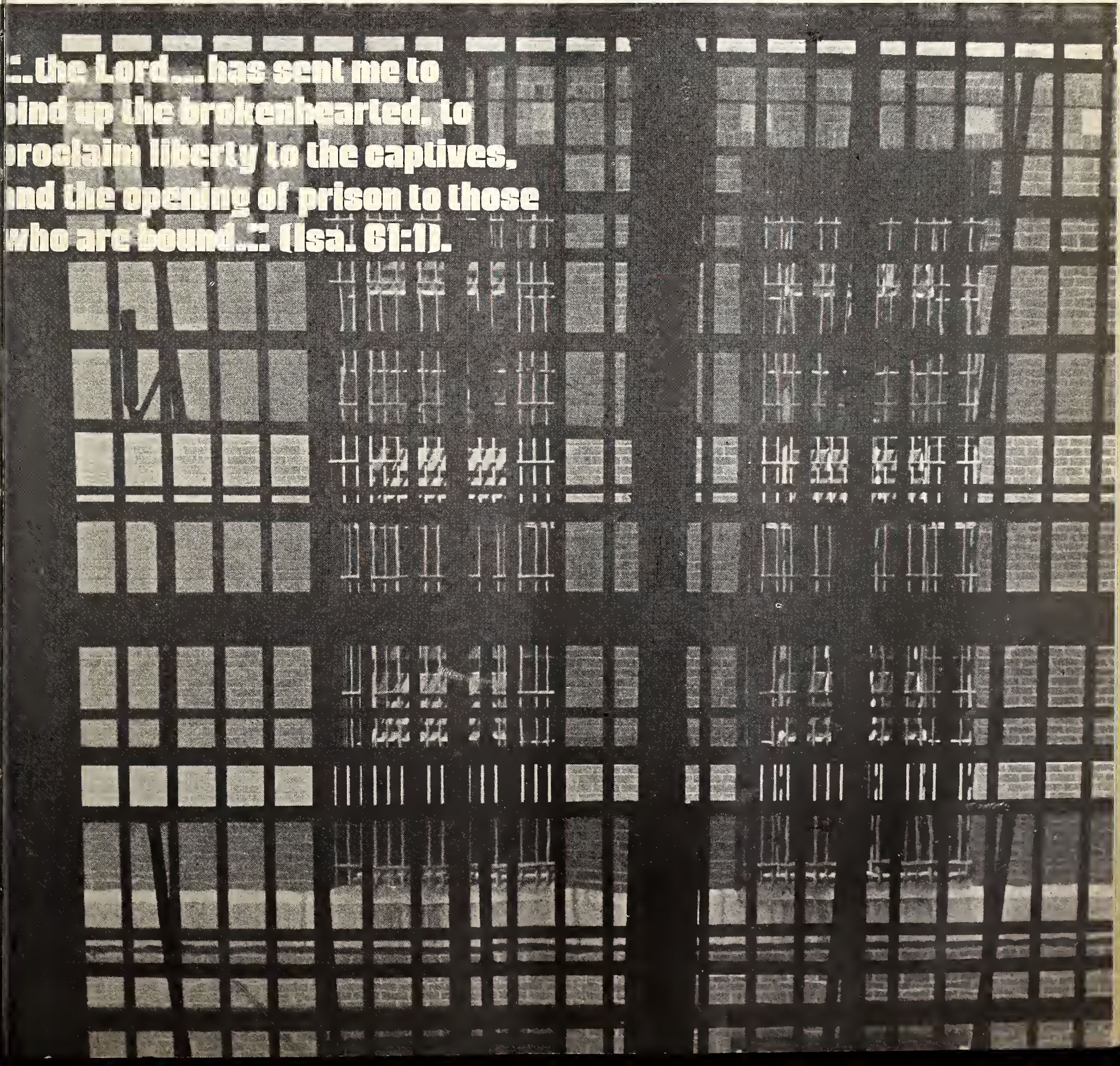
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

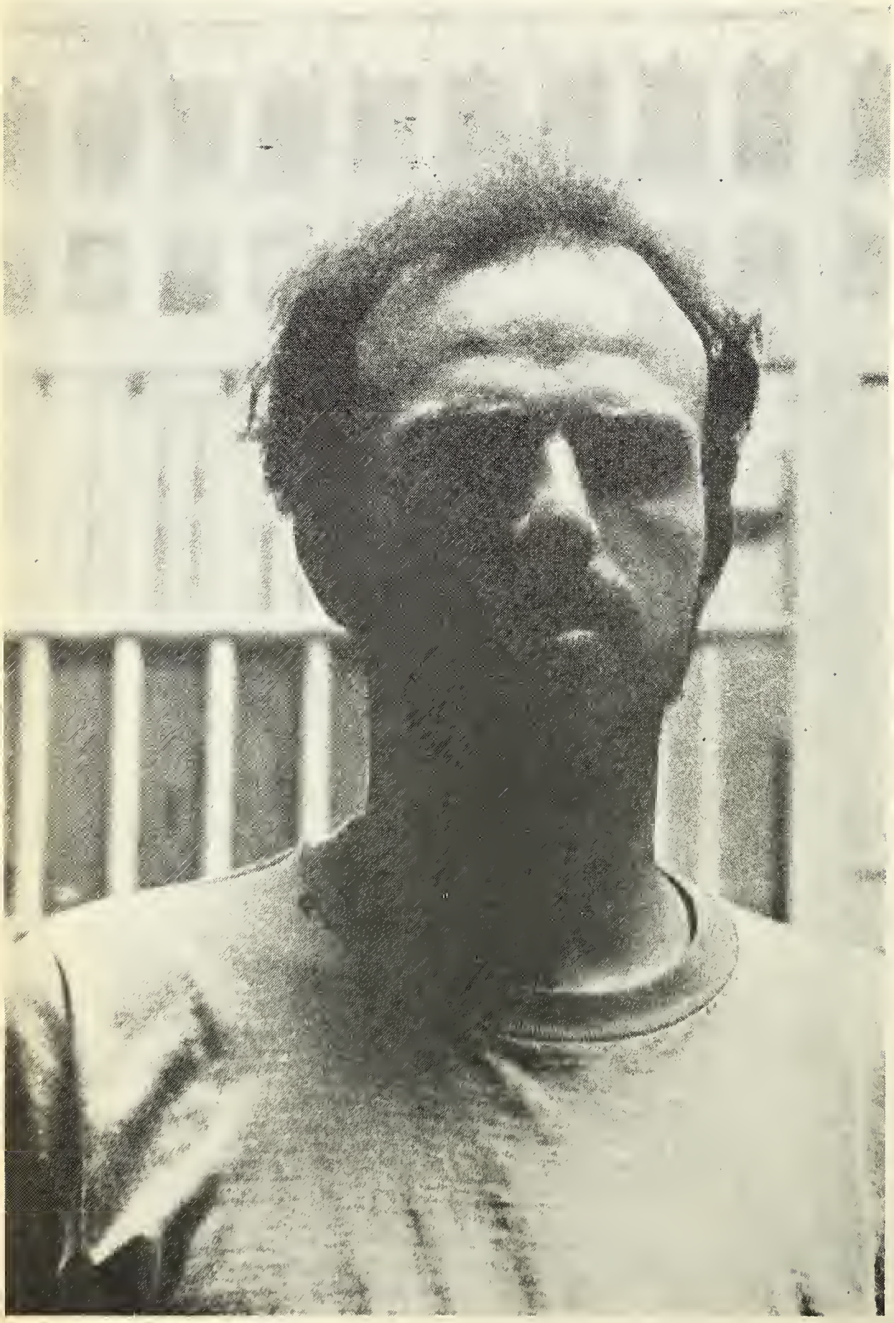
89:24 JUNE 11, 1974



". . . the Lord . . . has sent me to
ind up the brokenhearted, to
roclaim liberty to the captives,
nd the opening of prison to those
who are bound . . ." (Isa. 61:1).

Love me, Mother

Amelia Mueller



Love me, Mother;
Love me, Daddy.
Really love me.
Let me feel you care about me,
Just once!

Don't hit Peggy, Mother,
When you're drunk or mad at Dad.
Don't yell at her like that and curse.
She's just a little girl.
If you have to hit someone—hit me.
I'm big and strong and tough;
Just ask the kids at school if I'm not tough.
And I am seven—almost eight.
You know yourself I'm tough
And mean.
You call me brat and trouble-making bum!
Oh, well,
I guess that's what I am.

Love me, Mother;
Love me, Daddy;
Love me, Sweetheart.

Your letter said, "I hope you'll understand."
I understand it very well.
You never loved me
As I thought you did.
You never really loved me
As I loved you.
Not really loved, for better or for worse.
I know—it's been for worse all right,
Far worse than you will ever know:
The lonely cell,
The bars,
And much, much more
That I will never tell.
What made me do it?
I don't really know.
I never meant to rob or steal;
It wasn't in my plans at all that night.
But Jack said, "You'd make a pile."

And Sammy taunted me and laughed,
"You wouldn't really dare."
And I was drunk.
I vowed I'd never drink like that again.
But I was scared,
All mixed up, not knowing what to do.
I'd bought the ring,
We'd set the date,
You'd told me that our child was on the way.
I'd have to get a job, a better job
Than I had then.
It barely paid enough to feed my car and me.
We'd need lots more than that
For us
And for our child.
Our child!

Love me, Mother;
Love me, Daddy;
Love me, Sweetheart;
Love me, darling little baby girl!

You'll love me, Sweet!
I know you'll love me,
And I'll love you,
I really will.
I love your kind,
I always have:
Puppies and kittens
And the little kid next door.
He never ran away when I walked by.
He'd run to meet me;
I'd stop, and he'd say, "Hi."
He liked me, I could tell.

Love me, Baby;
You'll really love me,
And I'll love you. I swear I will!
I'll die for you;
Or live the best I can.
My little baby girl!

Love me, Mother;
Love me, Daddy;
Love me, Sweetheart;
Love me, little daughter of my own!

You'll never love me;
You'll never know.
You'll never know I'm sitting here
Loving you;
Cuddling you gently in my arms.
I smile at you, and you smile back,
Your mother's smile.
Oh, no, not that!
That hurts too much.
I vowed I'd never think about your mother's smile
In here;
Although it comes to taunt me
In my sleep,
Tantalizing with dreams of my desire
When I get out.
When I get out?
O God, how I want out!
Out of this wretched hell,
This lonely, aching place.
When I get out . . .
Ten months,
Eleven, twelve.
I'll soon be out.
Dear God, I'll soon be out!
I'll soon be out!
I'll soon be out?
Out?
Out where? to what? to whom?

Love me, Mother;
Love me, Daddy;
Love me, Sweetheart;
Love me, little daughter, whom I'll never know.
Love me, someone,
Anyone—love me!
Let me feel you care about me.
Just once!

M·2

...a quiet satisfaction

Most of the material which follows is taken from an article in the winter edition of The messenger, *a magazine published by the inmates of the South Dakota State Penitentiary. The author and also editor of* The messenger *is Dennis R. Ottoson, twenty-seven, a lifer and an English instructor in the prison high school for almost ten years. The rest of the material is from personal letters and thoughts from inmates and M-2 volunteers compiled by Harriet Rutschman of Freeman, South Dakota.*

Fabulous! Super! A great experience! So is the M-2 program described by an inmate, a college football coach, and a Marion, South Dakota, farmer.

For over a year an effective volunteer visitation program called Man-to-Man, or M-2, has been in operation at the South Dakota State Penitentiary in Sioux Falls. Each of over half of the inmates has been paired with a man on the outside who writes to and visits with the man in prison. To qualify as an M-2 man it is necessary to be over twenty-one, be a member of a church, and live within relatively easy driving distance from the penitentiary. Three orientation sessions are held for interested men led by the director of the program, Herman Solem, who is also the principal of Coolidge High School at the prison.

As the man who matches applicants for the program, M-2 director Solem tries to take into account the background, education, and interests of both applicants. The official minimums for the program require that each outsider visit his friend at least once a month, write him twice a month, and meet him at his release. Additional visits can substitute for letters.

Delmer Hofer, an M-2 volunteer from the Huterthal Church, Freeman, South Dakota, and Russel Singletary chat.

One of the inmates, Russel Singletary, has this to say about the M-2 program: "I wish you could see the effect the M-2 program has had on the majority of the inmates. I look about me and I see men like myself who were rather aimless—merely doing time—with the impression that for the most part we were uncared for by those other than family and friends. Since M-2 began, we have been forced to do away with that kind of thinking. In my opinion, anything that can cause a man to cast off nonconstructive ideas and beliefs and replace them with constructive ideas and beliefs is without a doubt Progress with, as you noted, a capital P.

"Personally, the M-2 program has introduced me to some of the nicest people I've ever known. It has helped me to discard useless thoughts and in so doing made my goals in life clearer. In short, I know what I want to do with my life now. I had given up on my dreams—confused my needs with my wants and in general become lost. Finding myself has been one tremendous step in my life. I owe much of that change to M-2."

Giving us more insight, Russel confides in a letter, "I'm very glad that I did make the decision to participate in the program. I can talk to Delmer . . . maybe he's the brother I never had or maybe it's the way all men should feel about one another. Whatever it is, it's a new experience for me. I can only say I've been shown a portion of myself that I didn't know existed. The other inmates don't talk too much about the program (that is among ourselves), but it's very obvious what the general feelings are. Everyone feels better when he feels cared for. Having outside people give up their time to help those of us in here makes us all feel that way.

"We are all proud," continues Russel, "some more, some less than others, but proud or not, when something good is happening to someone, it shows on his face and in his heart. It's still prison in here but the atmosphere is less oppressive since M-2 began."

For the M-2 man it means an opportunity to be a friend, to give of himself, and to show he genuinely cares. He gives but he also receives. As Jesus said, "It is more blessed to give than to receive," so in the M-2 program both the men on the inside and the outside are enriched. The M-2 men in the Freeman-Marion area express much enthusiasm for the program.

John P. Miller, a retired farmer in the Salem-Zion Church now living in Freeman, feels that the benefits and blessings derived from the Man-to-Man program are mutual. "My experience has been most rewarding," he says. "The interest and love that is shown to these men is greatly appreciated, and lives can and are being changed by God's help. I would very much encourage others to participate in this ministry."

Aaron Glanzer of the Hutterthal Church, Freeman, accepts the opportunity and challenge of the program but recognizes that "it also means frustrations and disappointments at times." He adds, "It gives a new perspective and understanding of our penal system."

The M-2 program can give a man the opportunity to have a friend of a different race, which can be an enriching experience indeed. Gene Waltner of the Salem Church, Freeman, says, "I am more and more realizing that all men are brothers and potential sons of God. . . . This realization has grown in particular as I have observed and lived with those of another race. As a recipient of God's love and forgiveness, I feel compelled to reach out to those less fortunate than I . . . ." (Gene's friend in prison is a young Indian man from the Pine Ridge Indian reservation in the southwestern part of the state.)

Letters, so welcomed by all of us and a vital part of the M-2 program, are an important part of an inmate's life. "Letters bring much joy to the cold and often lonely prison life," says inmate Wayne Anderson. Edward, a beautiful black prisoner in Indiana, whose friendship and rebirth all happened through weekly letters, wrote in his newfound happiness in Christ, "Mom, I want you, Bob (our son and Edward's friend and volunteer parole officer at one time), and your whole house to know that I love each one of you just because they let you give a part of your love to me first."

The inmates in the penitentiary rate the M-2 program the best in the institution. And in comparison with similar programs around the country, the one in Sioux Falls is probably the best in the nation. This opinion comes from them there as the Man-to-Man program has the highest participant and satisfaction ratios of all such programs. Perhaps that says something about the quiet approach taken by prison officials there, but it probably says more about the quality of the M-2 men and the type of inmates at the institution.

In this program—visiting, listening, sharing, writing letters—who can say who gives and who receives? Can you?

NEWS

Gas for cars or India irrigation pumps?

Daniel Hertzler

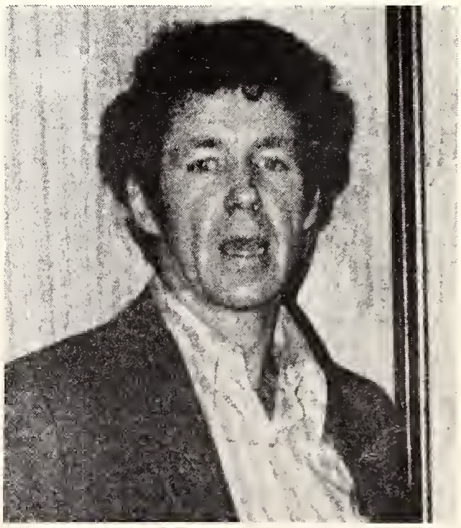
The Washington seminar on world food and famine crisis May 16-17 was planned by the Mennonite Central Committee Peace Section in line with the current MCC concern for food problems.

"The emphasis of the meeting," said moderator Delton Franz, "is on public policy. The combined efforts of private agencies cannot keep up. Congress makes decisions on whether millions will live or die."

The seminar drew about seventy-five participants from Canada and the United States, including a large number of farmers. Holding the sessions in Washington made it possible to use resource persons from government and related agencies.

The seminar heard Lester Brown, an economist and development specialist; Senator Hubert Humphrey; and a series of panels: four national and international agricultural development groups, three farm organizations, and church-related service agency representatives.

New perspectives on old problems. The world has become so interconnected that what ordinary people do in one place ultimately affects ordinary people in another. For example, the average person in North America consumes the equivalent of about 2,000 pounds of grain a year. Only 150 pounds is eaten directly, the rest as meat, milk, and eggs. In contrast, the average person in the less developed countries uses only 400 pounds of grain a year, most of it eaten directly. Eating grain directly is a more efficient way to feed people than to feed grain to animals. In fact, said Senator Humphrey, the grain that feeds 210 million Americans would feed one billion, 500 million Chinese.



Brown

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The recent increases in the cost of energy are causing severe problems for people in the less developed countries. For us it seems bad enough as our way of life is threatened. For them it threatens very existence. While we waited in line last winter to get gas for our cars, farmers in India waited to get gas for their irrigation pumps, and some didn't get enough. Further, the price of petroleum products affects the price of fertilizer. What to us is annoyance, for others is disaster.

The problem of population control was raised again. Statistics are plain. Populations are increasing at about 3 percent a year. That doubles population every thirty to thirty-five years. Food resources and population growth seem clearly on a collision course unless some way is found to increase the former and depress the latter.

Challenge to hope. Delegates and speakers had a variety of perspectives on whether it is possible to solve the world's food problems. It is not only we, the well fed, who are unwilling to face problems. In some countries people starve for lack of transportation or simply because there is no will to get the food to them.

Does the world really want to solve its hunger problems? The answer is not clear. The world armament budget is $240-250 billion a year. In 1971 this figure exceeded the total income of the poorest half of mankind.

Yet there are those who believe enough to keep working. One of these is Lester Brown. When someone asked him what to do, he replied quite simply, "Turn down the thermostat, eat less beef and more poultry, get rid of your car. I haven't had a car for two years."

Leonard Siemens of the University of Manitoba summarized the seminar with a fivefold challenge to each person. "The challenge," he said, "is to each of us as consumers, professionals, citizens, Christian stewards, and parents to teach our children."

Delton Franz underlined again the need to impress the problem on representatives of government. "In our tradition we are uneasy about telling government what to do. But this issue can be approached in a unique spirit of compassion . . ., for government officials tend to become insulated from suffering. . . . If we do not sensitize them, who will? Not International Telephone and Telegraph, General Motors, nor the oil companies."

Korean Christians imprisoned

Christians, students, and laborers have been targets recently of President Park Chung Hee's martial-law government in South Korea.

The *Japan Christian activity news* has reported that, after the student demonstrations for restoration of democracy and civil liberties in late March and early April, the Korean Government announced "Emergency Measure 4." This regulation says that anyone associated with antigovernment activities will face a firing squad or up to life imprisonment.

The January decrees promised up to fifteen years in prison for anyone criticizing President Park's grip on the executive, legislative, and judicial branches since 1972 or criticizing the government's methods of arrest and torture.

The government attempts to justify these measures with the oil crisis and fear of an imminent Communist takeover.

Yet, says the periodical, each of the forty persons sentenced through early April under the January decrees is known to be anti-Communist. Fourteen are students, eight are Christian pastors, and seven are opposition party politicians.

Of the more than 300 arrests made in early April, more than 100—including all of the top leadership of the Korean Student Christian Federation (KSCF)—were held in prison incommunicado and without charges filed.

The Korean CIA has also raided KSCF headquarters in Seoul and removed all its documents including financial records.

Although church leaders have strongly protested the arrests, the government has indicated only that these were "preventative arrests" and that the detention period may last for several months or more.

"The police and the CIA don't have to bring charges or explain anything to anybody in this country anymore," explained a church official. "This is a basic characteristic of the new 'Korean-style democracy' [President Park's phrase] we're living under."

The government has also been putting pressure on the church's Urban Industrial Mission. Five of the eight Christian pastors and evangelists imprisoned in February and March were directly or indirectly related to Christian mission among factory workers and slum dwellers.

Although there is no Mennonite church in Korea, previous Mennonite Central Committee work there left behind some Anabaptist - oriented Christians. Until 1971, MCC operated Mennonite Vocational School for war orphans, developed a family-child assistance program, and made small loans. The school is now operated by Korean Christians. Neither MCC nor the General Gonference Commission on Overseas Mission has had word of the effect of the Emergency Measures on these people.

The *Japan Christian activity news* said that, barring some unforeseen incident—such as the government's actually executing a student before a firing squad—the present mood in Korean schools and churches is one of genuine fear mixed with a feeling of helplessness. A feeling expressed often on college campuses in mid-April was, "Don't worry. Emergency Measure 10 will be the last."

But without the release valves of free speech, press, and assembly, pressures are building.

The extent of the pressure was shown April 9, when Kim Hak Do, age thirty, turned himself into a human torch and died shortly thereafter in the prayer room of Yongnak Presbyterian Church. The Korean CIA moved immediately to close off the church and silence witnesses.

According to a U.S. embassy source, Kim had shouted, "Replace Park" and "Rescind Yushin (the October 1972 're-forms')" to a group of church members gathered in the sanctuary. Carrying a Bible and a hymnal, he then retreated to the private prayer room where he doused himself with Sinna, a highly flammable chemical, and ignited himself.

Mennonite Brethren to work with church in Indonesia

The Mennonite Brethren Board of Missions and Services is sending Dan and Helen Nickel as its first missionaries to Indonesia. They will work under the direction of the Muria mission board of the Chinese Mennonite Church in Indonesia.

The Muria (Chinese) Church was formed in the 1920s by a Chinese merchant who had had contact with the Javanese Mennonite Conference, founded by Dutch Mennonites in the mid-1800s. Mennonite Central Committee began relief work after World War II.

Committee suggests MCC U.S. Section

Formation of a Mennonite Central Committee U.S. Section was recommended May 20-21 by the General Board executive committee of the General Conference Mennonite Church.

The decision is subject to approval by the entire General Board, but it will serve as a guideline in current conversations with MCC and other conferences concerning MCC restructure.

Such a U.S. Section would have members from each conference (rather than from districts) and would relate to the overall MCC structure in a way similar to the Peace Section. The U.S. Section would not coordinate any overseas programs, but would take responsibility for U.S. programs in voluntary service, minority ministries, community development, and offender ministries, possibly taking the place of the inter-Mennonite Home Ministries Council.

The MCC executive committee was to discuss restructure May 22-23, and an MCC structures review committee will begin formal deliberations thereafter on recommendations to bring to the MCC annual meeting in January 1975.

The General Board executive committee also discussed how to help district/area representatives on the commissions relate back to their districts or area.

Some district representatives feel isolated, it was reported. Other districts have been successful in having district representatives report at annual conferences or in making them members of corresponding district committees. Heinz Janzen, general secretary, was instructed to contact district leadership about opening new two-way channels of communication with the districts.

Later in the meeting the role of General Board representatives on the commissions was discussed. These are members-at-large of the General Board who are assigned to the commissions, seminary board, and Division of Administration. Are they just other commission spokemen on the General Board? Should they see themselves as somewhat detached from the commissions? A job description for General Board representatives should be written, the executive committee said.

The executive committee deferred decisions on new General Board staff. It said that hiring of a communications secretary should wait until a communications reference council can be appointed, and that cannot be done until after General Conference in August. This will leave possibly a year's gap between the leaving of Lester Janzen, present stewardship secretary and director of communications, and the coming of a new person.

Neither was a new ministerial services director hired. The executive committee accepted the job description drawn up by the committee on the ministry but turned down the names which had been suggested. The committee on the ministry was asked to come up with new candidates for the job.

The General Board executive committee adopted a new rotation of General Conference sites which would bring the triennial sessions to Canada every third time instead of every sixth time. In 1977 the conference is being invited to the Bluffton College campus in the Central District.

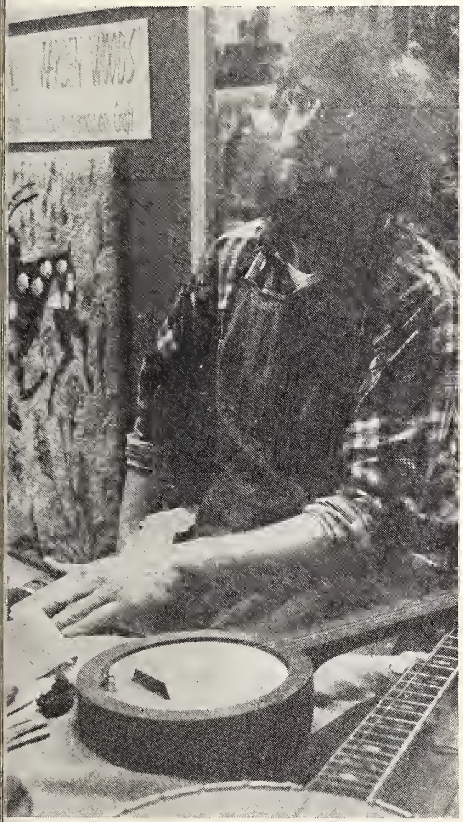
The executive committee also discussed:

—the March issue of *forum*, a student periodical published jointly by the General Conference Commission on Education and the Mennonite (Church) Board of Missions. The issue, whose topic was sexual attitudes of young adults, has drawn fire from pastors and parents.

—whether the Commission on Home Ministries should provide financial support to smaller districts in their home mission programs or to hire a conference minister.

—resolutions which commissions are bringing to the General Conference floor in August. To be printed in the conference report book, these resolutions concern declaration of a Year of Jubilee, world hunger, COM expansion, and ordination.

—remodeling of the building just south of the central offices in Newton, Kansas, (given to the conference last year) for two tenants. Some space will be reserved for conference storage. Other remodeling (for a total of $10,000 to $15,000) is planned in the present main building to provide room for additional staff.



Ontario arts festival draws 4,000 people

Jake Neufeld, Fergus, Ontario, maker of musical instruments, was one of 200 persons displaying their crafts at the first Mennonite Arts Festival in Cambridge, Ontario, in May. Over 4,000 people crowded into the Cambridge shopping mall to hear choirs, attend dramas, and see the displays of paintings, pottery, quilts, needlework, toys, woodwork, photography, weaving, and antiques. The event netted $4,000 for the Rockway Mennonite School Association.

Writers' conference planned in Pennsylvania

The seventeenth annual St. Davids Christian Writers Conference at St. Davids, Pennsylvania, (in suburban Philadelphia) will meet June 16-21.

Guest speaker is Marjorie Holmes, author of *I've got to talk to somebody, God* and *Two from Galilee.* In addition to special speakers, the conference will provide instruction on a wide range of subjects for beginning writers as well as those with experience.

The St. Davids conference is sponsored by an independent board of Christians concerned about writing. President is Martha K. Kauffman, a Mennonite schoolteacher from Atglen, Pennsylvania.

Registration is $48.50; board and room are $50.

Information or registration forms are available from Mrs. Alvin I. Mast, Route 2, Daleville Road, Cochranville, Pennsylvania 19330.

Six missionaries assigned overseas

Three new couples have been appointed by the Commission on Overseas Mission of the General Conference Mennonite Church to begin service during 1975.

They are Jacob W. and Lillian Elias, Vancouver, British Columbia; Erwin H. and Angela Albrecht Rempel, Harleysville, Pennsylvania; and Larry and Jane Wilson, Meno, Oklahoma.

The Wilsons have been assigned to Colombia; the Eliases and the Rempels have yet to be assigned.

The Eliases are natives of Rosthern, Saskatchewan. Jake has been pastor of the Mountainview Mennonite Church since 1968. He is a graduate of the University of Saskatchewan and Mennonite Biblical Seminary. He will spend the coming school year at Fuller Seminary in Pasadena, California, studying toward a master's degree in New Testament and preparing for a possible teaching assignment overseas.

Lillian is a graduate of Canadian Mennonite Bible College and Goshen College and has worked as a kindergarten and elementary school teacher.

Erwin Rempel is pastor of the Indian Valley Mennonite Church, Harleysville, Pennsylvania. He will continue as pastor until summer 1975, when he will begin an overseas assignment, possibly in evangelism.

Both Erwin and Angela are graduates of Grace Bible Institute. Erwin has also attended Dallas Theological Seminary and holds master's degrees from Westminster Theological Seminary and Eastern Baptist Theological Seminary.

Angela has done additional college work in early childhood and development and was director of the Lansdale (Pennsylvania) Child-Care Center in 1969-71.

The Wilsons live in Meno, Oklahoma, where Larry is principal of Oklahoma Bible Academy. He is also interim pastor of the Bethel Mennonite Church, Hydro, Oklahoma. Jane is assistant director of nursing service at St. Mary's Hospital, Enid, Oklahoma. They are members of the New Hopedale Mennonite Church in Meno.

Larry and Jane are preparing for an assignment in evangelism and church planting in an urban center of Colombia, outside Bogota.

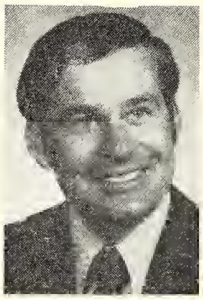
They will begin language study in the fall of 1975 in San Jose, Costa Rica, and go to Colombia a year later.

Larry is a graduate of Wheaton College and Mennonite Biblical Seminary. He was formerly pastor of the Grace Mennonite Church, Enid, Oklahoma.

Jane is also a graduate of Wheaton College. She has worked in medical, surgical, and pediatric nursing since 1962.

J. Elias

L. Elias


L. Wilson

Centennial news

The Macmillan Company of Canada and the Joint Committee of Mennonite Historical Societies have signed a contract to publish the first volume of the history of Mennonites in Canada in the fall. The book by Frank H. Epp, Waterloo, Ontario, is titled *Mennonites in Canada, 1786-1920: The history of a separate people.* The book briefly traces the European and American background of the Mennonite immigration of Canada and goes on to narrate the Canadian story to 1920, when Mennonites were legally barred from entering Canada.

Words & deeds

The Mennonite Homes and Hospital Association has changed its name to Canadian Mennonite Health Assembly. The association's annual meeting in May in St. Catharines, Ontario, discussed staff development and the tensions of accepting government money. Speakers were John Miller and J. Winfield Fretz of Conrad Grebel College.

Disasters strike all five MDS regions

Has North America been unusually hard-hit with natural disasters this year, or are regional Mennonite Disaster Service units becoming more aware and responsive?

The answer to both questions is yes, said Nelson Hostetter, MDS executive coordinator. The current picture of all five regions actively involved at once is unique in MDS history.

MDS is still at work repairing damage caused by the April 3 tornadoes which swept across twelve eastern states, but other less publicized work is going on elsewhere.

More than 500 persons responded locally to May 13 tornado damage around Moundridge, Kansas. At least nineteen farms and homes were damaged, as were the church building and parsonage of the Hoffnungsau Mennonite Church near Inman.

In Bridgeport and Cambridge, Ontario, flooding which began May 16 brought out several hundred MDS workers of all ages and professions from the Kitchener area, wielding shovels and mops.

Flood recovery operations have also been under way in North Dakota, Manitoba, and Saskatchewan. In Moose Jaw, Saskatchewan, volunteers from Saskatchewan and Alberta worked for more than a week cleaning up after a flood which did an estimated $10 million damage.

Alberta, British Columbia, and Washington MDS units are on alert with government disaster agencies because of heavy mountain snow pack. If fast thawing with rain occurs, heavy flooding is feared.

A new MDS-Red Cross joint venture called Mini-Repairs is operating in Hattiesburg, Mississippi, where a sixteen-inch rain April 19 washed out 3,100 low-income families. Red Cross does casework and furnishes building materials, while MDS provides volunteers to make repairs.

Four-months tornado recovery programs have begun in three locations: rural northwest Alabama; Stamping Ground, Kentucky; and Xenia, Ohio.

Correction

The peace film, for which a writer has been chosen, (see p. 334, May 21 issue) is jointly sponsored by the Church of the Brethren in addition to the General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church.

The Mennonite
Overseas Mission Edition
encompass

JUNE 11, 1974

Barrio Fellowships
New Evangelistic Thrust in Colombia

Santa Matilde in southwestern Bogota is the location of a new work initiated by George and Margaret Ediger in April, 1973. From the beginning great interest was shown, especially among the youth of this lower-middle-class suburb of Bogota. Within the first two months, besides the Saturday evening worship service, a Sunday school and mid-week Bible study and prayer meeting were begun. All services were held in the Ediger home.

Now, a year later, it is evident that marked growth has taken place. In February, 1974, four young people were baptized. The same month a house in which to conduct the church activities was located, rented, and dedicated. At the same time, Jorge Manrique and his mother, Abigail, offered to live in the house, care for it, receive visitors, and colaborate in the work. Jorge, an invalid confined to the wheelchair, is a deeply spiritual and intelligent man with university and seminary-by-extension training. He and his mother are highly respected and loved by all who attend the fellowship.

Seminary extension classes have been initiated. In March a Bible-selling and evangelistic campaign was conducted under the auspices of the Bible Society. A women's society was organized with twelve women at the initial meeting. Five weeks later thirty women were participating in the cooking, sewing, and Christian homemaking classes. Senora Geneveva Garcia helps Margaret Ediger with the classes. "Enthusiasm is high," writes Margaret, "and some of the women have begun to attend the other services offered at the church."

Six persons are studying a course in Methods of Teaching under Vernelle Yoder. Four more are preparing for baptism.

Santa Matilde is one of three new fellowships recently begun in Colombia. In the making are plans for another group to begin in a barrio in the far northern part of Bogota where the Glendon Klassens live. This suburb is composed of new homes for members of the rising upper-middle class among whom the Klassens have found an attitude of openness towards evangelicals.

Santa Matilde Sunday school group in front of the building recently rented for services. Margaret Ediger second from end at far left.

IGLESIA
EVANGELICA
MENONITA

Zaire Leadership Training Effort Receives Enthusiastic Responses

by Elmer Dick, interviewed by Levi Keidel

Levi: We have heard of the new emphasis you are putting on leadership training in the Mutena District. What are you doing?

Elmer: This is not a new thing with us; we are reviving it because we recognize a current need for helping leaders. Pastor Kapuku, Elder and Mrs. Kabuayi, my wife Esther, and I work together as a teaching team. We stay at a church center and conduct a week-long seminar for church leaders in the area.

Levi: How many seminars have you held?

Elmer: Two. The first one was at the Kolomoyo Church Center. Unfortunately, I came down with malaria and could not go. I wrote the pastors, telling them to carry on without us. They did, and were very enthusiastic about results. The second was held at the Lungozo Church Center. We have planned four more to cover our region.

Levi: What does your teaching program include?

Elmer: On weekdays we conduct five forty-five-minute periods each morning: Pastoral Ministries, Stewardship, Personal Evangelism, Catechetical Instruction Methods, and Hymn Singing and Conducting.

Esther and Elmer Dick

While our seminar attendants are mostly men, Mrs. Kabuayi, the Mutena District women's president, and Esther gather the women to encourage and help organize the local women's group.

Afternoons we go with a group of the participants to do evangelistic work in outlying villages. Leaders fan out through a village and invite people to an open-air service. Immediately following this meeting I open up the book cupboard on my truck and begin selling literature. This draws the people away from the meeting area, and pastors and deacons are able to do personal counseling with those who desire it. Pastor Kabuyi also has a special service for children.

Levi: What has the response been?

Elmer: Excellent. At our last seminar, 300 persons were present for the first Sunday meeting. During the week class participants averaged 25. This included all church workers of that area as well as local lay people. I sold about $180 worth of stock from the book cupboard, most of it class supplies. About 1,250 attended the closing rally on the second Sunday. A good number came to Christ throughout the week.

Levi: Who covers the cost of these seminars?

Elmer: The team needs help to cover its transportation costs. I furnish the books we need in class. Leaders coming to participate take care of their own transportation, and all food and housing is provided by local Christians. I seldom hear complaints.

Levi: How do you evaluate this kind of ministry?

Elmer: I think it is more valuable than itinerating from village to village. In this kind of conference ministry we are putting tools into leaders' hands instead of using them ourselves. It is too soon to evaluate our present effort. Results should show up on our next visit to churches in that area: Are they more aggressive personal workers? Are they keeping better records? Much depends upon whether or not pastors require their co-workers to use the principles we've taught them.

Levi: Do you feel that this kind of ministry should replace village-to-village preaching by the missionary?

Elmer: No. Our people are undernourished. If we had a sufficient number of pastors, or if they visited their village congregations often enough, it would not be necessary for the missionary to engage in a village-to-village ministry. But in the long run, leadership training is more important. It is the best thing we can do for our leaders apart from sending them to Bible school.

BLESSED ARE . . .

"Twentieth Century Blessedness" was the theme for the four lectures on the Beatitudes given by Dr. Henry Poettcker at the Mennonite missionary retreat held March 22 to 24, 1974. Missionaries and their families gathered at Thian-Siang, located in the beautiful Taroko Gorge on the East coast of Taiwan, for three days of Bible study, discussion, fellowship, and recreation. On Saturday afternoon the bloodmobile from Mennonite Christian Hospital in Hualien came to receive donations of blood for poor patients in our hospital. Missionaries were happy for the opportunity to help in this way. The retreat ended Sunday night with the observance of the Lord's Supper led by Dr. Poettcker.

ACUPUNCTURE—A NEW WAY IN

Albert Stolifer, anesthetist at Mennonite Christian Hospital, Hualien, Taiwan, tells about a new and effective way in which missionaries are able to help patients:

"A small Acupuncture research project that I began last year has received wider application due to the interest of Dr. Carl Epp, medical doctor at the hospital. The results have been impressive, and the treatments well received by those chosen patients. Even though the treatments are time-consuming (twenty to forty minutes each), it has been very rewarding to see the effects. There has been no charge to the patients for these since we are trying to experiment and compare the effects with drugs or usual treatments."

In the church Stolifer serves as deacon, English teacher, and youth leader. Looking to the time when he will be leaving Taiwan this summer, he observes, "I thank God that He has permitted me to be a part of these young lives. And I pray that He will bless them as they have blessed me."

Steinreich Boarding School

Missionary Dan Peters, who was instrumental in starting the school, conversing with Principal David Friesen.

Nick Fransen in his role as cook.

From Monday morning until Friday afternoon Mr. and Mrs. N. N. Fransen have a family of forty-four children, and one young lady to help them. That is a houseful. And a two-room schoolful.

The children at Steinreich Boarding School in the province of Chihuahua, Mexico, ranging in age from six to sixteen, love it. So do their "parents" and teachers.

The students cover two curriculums, one required by the government and the other by the church. In the lower grades teaching is done in the German language, and in the higher grades, in Spanish and German. The school is one of four operated by the Mennonite Church and is directed by a Mennonite School Board. In addition to church membership fees, tuition is required by parents of students to cover operation costs. David Friesen, a local Mennonite, is principal of the school. He graduated from the Mennonite school at Cuauhtemoc and studied at the seminary in Montevideo, Uruguay. The second teacher, Helen Penner, is also a graduate of the Cuauhtemoc school.

The children's weekday home is a dormitory housing the girls at one end and the boys at the other. Between these large bedrooms is the dining room. Another smaller room comprises the Fransen "home."

Originally from Ontario, Canada, Mr. and Mrs. Fransen came to Steinreich in 1972. In addition to parenting the students they do all the cooking with the help of Greta Bergen. Mr. Fransen also serves as counselor, orderly, sports referee, and pastor.

Two concerns currently occupying Mr. Fransen's spare time are the water supply and landscaping. Some trees have already been planted on the otherwise barren location. He hopes that there will be enough water to keep the young plants alive. One well supplies all the water for the school. Deepening the well, cleaning an unused one, and installing a pump are possible solutions.

"In two years the number of children in the home practically doubled," writes Fransen. "If this trend continues, and there is no reason why it should not, a way must be found to insure an adequate water supply."

Greta Bergen, assistant cook, and Mrs. Tina Fransen making "Plautz." They bake all the bread and rolls for the entire school.

The boarding home.

Heading "home" for lunch.

Ready to start in on a dinner of borscht.

Happy birthday!

"Can you help me with my der-die-das?"

Teacher Helen Penner with the younger children.

Steinreich School.

Youth Vibrations in Taiwan Church

There is a great deal of activity at each of the twelve Mennonite churches in Taiwan at about eight o'clock on Sunday morning. The children and teachers are gathering for Sunday school. Some of the children are still wearing pajamas and munching on their breakfast; many bring their baby brothers and sisters. The singing begins with much enthusiasm, followed by a story or memory work together. Then the group divides into classes for the lesson and taking of attendance. Everyone comes together again for a closing song and, in some cases, the distribution of used greeting cards, much coveted by the children.

Organizing and carrying out an effective Sunday school program is not an easy task, but the results are lasting and worthwhile as we see former Sunday school pupils, many from non-Christian homes, take their place in the youth group and finally in the church. Besides the problem of time (with Sunday the only free day—and many working or attending special school events even on Sunday) there is a shortage of trained teachers. Most of the teachers are young people, who enter their work without the benefit of years of Sunday school attendance themselves. Most Sunday schools do not go beyond seventh grade, although at least one church has organized a junior high group, which meets during the Sunday school hour with an adult leader for a meeting similar to a young people's meeting. The Fellowship of Mennonite Churches in Taiwan set Sunday school teacher training as one of its priorities when it met for the Goals-Priority-Strategy Conference in 1972, but it takes much time and effort to implement this goal. One church in Taipei is using an outdoor Sunday school as a means of practical training as well as outreach. Led by the pastor and his wife, the teachers go to a park on Sunday afternoon and gather the children who are playing there for singing, stories, and games.

In order to reach more children and their families for the church, several churches run kindergartens during the week, offering a curriculum which prepares the children for entrance into public school as well as introducing Christian truths. Teachers visit the homes of their pupils and the parents attend programs and graduations at the church, so that a relationship is established which not infrequently results in parents becoming Christians. One church uses its kindergarten bus on Sunday morning to take kindergarten pupils to and from Sunday school.

Most of the churches have their youth meetings on Saturday evening, followed by, or in connection with, choir practice. Activities vary: singing, Bible study, testimonies or book reviews by young people, outside speakers, films, games. The youth group (usually equivalent to the choir) is responsible for special programs, such as Christmas and Easter song services. In one church the youth group takes complete charge of the Sunday morning worship service several times a year—everything from leading the singing practice before the service to the message (usually two young people share that) and the announcements. Through the youth group many young people find a sense of belonging and learn to express themselves and give voice to their faith.

As with other church activities, the youth meeting is faced with the problem of time conflicts. With an insufficient number of high schools and universities for the growing population of Taiwan, many students must attend night classes. For those who are earning at their jobs as factory workers, nurses, clerks, taxi drivers, or whatever they may be, it often means working at night. Another problem is the difference in ages and levels of education. Perhaps the church is the one place where those with less education feel accepted, but even there it is not easy to plan and carry out a program which will bridge the gap between a college graduate and a factory worker with only elementary school background.

Schools and colleges in Taiwan have

Young people of Sung-Chiang Mennonite Church, Taipei, on an outing Youth Day, March 29, 1974. Lunch menu: barbecued pork. Photo: Peter Kehler.

Kindergarten pupils at Ta-ya Mennonite Church give a special program

Miss Hwang gives the devotional at the Sunday morning worship service with the young people in charge. Photo: Peter Kehler.

three months of summer vacation and a month vacation over Chinese New Year. Both of these vacations offer opportunities for increased church activity. Many churches hold a week of daily vacation Bible school. The teachers are usually young people, and the new students recruited for Bible school often enter the Sunday school later. The last day is usually an outing or an afternoon of games and snacks in some open place, such as a nearby school playground.

Each summer the Taiwan Mennonite Churches hold a joint youth retreat and some years a work camp as well. The program for youth retreat includes singing, outdoor recreation, and lectures by qualified persons on such topics as Mennonite history, the Christian's responsibility in society, and marriage. Last year's work camp participants leveled a playground for an orphanage.

Sometimes the youth groups in one area (Taipei, Taichung, Hualien) get together for a short retreat, a music workshop, a special choir program (such as a Christmas cantata), or a Sunday afternoon social or picnic. Besides fostering a feeling of togetherness among the several churches in one area and allowing the young people to become better acquainted, these are occasions for mutual encouragement, sharing, and growth in the Lord. *Shirley Hildebrand*

"Mother Duck" is the name of the game led by vacation Bible school teacher at Chung-ho Mennonite Church.

Pastor's wife at Kueng-fu Mennonite Church teaches an outdoor Sunday school class.

Paying to be Evangelized

Every day this past week scores of Japanese people have walked into a regular movie theater here in Miyazaki City after paying the usual admission fee of 750 yen ($2.50) to see a well-advertised movie.

As they entered the lobby they were handed an attractive paper entitled "Ketsudan no Toki," the Japanese counterpart to Billy Graham's *Decision* magazine. It was not that the proprietor of the theater was a Christian. He was not. Nor was some local church sponsoring an evangelistic meeting. The theater was simply showing a film produced by World Wide Films, an arm of the Billy Graham Evangelistic Association, and the agreement is that any theater leasing the movie will distribute this magazine free of charge to all patrons.

As the moviegoers find their seats and the movie begins, the screen becomes alive in a blaze of color and natural splendor, and the strains of "Only Believe" fill the theater. And this is being duplicated in dozens of theaters across the nation.

Tens of thousands of non-Christians are paying $2.50 for the privilege of seeing an outstanding movie based on a famous novel written by one of Japan's best-known authors, Mrs. Ayako Miura. Mrs. Miura has become a kind of heroine in Japan. She has conquered overwhelming obstacles in her personal life through a vital and unapologetic faith in Jesus Christ. A whole series of novels radiate her faith, and a few of them are bestsellers. Some people, of course, may interpret her conquests as the fruit of a noble spirit, grim determination, and spartan personal effort that refuses to yield in face of difficulty, human traits greatly admired by the Japanese. But Mrs. Miura assures them it is otherwise.

World Wide Films has created a first-class movie with a powerful emotional appeal. By using professional Japanese actors and avoiding mediocrity, by immersing the film thoroughly in Japanese culture and loading it with exquisite scenery which never fails to touch the sensitive Japanese heart, the movie has found a large audience among non-Christians, and has gained a special government award for excellence.

The whole story is based on a young man's encounter with Jesus Christ and his discovery of the profound biblical truth that "greater love hath no man than this, that a man lay down his life for his friends." On the eve of his marriage to a girl whose love he has taken great pains to win, he literally offers his life to save a host of other people from certain disaster.

The film is skillfully done in such a way that non-Christians do not suffer the offense of feeling that they are objects of evangelism or Christian proselytization, but are still caught up completely by the moving drama and given a clear presentation of what it means to be a Christian.

Confronted with unevangelized hundreds-of-millions, the Christians of Asia are asking over and over, "How can we reach people who won't come to church?" While such a film may not provide all the answers, it nevertheless does seem to point to new possibilities in conveying the Christian message to large masses.

Perhaps the idea of offering top-quality films with solid Christian content to the general public, and having people pay for the privilege of being evangelized, needs to be explored further in other lands as well. In Japan World Wide Films has already determined the subject of the second movie. *George Janzen*

Taiwanese Pastor Studies in Japan

Pastor Mark Chen

Rev. Mark Chen, pastor of the Ta-Tung Mennonite Church in Taipei for the past seven years, and chairman of the Fellowship of Mennonite Churches in Taiwan for two terms, left Taiwan on March 30, 1974, to take further theological studies at the Tokyo Christian College in Japan. His wife and four children continue to live in Taipei.

George Milton Jacob shows adult literacy teachers in India how to conduct a class.

Multiple Results from Adult Literacy Program

Sending teachers out on a ten-day survey-and-teaching experience before having them attend an adult literacy workshop proved most helpful because these participants returned with experiential knowledge upon which to build. Not all of these thirteen teachers were new, but to both old and new this initial exposure to their actual teaching situation was a good thing. They came with questions, problems, and suggestions which could be incorporated into the workshop.

Most of these teachers conduct classes for adults who have had some education and are interested in continuing their studies. Literacy House, Lucknow, supplied us with Readers 1, 2, and 3 which are suitable for advanced learning. Upon completion of Reader 3 the student is considered "functionally literate."

The teachers receive a minimal remuneration for their work which is done evenings. However, they are given a supply of gospels and other Christian literature for selling and distributing. The income from these sales supplements their salaries.

Each teacher is supplied with a small village library. Through it valuable personal contacts can be made and opportunities used to good advantage. Recently one teacher came in for Sunday school books and materials to conduct a class for children in the village where he teaches adults to read.

George Milton Jacob, who is responsible to a large extent for teacher training, spends twenty days of each month visiting adult reading classes, helping teachers with their problems, and guiding them into more effective teaching.

Teaching interested persons to read and write is not the only benefit an instructor derives from the literacy program. Many a teacher has discovered his talents, experienced God's call, and has used adult literacy teaching as a stepping-stone to greater service in the church and community. *Helen Kornelsen*

BANGLADESH MISSION— A PARTNERSHIP PROJECT

The city of Dacca, capital of Bangladesh, which barely survived the horrors of the Indo-Pakistan War in 1971, was the meeting place of five of the executive committee members of the Asia Mennonite Conference March 15 and 16. Discussing the next step in the Bangladesh mission work were S. Djodjodihardjo, Indonesia; P. J. Malagar and D. J. Arthur, India; E. G. Metzler, Hong Kong; and Takashi Yamada, Japan. Vernon Wiebe from the Committee of Mission Board Secretaries and Paul Longacre representing Mennonite Central Committee also joined the meeting.

It was reconfirmed that the Bangladesh effort is a joint venture of mission work by Asian, North American, and European Mennonites who will cooperate in full partnership in this project. The mission body is to be called "Asia Mennonite Services" and its purpose shall be to serve all people with the love of Christ by word and deed, and seek to establish a fellowship of believers.

At present Soedjadi, a young man from the Javanese Mennonite Church with a Master of Theology degree in Islamic studies from the theological school in Jogjakarta, and R. S. Lemuel, graduate of Yeotmal Seminary, India, and his family, are possible candidates for the work.

It is an historic step for the Asian Mennonites to participate in this joint Asia mission work after many years of missionary endeavors by the Western church.
Takashi Yamada

When gasoline sells for $1.40 a gallon . . .

The George Janzen family has arrived at a healthy solution to the transportation problem in Miyazaki City, Japan. Together with their three children, Eriko, seventeen, Sandra Ann, ten, and Stephen Kenneth, seven, George and Martha make good use of their bicycles. Photo: Esther Patkau.

BANGLADESH AND ANABAPTISM CONCERNS AT JMF MEETING

At the annual general meeting of Japan Mennonite Fellowship (JMF) held in Tokyo on March 27, the decision was made that this body would fully support the Bangladesh mission work which is a joint venture of Asia Mennonite Churches and Mennonite churches in the West. Since this will be a major program of JMF in the coming years, several constituent churches have already begun to raise funds for the work.

Japan Mennonite Fellowship was begun in 1971 to help the Mennonite and Brethren in Christ churches in Japan strengthen common bonds of fellowship. One of its main activities is to promote the study of the Anabaptist-Mennonite heritage and find the identity of Mennonites in Japan in the light of the present Asian situation.

Study committees formed for this purpose have been working on publishing a series of brief introductions to the Anabaptist understanding of the Christian faith. Dr. Gan Sakakibara, a well-known Anabaptist scholar in Japan, has joined JMF recently.

Officers elected at the annual meeting were: Takashi Yamada, chairman; Takeji Nomura from Kyushu Mennonite Conference, recording secretary; and Masakazu Yamade from Japan Mennonite Council in Hokkaido, treasurer.

UNFINISHED SEMINAR

"That was good!"

" . . . most interesting!" "I don't want to miss any of these classes." " . . . another such seminar again soon."

That was the evaluation of the General Conference Mennonite seminar on Christian growth held at Saraipali, India, January 25-27 of this year. Vern Middleton, professor of Christian Growth and Mission at Union Biblical Seminary, Yeotmal, was lecturer and resource person of the seminar which was attended by thirty-three pastors, evangelists, and other interested persons. No less appreciative of the spirit and participation of the men present was the speaker himself. Several times he remarked, "I want to come back again for follow-up on this."

Mr. Middleton challenged the men to be active on world, national, provincial, and local levels. He illustrated and undergirded his addresses with government statistics, graphs, and firsthand experiences. By asking questions he continually encouraged the group to find a Scriptural basis for evangelism and church growth and to search for answers to problems posed.

Myron Schrag, chaplain at Woodstock School, Mussoorie, brought the evening devotional messages which fed into and reinforced Mr. Middleton's lectures.
Helen Kornelsen

Participants in the Church Growth Seminar at Saraipali.

Girardot Fellowship Shows Vitality in Growth

The Mesa Directiva began work in Girardot, Colombia, in the fall of 1972 with various workers cooperating in the monthly weekend open-air campaigns. For a short while the Vidal Jimenez family lived and worked there and were later replaced by Mr. and Mrs. Luis Lugo.

On January 27 three believers were baptized and three others received into membership by letter. Among these Camilo Barrios and his wife show outstanding promise as leaders. Camilo, a rather recent convert, is a very enthusiastic student of the Bible who shares his faith and Bible knowledge with others.

Until more leaders are trained, the Sunday school program is limited to children. The average attendance is thirty-five. Interest and attendance at other services of the fellowship are encouraging.
Vernelle Yoder

Sunday school children at Girardot.

New members of the Girardot Church in a discussion with Pastor Luis Lugo.

Bogota Service Benefits New Mexico Workers

Lewis and Judy Sprunger have completed their short-term service in Colombia. Since their arrival in Colombia in 1971 Dr. Sprunger has been working at Clinica Emanuel, an evangelical hospital in Bogota. Judy has volunteered some time at a family planning organization. She hopes to be able to continue this type of counseling in Albuquerque, New Mexico, where Lewis has received a position as pediatric resident at the Bernalillo County Medical Center, an affiliate of the University of New Mexico. This is located in a Spanish-speaking community where Lewis and Judy can make an added contribution because of their experience in Colombia.

Lewis and Judy Sprunger

Cachipay Alumni-Where are They?

One of the joys of parenthood is to see babies become little children and children grow to maturity. What a child may become is a source of constant wonderment. In the northern part of Bogota, Colombia, Gerald Stuckys meet week after week with "little children that have grown up."

The alumni of our school in Cachipay are now university students, business people, parents, teachers, and Christian workers in other areas. Luis Narajo has started several church groups and is a pastor in Bogota. Pedro Tarquino is youth worker in the Presbyterian Church in Cali. Ana Maria is the organist in one of the large churches in Bogota. Edga and Virginia are directors of primary schools. Luis is active in community development and in helping children get an education. Some of the students have become trainees and have spent time in the United States. Some alumni have died.

Since the Stuckys believe what Jesus said about suffering the children to come to Him, "for of such is the kingdom of heaven," they are trying to help these young people in their kingdom efforts.

Child Dedication in Mexican Village

On February 17 the group of Christians under the general name of "Evangelicals" held a child dedication service in the Mexican village of Nuevo Namiquipa. Our workers the Ervin Schrags and Janet Soldner help with Sunday school service and Bible clubs in this area. David Friesen, a local school teacher at Steinreich, officiated at the service. *Elma Peters*

LIMZA
EKI
TSHIKAPA

Mboma Nyanga outside his bookstore at Nyanga.

When the Journey Died

Letter sent to Levi Keidel from the bookstore clerk at Nyanga Station, Zaire.

Our Speaker, I write you this letter with great joy in the name of Chief Jesus.

We were on journey to go to the villages of Kindamba and Mbango eighteen miles away. But the journey died, because the bridge was broken, and there was no way for the machine to cross. But Christians longed for books so hard that their crying reached all the way to us at Nyanga. So when some weeks passed, I went alone on the bicycle, with many books filling the box full. When I arrived, I worked hard selling Gipende New Testaments and hymnbooks and other things, clear up into the late afternoon, when all the books were finished, and the box remained with its insides empty. I returned to Nyanga, and arrived at ten o'clock that night. I'd sold books worth $31.12. I praise God for that day. Life to you. *Mboma Nyanga*

THE DESERT MARCHES SOUTH

And so do cattle and crop farmers caught in the encroaching wasteland of the Sahel. Here along the southern fringe of the Sahara young men are leaving drought-stricken villages to hunt food and work in cities farther south. The old men, women and children left behind are hungry and discouraged.

After six years of below normal rainfall, cattle are dead, crops are withered, and rivers run slowly if at all. Without water, food production is impossible. And the desert is spreading.

Food and money donated during community CROP drives, when earmarked for MCC, will be forwarded to MCC by CROP. Contributions may also be sent directly to MCC.

CROP

Mennonite Central Committee
21 South 12th
Akron, PA 17501

RECORD

Neufeld

Wiebe

Ministers

Leonard Wiebe has resigned as pastor of the Maplewood Church, Fort Wayne, Ind., effective in late summer. He has served as the organizing pastor of this congregation for the past fourteen years. He will become the pastor of the Faith Church, Newton, Kans., on Sept. 1.

Workers

David Erb, Avis, Pa., began a two-year term with General Conference voluntary service June 1. He has been assigned to Champaign, Ill., as community organizer and program director/coordinator of the Carroll Addition Community Center. David is a member of the Albright United Methodist Church in Avis and is a 1973 graduate of Lock Haven State College.

Resigning faculty members at Freeman Junior College and Academy, Freeman, S.D., are *Waldo W. Kaufman, LaVerne and Harriet Rutschman, Petrea Hofer, Olive Sanborn, Louise Graber,* and *Florence Waltner.*

Elmer Neufeld, associate professor in philosophy at Bluffton College, has been named dean of academic affairs. He will succeed Mark Houshower, who has been granted a sabbatical leave during the 1974-75 academic year. Mr. Houshower and his wife, Margaret, will teach at the Ahmadu Bello University in northern Nigeria, Africa. They will return to teaching duties at Bluffton College for the 1975-76 school year. Mr. Neufeld has taught at Bluffton College since 1965. He is currently chairman of the General Conference Commission on Overseas Mission, chairman of Africa Inter-Mennonite Mission, and MCC vice chairman.

David K. Unruh, Burrton, Kans., has begun a two-year term under General Conference voluntary service. He is serving as assistant coordinator of Church Community Services in Elkhart, Ind. He had previously served in General Conference voluntary service in 1971-73 in Fort Wayne, Ind. David, a member of the Burrton United Methodist Church, is a graduate of Burrton High School and has attended Bethel College.

Published

Persons becoming, edited by Dorothy Yoder Nyce, a collection of writings about women has been published by the MCC Peace Section task force on women in church and society. The packet of essays, poetry, and art, primarily by Mennonite women, is available for study by individuals, small groups, or church classes. The twenty-seven essays are organized into four sections: "The Bible and women," "The church and women," "Changing male-female relationships," and "Minorities within a minority." Authors include Dorothy Nickel Friesen, Lois Barrett Janzen, Beulah Kauffman, and Emma LaRoque. Married couples collaborated on three of the articles. The packet may be ordered for $1.50 from the task force on women in church and society, MCC Peace Section, 21 South 12th St., Akron, Pa. 17501.

LETTERS

Tax witness in Japan

Dear Editor: I was enlightened by your article reporting the introduction of the World Peace Tax Fund Act (January 1 issue).

We have no draft laws in Japan now, but there are various taxes with a portion of which we unknowingly help Japanese forces. It was the time of income tax declaration when I read the article, and I at once wrote a letter to the editor of *Asahi shimbun,* the most influential daily paper in Japan, and it was printed in the March 20 issue of the paper.

In the letter, I stated (1) I do not want to pay my income tax to be used for military purpose out of money God has entrusted me, (2) I will gladly pay the tax if nonmilitary use is secured, and (3) I proposed to have an act like the World Peace Tax Fund Act in the United States.

A few days later, Professor Masahito Ara commented favorably about my letter in his *Newspapers in review* on the NHK Radio. Dr. Sakakibara, who energetically writes books about Anabaptism, proposed an "alternative tax" system in the *Anabaptist genealogy of conscientious objection,* which is now at the press.

We are preparing to make a group looking for a possibility of having a law enabling us to pay tax whose use is restricted to nonmilitary purposes. We need your prayer and spiritual support. *Michio Ohno, 2-35-18 Asahigaoka, Hino City, Tokyo, Japan* Apr. 22

Reduce or abolish military?

Dear Mr. Kehler: The article "Starve the military monster" (April 30 issue) contained a statement that I have been looking for for a long time. The second last paragraph stated we should support the U.N. guideline for a 10 percent reduction in military budgets. This seems practical—but most of the articles on nonresistance are so "far out" that we only accept it "in principle" and will not do anything practical or active to support our "belief."

Maybe these questions have been answered in the many articles which I haven't had time—or made the effort—to read, but I would appreciate hearing from you or some readers what the conference position is—or what the honest belief of the supporters or writers of our position on nonresistance is:

(1) Do we recommend a reduction in the military budget—or its complete abolishment?

(2) Do we believe the Communist countries would follow suit and reduce their budgets accordingly, or could we believe their promise that they would?

(3) Has the cost been considered if they would take advantage of our arms reduction, and would we be willing to pay the price? Do we have the right or responsibility to ask others to take this risk?

(4) To what do we attribute the fact that the Communists have not used their destructive military power against us?

If these questions were answered in the many articles proclaiming our nonresistant belief—I'm sure they would be more effective. I know that the answer to all the questions can be summed up to trust God—so why write any article in detail? So the articles continue in detail—so we need to ask for more specific answers. *James Von Gunten, 423 Van Buren St., Berne, Ind.* May 11

Free to follow, bound to choose

Countdown to St. Catharines

COE issues

You WILL BE heard by the Commission on Education at General Conference in St. Catharines. You won't be there? But you will. If not personally, then through your local church representatives as they express your feelings, reactions, and ideas at those sessions. When COE hears nothing at all from you we wonder if we're coming across. Then we are tempted to become discouraged—except for the fact that we are convinced that we're involved in the work of Jesus Christ. CoE's work is important to his church in its redemptive mission.

This article will concentrate on four areas that are particularly crucial now.

First we look at the area of conference youth work. This is important right now for several reasons. Our youth, who a few years ago tended to withdraw from the "establishment" and denounce it summarily, are coming back from their extreme position. They are taking a new look at the church and asking, "How can we be involved? How can we help to shape the church for today's task?" Youth's readiness to be involved in the triennial conference alongside of the adults, mixing with the adults on occasion, is no accident. It's a new posture. It shows a spiritual maturity in a new generation that knows the world amazingly well. Question: Is the adult sector of the conference ready to respond with intelligent (rather than condescending) openness, recognizing that many young people have found Christ in exciting new relationships? Or are we too rigid to assimilate their new, sometimes different, religious expression?

The present youth minister, Jake Pauls, who is resigning his position at conference time, is the first to recognize that change in leadership will give opportunity to start with fresh approaches. He is encouraging COE, youth, and conference to think deeply as we ask for God's guidance.

In the past the youth minister has worked much with the youth themselves. Is it time now to follow Jake Pauls' new emphasis in primarily training adult youth leaders as Nellie Lehn is doing in her position as director of children's work?

Divine guidance usually comes through God's people. What are your feelings about youth and the world, youth work, leadership training, youth organization, and youth-adult relationships?

Something new on the conference horizon is a consideration of the special and interacting roles of both women and men in the work of the church. The Women's Missionary Association spearheaded this concern, especially as it relates to women. Non-WMA women stepped in with interested enthusiasm. CoE and the Commission on Home Ministries helped the women organize their expression of this matter to the conference. Then the responsibility for specific leadership action in the area of education was lodged with COE.

But this is not a "women's lib" movement that asks for "women power." Instead, this grew up as a deeply dedicated attempt to understand how today's General Conference Mennonite Church woman, educated, well-read, intelligently interested in every aspect of conference ministry, can better carry her share of the total burden to the glory of God.

WMA is contributing significant funds toward a half-time staff person under COE. This position will be in operation for two years as foreseen now. Such a staff person would, along with other duties, make herself available to local congregations who want help in using all gifts of the Spirit, male and female, more effectively for Christ.

What is your congregation doing that it could share with others to liberate men and women to serve side by side? How do you understand the Bible and the thinking of the church regarding this matter? Are you satisfied that our educational materials teach Christian equality of the sexes? Is it enough that the General Board has now appointed one woman to each of the commissions?

Next, the Anabaptist Curriculum Project. The new Sunday school curriculum, the Foundation Series, will encompass at least grades one through eight and is scheduled to see its first use in September 1977. Actual writing will need to begin almost immediately to meet a very tight schedule. Publishing partners, General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church leaders, with help from the Church of the Brethren (a cooperative user), are constructing the guidelines now. But while they do this they want to know what kinds of materials our churches need and want.

What should our children learn to know about the Bible? About the church? What are the strengths and weaknesses of our present curriculum? How can the new curriculum best help the teacher teach? What about home and family activities woven into them? How should the new curriculum relate to the lives and problems of our children?

Don't wait till conference time to express yourself! Write our COE Newton office today. CoE general editor Loris Habegger and Nellie Lehn are waiting.

Finally, the vital concerns of higher education. Had you heard Harold Schultz, president of Bethel College, at the Council of Commissions in Winnipeg last winter, you would know that he and other college presidents are not asking for your support so our church-related colleges can stay solvent. Rather, the colleges must stay solvent if tomorrow's church is to have dedicated and understanding leadership who can zero in on where the Anabaptist church in this century needs to be.

Changes not yet understood will need to come in our church-related schools in the face of declining student reservoirs, crippling economic crises, new demands in education for professions, and an evolving church moving forward under the guidance of the Spirit.

Nothing is static. The colleges realize that unless the church and schools struggle through this together they may separately be wounded deeply and permanently.

The colleges have chosen to live in the mainstream of the church. Does the church see its need for involvements in those decisions that will not wait? *Harold Buller, chairman, COE*

Question!

Based on its assumption that the raising of good questions is an important component in sound decision making, The Mennonite *invited a number of Mennonite editors and writers to submit the types of questions they would raise if they were delegates to this year's triennial convention in St. Catharines. Their responses are being published as a regular part of the "Countdown" series.*

How can our church news (local, national, world) be more effectively presented to our constituency? *MR*

Is the present typical Sunday school structure something we want to perpetuate in the new Anabaptist curriculum? Can a curriculum be written which could be used in a variety of settings? *LJ*

william barclay

the men,
meaning, and
messages of the
new testament

Ephesians:
The function of the church

The Letter to the Ephesians has been called, and rightly, "The queen of the Epistles." When John Knox was dying, the book most often read to him was John Calvin's *Sermons on the Letter to the Ephesians*. Coleridge said of the letter that it is "the divinest composition of man" because "it embraces first, those doctrines peculiar to Christianity and then, those precepts common with it in natural religion."

But especially in the RSV, Ephesians begins by presenting us with a problem. The RSV (Eph. 1:1) omits the word Ephesus altogether, and addresses the letter to "the saints who are also faithful in Christ Jesus." According to the RSV, this letter is not really to the Ephesians at all. What causes this doubt?

1. Ephesians is the most impersonal letter Paul ever wrote. There is no mention of any particular local situation. No one is named in it except the bearer (6:21). All Paul can say is that he has *heard* of their faith and love (1:15). He assumes that they have *heard* of the stewardship of God's grace for the Gentiles which was given to him (3:2). The very way of speaking seems to imply there was no personal contact.

And yet the fact is Paul spent the better part of three years in Ephesus (Acts 19:9-10), and on his last meeting with the elders of the Ephesian congregation he made one of the most intimately emotional farewell speeches any man could ever make (Acts 20:17-35). It seems beyond belief that Paul would write so impersonal a letter to a church with whom he had closer personal connections than any other.

2. The early church fathers did not have the word *Ephesus* in the address. Origen has it that the letter is addressed "to the saints who *are* and who are faithful"—that is, to those who possess the life of God and who are faithful to their trust.

3. The word *Ephesus* is not in the oldest and the best Greek manuscripts of the letter. What then is the explanation?

Of special importance. It is likely that the Letter to the Ephesians was a circular letter meant for all churches in the district. That such a letter existed is entirely probable. In the Letter to the Colossians Paul tells them to read the letter that is on its way from Laodicea (Col. 4:16). Strangely enough, Marcion knew the Letter to the Ephesians under the title *Letter to the Laodiceans*.

It seems very likely that the letter we know as the Letter to the Ephesians was in fact a circular letter which Paul sent to all the churches of the district. And if that is so, no wonder it is the queen of the Epistles, for it is uniquely, not a letter to a church, but the letter to the church.

If this is so, how did it come to be known as the Letter to the Ephesians? It is likely that Paul's letters were first collected and edited in Ephesus. It may well have been that, when the collection was made, and when there was no letter to the church in Ephesus itself, the Ephesian editors annexed this circular letter, which must have come to Ephesus as one of its destinations, with the idea that a collection of Paul's letters could not go without a letter to the church where he had worked so long and which had been so dear to him.

In any event we know that the Letter to the Ephesians has a special importance because it began by being sent not to one, but to many churches. What then does this special letter say?

God's purpose. The Letter to the Ephesians has above all to do with the purpose of God in Jesus Christ. That purpose was to unite all things in him, things in heaven and things on earth (1:9-10).

ut instead, man is torn in two between he flesh and the spirit; mankind is torn n two with Jew and Gentile divided in atred, and man and God are divided ecause man in self-willed rebellion has one his own way and has refused both he commands and the love of God. Even n heavenly places there is battle between he demons and the devils, and the anels and God.

First, man is to be brought into unity ith himself. By the grace of God operting through faith, man can be changed, o that the old evil nature dies and the ew nature is born (2:1-10). The victory omes not by the achievement of man ut by the grace of God.

Second, man is brought into unity ith man. Gentile and Jew become one n Christ. The dividing wall of hostility s broken down (2:11-22).

In the phrase *the dividing wall* there is vivid picture. In the temple the first ourt was the court of the Gentiles; into hat court any man of any nation might ome. That court was surrounded by a ow wall, and in the wall at intervals here were set stone tablets saying that, a Gentile passed that dividing wall, he penalty was instant death.

New unity. But in Christ the division gone; there is no longer Jew or Genle; there is one new man (2:15). Here n this passage there is what ought to be he essence of ecumenism. There is to e one *new* man; the word for *new* is *ainos*; and *kainos* does not mean new in oint of time; it means new in kind and uality.

It is not that the Jew became a Genle or the Gentile a Jew. Both became a ew man. It is, says Chrysostom, as if ou put into a fire a statue of silver and statue of lead, and there came out a atue of gold.

To translate this into modern terms—he end of ecumenism should not be that Presbyterians accept bishops and Episcopalians accept presbyters; it is not to turn the Anglican into Presbyterian or the Presbyterian into an Anglican. It is that out of the two in Christ there should come something new and far more wonderful than either.

Man is brought into unity with God. He is reconciled to God (2:16). Twice it is said that through Jesus Christ we have access to God (2:18; 3:12).

The word *access* is in Greek *prosagoge.* In the ancient courts there was an official called the *prosagogeus,* the person who gave *prosagoge,* access to the king. He was what we would call the introducer to the presence of the king. Jesus Christ is our introducer to the presence of God.

God's aim is to produce this new unity in a divided world, and God's instrument is Jesus Christ. But Jesus Christ is no longer here in the body, though he is in the Spirit, and therefore he too needs an instrument. *His instrument is the church.* "The church," says Paul, "which is his body, the fullness of him who fills all in all' (1:22-23).

Agent of Christ. The word *fullness* is *pleroma. Pleroma* means that which is filled; so the church is that which is filled by Christ. But it also means that which fills or completes. It is, for example, used of the crew of a boat or the filling of a cup; so the church is that which fills up Christ, the instrument without which Christ cannot work.

If Jesus Christ, for example, wants a child taught or a land evangelized, he has to find a person to do it for him. That is why the church is the body of Christ. He is the head who directs and controls it (1:22), but it is the body through which he acts (1:23).

So then, in the Letter to the Ephesians we are given as nowhere else the function of the church. It is God's purpose that the world should be a unity; his instrument to produce that unity is Jesus Christ, whose instrument in turn is the church—and that is why the church's greatest title is the Body of Christ.

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Next week: Hebrews

questions for discussion

1. How can a congregation genuinely be the body of Christ?

2. If the aim of Christ is to produce one new man, if it is not a question of one church accepting the structure of another, but of the production of something totally new, what might be the structure and the pattern of the one united church of the future?

3. How can we combine looking back and valuing our history, and looking forward and under God working out something new for the future?

4. How do you explain the tragic fact that the church, which is meant to be the instrument of unity, has so often been the instrument of disunity?

Eyes to See
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Utilization

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REVIEW

Love 'em and leave 'em alone

Radical nonintervention, *by Edwin Schur (A Spectrum book, 1973, $2.45) and* The juvenile delinquent nobody knows, *by Bill Haney and Martin Gold (Psychology today, September 1973) are reviewed by David Janzen, who until recently was editor of* Liberty to the captives, *the MCC newsletter in which this review first appeared.*

I'VE BEEN trying now for two days to write a social scientist's review of this sociological book and this psychological article. But my mind won't stick in that groove; it is on young people in trouble all across our land—and their trouble is our trouble.

I recall my high school and college days, participating in vandalism, entering locked buildings at night, drinking while under age—even while I made top grades and won athletic letters. I was normal and did these things with guys who now are preachers, professors, and businessmen. A few school friends of poorer families somehow tended to get caught and we didn't. They were failing in class, and we all believed they were too dumb not to know when to have fun and when to run. Some of them did time in jail and reformatories. *They* were "delinquents" and *we* weren't.

Recently a friend picked up a sixteen-year-old girl who was hitchhiking on the state highway. She took her home for a meal and learned to know a very distressed young person who had run away from an intolerable home three times. My friend now regrets that she called the highway patrol to ask what she should do. The patrolman was there in minutes and took the girl to jail. Several days later she was returned to the custody of her parents.

Over 50 percent of our serious crime is committed by children under seventeen years of age.

The number of youngsters under eighteen arrested by police grew 124 percent in the 1960s. For others the increase was only 18 percent.

One hundred thousand children are jailed and locked up each year in the U.S.

Ninety-three percent of our juvenile courts have no place to house children except county jails.

In the past years social scientists assumed rather uncritically that we knew what delinquency was, and so they began to search for its "causes." Edwin Schur broadly classifies two approaches here: one looks for a disorder in the individual, the other for a disorder in society.

Individual treatment. The first approach assumes that delinquent acts are committed by troubled children who need individual treatment. Tests are run to find the ways in which s/he is different from nondelinquent children. Identifying "predelinquent" youths is the ultimate solution.

In the juvenile court it is not important to determine if a youth is specifically guilty of a crime or what punishment s/he deserves. But the judge asks: Does s/he have a behavior pattern that fits the delinquent image? If so, then "in the best interests of the child" a treatment program is commanded which can include behavior-modifying drugs, intensive counseling, probation, or institutionalization where s/he will be reformed by "rehabilitative" regimes. It all sounds fine, and this is how most juvenile systems are supposed to work.

After a careful and systematic look at the compulsory "individual treatment" approaches, Edwin Schur finds that the results of controlled tests are all dismal or inconclusive.

A new kind of survey, in which young people are interviewed with their anonymity respected, asks them to report the illegal acts they'd committed. Such self-reporting surveys show that most of our assumptions about delinquency and its causes are off base.

For one thing, there is vastly more delinquency than ever comes before a judge—so the idea that "delinquents" are somehow different before they go to jail must be abandoned. A study in Flint, Michigan, of 433 adolescents turned up 2,490 delinquent acts. Eighty percent admitted at least one delinquent act. "Yet only forty-seven adolescents and their eighty offenses made it into police records."

Also, there is no significant difference in delinquency levels between upper, middle, and lower income families. Money and family status do, however, make police and judges more lenient, more understanding.

The last myth to fall is that corrections actually help. Haney and Gold reported that society would usually be better off if the delinquent child were never caught! They compared a group of apprehended offenders with a carefully matched group of unapprehended offenders. They matched thirty-five pairs on sex, race, age, and number and kind of offenses. In twenty of the thirty-five pairs, the apprehended member subsequently committed *more* offenses than did his unapprehended match. Five pairs later committed an equal number of delinquent acts. In only ten of the thirty-five pairs did the unapprehended control commit more offenses.

It appears that the correctional process is successful in one way—it succeeds in positively convincing the child that s/he is a "delinquent," and in many cases, launching him/her on a career of delinquency.

Edwin Schur points out how powerful is this labeling process by which we single out and create the "delinquent." Once upon a time, social workers and judges agreed to stop calling "bad kids" by evil names. And so we created the nonjudgmental euphemism of "juvenile delinquent." But our practice has corrupted our words so that today even "juvenile" is a nasty name.

Social reform. Liberal social scientists have tended to look for the causes of crime in social structures and peer groups. Those "delinquents" locked in our correctional institutions are disproportionately from the lower classes, often associated with gangs or other subculture groups. So, it has seemed natural to blame poverty, slums, discrimination, and broken down social institutions for crime It has been assumed that raising welfare levels, working with street gangs, and giving depressed neighborhoods more control of their community institutions would eventually prevent delinquency.

Social reform is valuable in itself if i gives a people hope and the power to control its own destiny. But if the goa is to bring all alienated Americans into he middle class way of life, then we will *ot* be decreasing delinquency. As we ave seen, the lower classes are especially oncentrated in jails because they fit the tereotype of "delinquency" in officials' minds, because they lack the social status nd power that win respect. There is no solid evidence that they commit more rimes than middle or upper class chilren.

Radical nonintervention. According to he view of this book, "delinquents are ot significantly different from nondelinuents — *except* that they have been processed by the juvenile justice system." The radical nonintervention approach would advocate that we "leave kids alone whenever possible," accepting the widest iversity of behaviors possible rather than orcing individuals to adjust to the domnant social standards.

Schur accepts the necessity of legal ntervention when a person commits an ct dangerous to society. The judge hould meet out evenhanded penalties or the act and not attempt to "correct he individual for his own good."

We should stop using the coercion of he law to save people from the evil they would do to themselves. For adults this would mean to decriminalize gambling, drug addiction and alcoholism, prostitution and homosexuality. Besides, society has no consensus that these things are dangerous. In the same manner, we hould stop treating as criminals those kids who run away from home, who stay out late, whose parents have lost control, or who are truant from school. These re not crimes for adults, why should dults label such children as "delinquents"?

Schur would not have us ignore the danger signals in such behavior, but he would urge that we provide action programs for all children instead of singling out individuals. Such programs should be voluntary rather than compulsory. While hese are fine goals, I would like to see hopeful examples where this approach s working. Schur gives none. He might have analyzed the Volunteers in Probation movement, for example.

I have quoted *Radical nonintervention* with a great deal of approval, for it does a hardnosed analysis of juvenile justice—orting out the philosophical errors and he practical shortcomings of our system. The book is orderly, thorough, and full of the customary sociological gobbledygook that has no doubt crept into my own style in this review.

I would like to end the review by posng a question which seems more fruitful than all the search for "causes of delinquency." Why do people become nondelinquent? As Schur asks, "What are the bonds" that give a person a stake in respecting a society's norms? This is a good question for those who want to make America work.

But personally, and from the perspective of the church of Christ, we are citizens of God's kingdom: aliens, nonconformists, "delinquents" at times who aren't ultimately concerned about making America work. So, I see the news of this book basically as good news.

Juvenile justice isn't working. Delinquency is much more vast than any crime statistics would indicate. Just about every youth growing up in our society, at one time or another, commits a crime that could send him/her to jail. This is not just a problem of the inner city or ethnic minorities. The evidence is becoming clearer that there is something fundamentally antihuman about our civilization which is dedicated to the production and consumption of material goods.

I say this is good news because it liberates us from illusions and brings us together as persons who commit delinquent acts, whose basic hope is in God's love for us.

Why do we have everything we really need, God and more, yet feel so short on time and love to give? Liberate us, by the power and example of your Son, Jesus. Amen.

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Amelia Mueller of 604 North St., Halstead, Kans. 67056, who is a Man-to-Man volunteer, made this comment about her experience: "My own attitude toward this problem has changed drastically since I've learned to know some of these young men (inmates) as individuals."

Daniel Hertzler is editor of Gospel Herald, Scottdale, Pa.

Howard E. Royer is editor of the Church of the Brethren Messenger, 1451 Dundee Ave., Elgin, Ill. 60120, from which this week's editorial is reprinted with permission.

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Discovery in the green felt jungle

Howard E. Royer

THE IMAGES of secular life so widely hailed in the media often appear freeing and compelling. But on occasion, a more penetrating portrayal comes through, one that bares the emptiness and destructiveness of life lived without cause or commitment.

Two items in a single issue of a metropolitan newspaper are a case in point. The first, a feature column, was a probing piece about the robber of a Chicago bank. The thirty-two-year-old man was a customer of the bank; he even lived in the same building, fifty-five stories up. At closing time he entered the bank offices and requested access to his safety deposit box. Then he pulled two pistols from a canvas bag and demanded the cash from the tellers' cages. However, the drawers were locked. A silent alarm signaled the police. The building surrounded, the man retreated into a snack room for employees and held captive the three persons who were there. After responding to phone calls from the police lieutenant in charge, the robber released the hostages, put a gun to his head, and killed himself.

All that was the secondary part of the story which Chicago *Sun-Times* columnist Tom Fitzpatrick set out to tell. The more major development was on what preceded Bob Kujawa's robbery attempt on a Friday afternoon in January: his boyhood on Chicago's South Side, his parochial school days, his life ambition cited in the 1959 school yearbook: "To be a success." His college work, business training, regional sales managership. His wife, three children, suburban home. And his discovery of a place called Caesar's Palace in Las Vegas.

At crap tables in Caesar's Palace, Kujawa learned that even losses could be handled in a businesslike fashion—by signing an IOU and hastening home to raise the money. And, as Fitz described it, he learned something else—that a Caesar's Palace debt takes importance over all other bills, over everything else in life. Kujawa paid the gambling debt, but by stealing from his employer. He paid, but at the cost of a divorce and separation from his family and home. He paid, but through a grand jury indictment and two weeks in jail. Two more weeks and his case was to come up for a hearing.

But instead, the columnist reported that Monday services for the bank suicide were scheduled at his home parish on the South Side, with family and friends in attendance. "I wonder," Fitz mused, "if the people who run Caesar's Palace will send a representative."

Earlier in his treatment Fitz had commented that Caesar's Palace really wasn't hard to find: "There isn't a day goes by that the average man or woman doesn't hear the name of some Las Vegas gambling casino mentioned in the entertainment columns or by disc jockeys on radio or by Johnny Carson on the late night TV show."

Almost as if responding by cue, further back in the same newspaper, entertainment columnist Irv Kupcinet carried this bit of tidings:

"Caesar's Palace in Las Vegas, probably in anticipation of the high rollers Frank Sinatra will attract, has raised its betting limits to record highs. Now the big-money players can wager as much as $8,000 on the roll of the dice, $2,000 on a box in blackjack. . . ."

Tidings? Hardly to the survivors of Bob Kujawa or to the families and friends of gambling addicts anywhere. Who better than they know the lie that is in the glib and enticing propaganda: that the stakes in the green felt jungle are far more than money?

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The Mennonite

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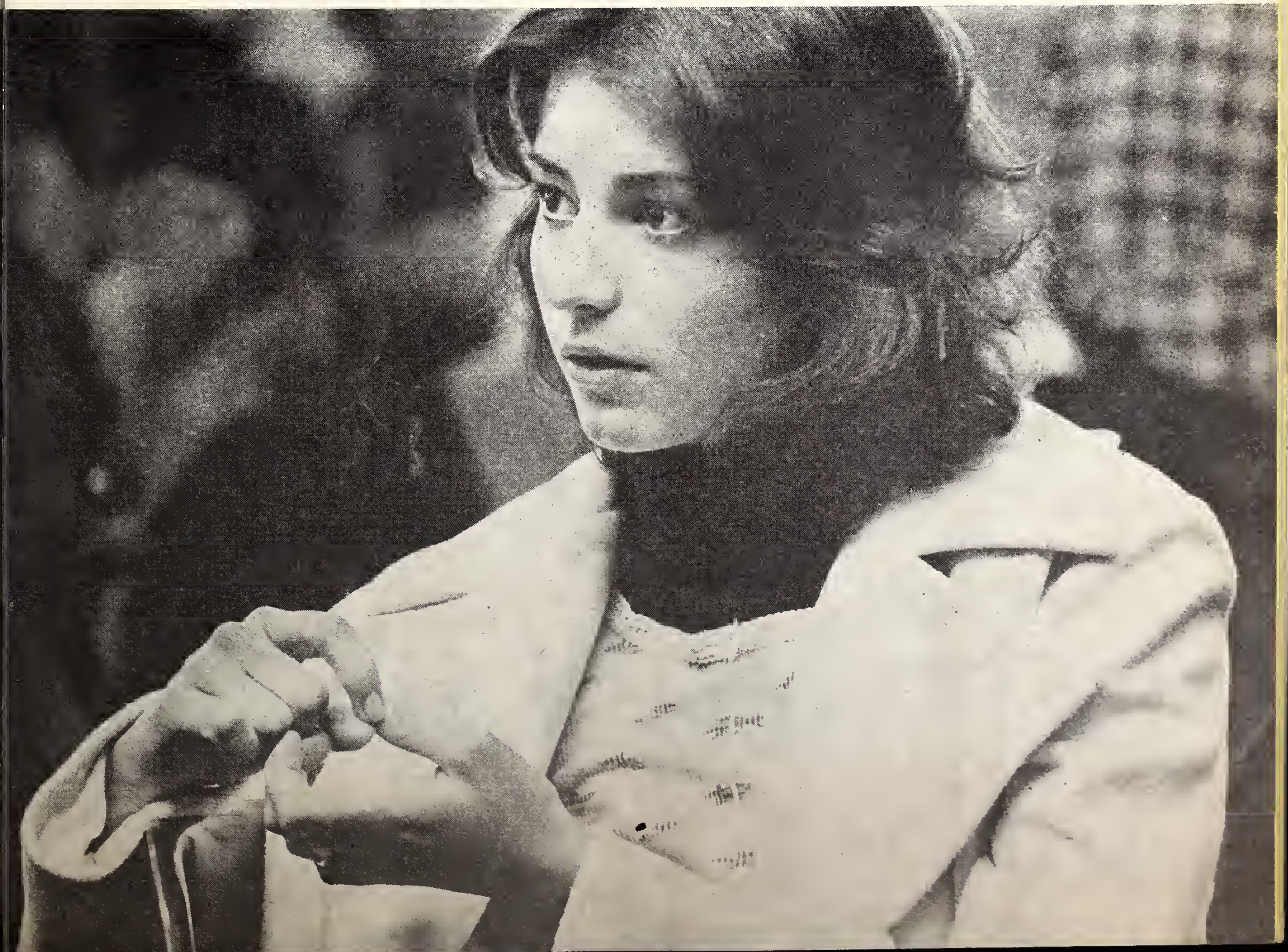

Our religious language's masculine imagery

Sharon R. Sawatzky

In order to gain a more complete understanding of sexism in religious language, it would be essential to study the relationship between language and social structure. It is not the intention of this article to do so; however, it is important to recognize that language is fundamental to the persistence and maintenance of all social structures. Our understandings, beliefs, as well as thought and action patterns are determined in considerable part by language.

Language, as a means of communication, is made up of words or speech sounds standing proxy for the things and acts which we experience. They are vehicles carrying our constructed meanings. We are dependent on the formulation or conceptualization of these meanings for the retention of their essence. However, long before conceptualization occurs, images are conjured. Images, described as impression, pictures, or even sensory feelings, reflect our cultural environment and attitudes, as well as personal relationships and experiences. Unlike concepts which can be learned, corrected, formulated, and controlled, images are not easily identified or described, nor can they be controlled.

Study of the English language has led various persons to conclude that our common speech presents an image of male control. The English grammatical structure emphasizes this image with the use of the masculine as the unmarked gender. While "intellectually" everyone "knows" that *man* is a generic term, the term does not come through as truly generic in view of the significant fact that *man* also means "male." Word meanings, associations, and the use of feminine endings on nonsexual words also reflect a masculine bias.

Religious language, being fixed in a western, patriarchal social structure where men preside, celebrate, and preach the gospel, also portrays masculine imagery. Images solidified in language have a way of surviving in the imagination so that a person can function on two different and often contradictory levels. For example, we can speak of the abstract conceptualization of God as Spirit and still imagine "him" as male.[1] The use of gender or terms of sexual designation for the divine can actually be a form of idolatry—the imposition of human modes and categories on the divine. Not only is masculine language used for the deity (Lord of Hosts, Master of the Universe, Man of War, King of Glory), the Holy Spirit is also identified as male through the use of the masculine pronoun *he*.

Biblical imagery and symbols presenting God as male dominate in western liturgy, theology, and hymnbooks. While women should not propose a one-sided female imagery to replace a one-sided male imagery of God, it is important to recognize the existence of "feminine" imagery in the Bible. The Exodus and Wanderings are especially rich in imagery which present God as assuming the roles which traditionally have been assigned to women. The murmuring theme often dwells on hunger and thirst. Providing food and drink is woman's work, and God assumes this role.

Thou didst give them bread from heaven for their hunger and bring forth water for them from the rock for their thirst . . . (Neh. 9:15).

An introduction to the role of seamstress occurs in the Garden of Eden when God clothed Adam and Eve (Gen. 3:21) and is continued as the Divine provides clothing for the Israelites in the wilderness.

Forty years didst thou sustain them in the wilderness, and they lacked nothing; their clothes did not wear out and their feet did not swell (Neh. 9:21).

But fed and clothed, the people continue to complain until an angry Moses reproaches God in a series of rhetorical questions:

Did I conceive all this people? Did I bring them forth, that thou shouldst say to me, "Carry them in your bosom, as a nurse carries the sucking child, to the land which thou didst swear to give their fathers"? (Num. 11:12).

This extraordinary language indicates that God was indeed mother and nurse of the wandering children.

Further instances portraying the Divine in a maternal role are found in Isaiah, where the author boldly employs gynomorphic speech for the Deity. God speaks of her birth pangs:

Now I will cry out like a woman in travail, I will gasp and pant (Is. 42:14b).

The Divine is like Zion in labor, bringing forth children.

Shall I bring to the birth and not cause to bring forth?
says the Lord;
shall I, who cause to bring forth, shut the womb?
says your God (Is. 66:9).

The Deity compares her loving remembrance of Zion to a mother nursing her child:

Can a woman forget her sucking child,
that she should have no compassion
on the son of her womb?
Even these may forget,
yet I will not forget you (Is. 49:15).

God is a comforting mother:

As one whom his mother comforts,
so I will comfort you (Is. 66:13).

A poetic presentation of the Divine performing the mothering activities in ancient Israel is found in Hosea (11:1-9). God is the parent who teaches the child Israel to walk, who heals wounds, and who feeds the hungry infant.

While various types of "feminine" imagery are used in the Old Testament, perhaps the most beautiful is that of midwife: God as the one who calls forth from us new life and evokes the gifts within us.

Yet thou art he who took me from the womb;

Thou didst keep me safe upon my mother's breast.
Upon thee was I cast from my birth . . . (Ps. 22:9-10a; cf. Ps. 71:6; Job 3:12).[2]

Cook, seamstress, mother, nurse, midwife: all these tradi- onally feminine-role images are included in the characteri- ation of the God of Israel. Not only, however, is God por- ayed biblically through the assumption of human roles. arious dimensions of the Divine are personified through he use of gender. The feminine gender is employed in nu- nerous passages when personifying God's wisdom (Prov. 9: -9, 12, 30; 1:20-33; 3:13-18; 4:7-9). The Hebrew word for wisdom (*hokmah*) is feminine. The emphasis and development of this theme of femininity indicates that the biblical authors found it suitable and appropriate to refer to divine wisdom as female.[3]

In the New Testament, Jesus attempts in various ways to communicate the equal dignity of women and men. He categorically ignored laws such as those which stipulated the uncleanness of women, that they could not be seen or talked with in public, that in adultery they were more guilty than their male partners, and that they were the property of their husbands.[4]

If only you would listen

Ethel L. Herr

If only you would listen—
The way I'm always listening to you—
I'd love to tell you how I feel,
Share my joys and sorrows,
If only you would hear.

But no, you seldom listen
Before I've uttered ten short words,
You interrupt . . .
You've guessed the rest
And tell it back to me.
Or it reminds you
Of a bigger, better yarn
That you must share,
Immediately!

If only you would listen,
Forego your chance to show
How rich your life has been
In happenings,
You'd understand the way I feel
With fascinating stories of my own
Fermenting painfully within.

But you would also learn
What makes me laugh,
And cry,
And disagree with you.
My hopes and dreams
Might make your life the richer,
Ideas to spark your soul
And draw you close to me.

If only you would listen.

Perhaps the climax of this effort is reached in his parable of the woman who found the lost coin (Lk. 15:8). To an audience of Pharisees and scribes who are disgusted with his association with tax collectors and sinners, Jesus relates three parables depicting God's concern for the lost.

The first story is of the shepherd who left the flock to go after the missing sheep—the shepherd is God. The third parable is of the prodigal son—the father is God. The second story is about the woman who lost, looked for, and eventually found the coin—the woman is God. Jesus did not hesitate to project God in the image of a woman.[5]

While the incorporation of feminine images of God into our conceptualization of the Deity may aid in our understanding of the Divine, it must be remembered that Israel repudiated the idea of sexuality in God. Unlike fertility gods, the Hebrew deity is neither male nor female; neither she nor he. Our God embraces and transcends both sexes; the nature of the God of Israel defies sexism.

A discussion of this sort brings many questions to mind—questions to be thought about and seriously dealt with. Are anthropomorphic symbols for God necessary and/or important? If so, is "God the Parent" an option? Or can *God* be a verb? God is be-ing . . . the verb in which we participate —live, move, and have our being.[6]

The questions extend beyond our God image into Christian thought and life. Is it possible for word-concepts such as "sonship," "brotherhood," "fellowship," and "good Christian men" to begin to describe adequately relationships where women are also involved? Has the natural bias of men toward their own experience led to a theology and church life which from a woman's perspective is distorted and one-sided? Has Christian theology and liturgy with its emphasis on a male God, a male Christ, and a male clergy contributed the stamp of theological necessity to the subordinate status of woman in church and society?[7]

One thing does, however, come into focus. As women and men individually and corporately struggle with becoming whole persons, it is improbable that a male-oriented language can function adequately. The Christian church is called to depart from society's patterns when they clearly do not perpetuate the ideals taught in the Bible or foster our growth towards Christian wholeness. The area of sexism in language requires leadership from the church. We must not only be open to the evolvement of new images and symbols through the incorporation of femaleness, but actively encourage women to share the Christian experience from their own perspectives.

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1. Sheila D. Collins, "Toward a feminist theology," *Christian century*, August 2, 1972, p. 796.
2. Phyllis Trible, "Depatriarchalizing in biblical interpretation," *Journal of the American academy of religion*, Vol. XLI:I, March 1973, p. 34.
3. J. Edgar Bruns, *God as woman, woman as God* (Paulist Press, 1973), p. 36.
4. Collins, *op. cit.*, p. 798.
5. Leonard Swidler, "Jesus was a feminist," *Catholic world*, January 1971.
6. Mary Daly, *Beyond God the Father toward a philosophy of women's liberation* (Beacon Press: Boston, 1973) p. 33.
7. Carol Christ and Marilyn Collins, "Shattering the idols of men: Theology from the perspective of women's experience," *Reflection*, May 1972, p. 13.

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ee to follow, bound to choose

Countdown to St. Catharines

WMA issues

ONE OF THE SURPRISING facts which WMA women learned at last October's consultation on the role of women in the church was that there are many church people who are not familiar with the organization or the program of WMA, nor with the tremendous scope of its projects and support. So, we feel we must first give some information about WMA before we can suggest key issues.

What is WMA all about? The initials stand for Women's Missionary Association, an auxiliary of the General Conference Mennonite Church. This means that it has played an assisting or supportive role during its 107-year history. Although it has always enjoyed a large amount of autonomy, WMA has not significantly broadened its allotment of funds or its activities.

Statistically, WMA has 10,292 members functioning in 439 separate groups. Two-fifths of the members are Canadian. Total cash contributions in 1973 amounted to $432,917, and the value of material aid giving came to at least $200,000. These figures include contributions to local, district, provincial, and General Conference projects. Overseas missions has always received the greatest support, but MCC projects also receive wide support. We believe that much of the cash contributions represent *bonus* giving, money which would not otherwise be contributed through the regular channels. Viewed from that standpoint alone, WMA makes a significant contribution.

But there is more. The service WMA women provide is also a vital factor in support of the organization. Who of you have not experienced and appreciated the help of WMA women at a time of death in the family? And how many of you have enjoyed a friendly visit or meals brought in during illness or hospitalization? Persons in retirement homes have benefited from the love and concern shown them by WMA circles. Relief centers rely heavily on the willing hands of interested women.

What's the problem? In spite of these exciting facts and statistics, WMA membership has been slowly dropping. In some churches the younger women have not shown much interest in the activities and program of WMA. They have envisioned WMA as a group of "little old ladies" rolling bandages or sewing. Other women with special talents and qualities of leadership have been unhappy with the status of WMA and have wished for a more vital part in the General Conference strucutre. Still others may feel that WMA needs to change with the times. Many men have shown only a patronizing acceptance of WMA—something to keep the women busy and happy.

What are we doing about it? Is there any validity in these evaluations? WMA aims to find out. Presently we are in a year of self-study, asking ourselves: What positive contributions are we making? Do we have life and vitality? Is there new involvement, new direction? Is there growth or stagnation? Would the church gain or lose if there were no WMA?

We hope that our 400-plus women's groups will give us serious answers to these questions. Perhaps we ought to have outsiders give their evaluation also. But even now, we are aware of some needed changes.

What changes does WMA anticipate? 1. A change of name will be a major item of business at conference. We are proposing Women in Mission as a name which more adequately expresses our purpose. It suggests that each woman should be personally involved in the mission of the church.

2. An updated constitution will be presented for acceptance by the organization. Several of the changes have already been made in practice and need to be spelled out in the constitution, e.g., WMA representation on commissions; others are new ideas which have been carefully thought through.

3. There will be new projects and program for societies. A committee of five women has studied ways to broaden the scope of WMA.

4. The role of women in the church is a live issue at this time. Can WMA help women find their role? Should we encourage persons to discover and use the gifts God has given them? How can we cooperate with the Commission on Education in this area?

5. Should we broaden our involvement in social concerns? The MCC Peace Section task force keeps us informed on current issues. Will there be women ready to write to congressmen or to witness to their convictions in other ways?

What are the basics to which we should cling? 1. Support of the General Conference program—overseas, home, educational, seminary and colleges. The question is whether we should give overall support or select specific projects of interest to women.

2. The many and varied types of service which WMA women willingly give. Individual circles show concern and compassion in countless ways. We encourage each group to have open eyes to new opportunities about them.

3. The fellowship aspect of WMA. In this day when much is made of small groups, we have a tendency to forget that in many churches the women's mission societies have been a regular gathering of friends, a supportive fellowship. For ongoing spiritual growth one needs others.

4. Personal growth through study. The new "Guide to Christian living" (in *Window to Mission*) will be helpful to groups.

5. Our own publication is essential. By conference time two issues of *Window to mission* will have been published. We hope that women and men alike find it stimulating, informative, and helpful.

Freedom in Christ. Program, projects, contributions, involvement—all are important, but perhaps the greatest of all is the freedom which every woman should have to be the person God wants her to be and to serve him in the way the Holy Spirit leads. *Naomi Lehman, WMA president*

Question!

Based on its assumption that the raising of good questions is an important component in sound decision making, The Mennonite *invited a number of Mennonite editors and writers to submit the types of questions they would raise if they were delegates to this year's triennial convention in St. Catharines. Their responses are being published as a regular part of the weekly "Countdown" series.*

Why aren't there more women on local and regional church boards and in administrative positions at General Conference headquarters and district/provincial offices? *GL*

Why does WMA make itself responsible for a slice of the general budget when its members are already contributing to it through their local churches? Isn't this duplication costly in terms of time and money? *MR*

Would you envision a need for a separate women's organization even if women were fully integrated into the local church and conference structures? *LJ*

NEWS

New church schools — for the very young

With the fervor that established colleges and academies in the early part of the century, Mennonites are now setting up nursery schools and day-care centers.

As of this spring, one out of twelve congregations in the General Conference Mennonite Church sponsors or provides space for weekday preschool education. On General Conference congregations' annual reports, it would be hard to find another community outreach or service project which appears as often as "day care."

Of the twenty nursery schools surveyed, all have been started since 1964. They typically use the church building, operate part day, have at least some church members as staff or board members, and seldom have more than two classes of children. About a third of the schools have used voluntary service workers at some time.

General Conference Mennonites are hardly the only group involved in the education of three- to five-year-olds. Other Mennonite groups and other denominations have started similar projects; governments are funding Head Start centers; privately run day-care centers have mushroomed in North America as more and more mothers of young children enter the job market.

Why have Mennonites decided to meet this particular need in society?

Education as a special interest for Mennonites has some basis in history.

Hutterites began their "little schools," for ages two to six, in the sixteenth century, three hundred years before the idea of kindergarten caught on in Europe.

In North America, teaching and farming were once the most accepted occupations for Mennonites, especially those of Russian background, although the educational emphasis has been on ages six and up. Some historians have spoken of an educational renaissance among Mennonites during this century.

The focus is now on early childhood education because of the availability of people (mostly women, many with teaching experience), a building (empty during most of the week), and motivation to serve.

The empty building. For some congregations, a primary reason for starting a nursery school was the desire to make better use of the church building. About two-thirds of the centers surveyed were located in the church building.

The Upper Milford Church in Zionsville, Pennsylvania, started its preschool in response to a Sunday morning challenge from the pastor: "Are we practicing good Christian stewardship in the once-a-week use of our church building?" An ad hoc committee distributed in the neighborhood a questionnaire listing about ten possibilities for use of the building. The need for a preschool topped the list. The preschool, opened three years ago, now has forty-eight pupils in five classes.

The Grace Mennonite Church in Prince Albert, Saskatchewan, built its meetinghouse so it could also be used as a day-care center.

The congregation is not involved in the operation of the day-care center, but rents the lower auditorium to a woman who runs it as a business.

In Kingman, Kansas, the joint congregation, formed by the Bethany and Zion Mennonite churches, meets in the building of the former Bethany Church and has renovated the Zion Church building as a day-care facility.

Use of the building by a preschool can be an irritation, on the other hand. In one congregation where direct involvement of church members in the nursery school is minimal, the pastor mentioned the unhappiness of the trustees about the need for all Sunday school equipment to be mobile, the fingerpaint marks where they shouldn't be, and the need for additional upkeep on the building.

Preschool as outreach. Other congregations see a preschool or day-care center as a method of evangelism.

Shirley Finley, director of the Grace Mennonite Child Day-Care Center, Lansdale, Pennsylvania, commented, "We believe that by providing this service we can attain our ultimate objective, which is to touch lives for Christ. . . . We feel that a child who is encouraged to think about spiritual things and to make God a basic part of his daily living at an early age will continue to do so throughout his life."

Many preschools include Bible stories in the curriculum. The Community Playschool in North Newton, Kansas, started in 1965 as the result of an evangelism workshop, uses books such as *How God gives us peanut butter* or *How God gives us bread*.

Sometimes the preschool is used as a way to bring parents into the church.

The success of this parent evangelism is probably affected by the degree of involvement in the preschool by church members.

LaVernae J. Dick of Grace Mennonite Church, Dallas, Oregon, wrote, "Our congregation has only limited involvement with the kindergarten. . . . Only a few children from the kindergarten have begun attending our church. It was hoped that the opposite would happen, but so far this has been an unrealized dream."

In Fort Wayne, Indiana, where over half the staff comes from the Maplewood Mennonite Church, Joan Wiebe wrote, "A by-product of the school has been that the community has come to know a bit more about what the Mennonite church is about and hopefully what it means to be Christian. A number of families in our fellowship have been brought into the congregation via nursery school."

The emphasis on evangelism is less overt in other nursery schools.

"I think Mennonites have always considered education, including early childhood education, an important part of individual development," said Stan Smucker, associate pastor of the Trinity United Presbyterian-Mennonite Church in Oklahoma City, which sponsors Our Wonder House.

"I think sometimes this was done as a part of a direct evangelization process," he continued. "But the program here has never been designed directly for this. We are offering the program because we believe it a Christian's opportunity to give of his resources to provide an opportunity for those who appear to be without it. And if lives are enriched, I am satisfied that they will come closer to filling the purpose for which they were created."

Meeting the need. In many congregaons a day-care center or nursery school as started because church members saw e need and decided to help meet it.

Some churches see the needs of parents.

In Hutchinson, Kansas, the need for ild day care was brought to the attenon of a prayer group at First Mennote Church by a group member who as tutoring a child. The child's mother, e group discovered, had to work nights ashing dishes because she had no one care for her preschool children during e day.

"Out of these needs," said Selma Dalke, rector of the day-care center, called riendship House, "we developed the alization that good child care would low parents to work during the day and e a family at night and that, in our modn society, a working mother is often a ecessity, not a luxury."

The Hutchinson church now has fiftyvo children in two day-care centers and waiting list of seventy.

Some centers offer classes for parents, ponsor monthly parent involvement eetings in the evening, or are involved family counseling. The Markham, linois, Day Nursery has hired a partme social worker to work with parents special problem areas.

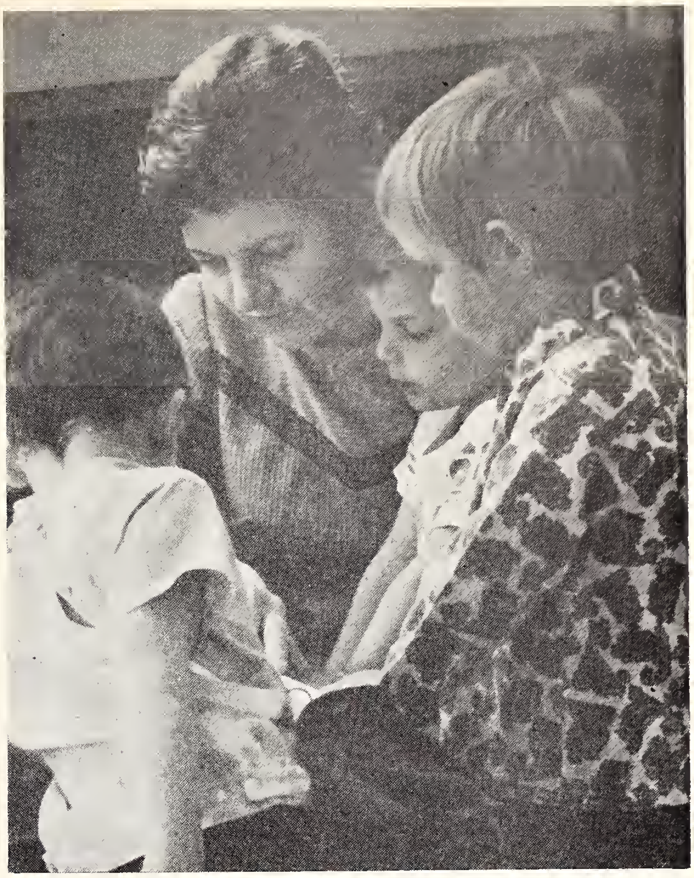
Enrichment for the child. Parents, owever, are not the only ones with eeds. Most congregations involved in reschool education see the primary need s developing the child's potential.

The goals of most nursery schools inlude children's learning to get along ith other children, developing indepenence from mother, coping with emoons, exploring life in the world, experincing love and acceptance, and preparng for public school.

The Eureka Gardens preschool in Vichita, Kansas, started because many hildren in the neighborhood needed an nriched experience before they started to ublic school.

"Head Start was not readily available t that time, but many children were ligible and needed stimulation, new exeriences, someone to listen to them and care about them as valid persons," aid Rhoda Schrag, preschool director. Their parents were often preoccupied ith making a living and managing a ousehold on very little money."

But lack of money is not the only roblem of preschool children, as the hurch in Hutchinson found out.



A story captures the attention of these youngsters at the Community Playschool, North Newton, Kansas.

The first Friendship House was loated in a poorer area of town, which as presumed to have greater need for a day-care center. But the staff soon discovered that parental deprivation, negligence, and inadequacy were problems regardless of income.

Another need was met by three Mennonite congregations in Vancouver, British Columbia, which jointly sponsored a day-care center for handicapped children. The center was discontinued recently because of increased government involvement in providing day-care services for the handicapped.

Another aspect of several of the day-care centers is their cultural diversity. In virtually all the Mennonite preschools and day-care centers surveyed, most of the children were non-Mennonite; in some, most of the children never went to church. In many centers, there is also a variety of ethnic groups. The Goshen center has Spanish-speaking aides for each class. The Markham, Illinois, day-care center is "in reality a laboratory experience for children who live in a biracial community" according to Marlene Suter. In some cities, however, Mennonite parents have tended to see the preschools as a place for other people's children, thinking that their own preschoolers are better off at home.

Whatever the reasons for sponsoring nursery schools, more and more Mennonite congregations are deciding to involve themselves in preschool education, either through their buildings or their teachers.

In both urban areas and small towns, Mennonites have been meeting the need for child day care where government and private business have not.

"The response from Christians should be not only support, but a real searching for guidance for the establishment of more child-care facilities," said Selma Dalke of Hutchinson. "Every Christian should encourage and insist on quality care with love, aimed toward the development of the total child."

Rhoda Schrag of Wichita expressed a similar idea. "I think it is the Christian church which can see the need to value each person, regardless of his age," she said. "Our goal, as we perceive was also Christ's is to make people whole." *Lois Barrett Janzen*

Draft refuser acquitted

An Old Order Mennonite young man has been acquitted for exercising a religious conviction which conflicted with U.S. draft laws.

Vernon Brubaker, tried May 23 in federal district court in Pennsylvania, had been charged with failing to report for an alternate service (1-W) assignment at a government hospital on December 7, 1972.

"For Mr. Brubaker, jail was a more viable option than alternative service which would isolate him from his spiritual community," testified John A. Hostetler, professor at Temple University and a former member of the Amish Mennonite Church, who explained Mennonite history and practices to the judge and jury. "To accept an alternate service assignment meant almost sure excommunication."

Mr. Brubaker's church forbids him to accept any government employment. He was not assigned through Mennonite Central Committee.

Although the judge understood the fundamental matter of conscience Mr. Brubaker raised and cited the strong implications the case has for the exercise of religious freedom, he used the legal question of Selective Service's processing of Mr. Brubaker's assignment as the major argument for acquittal.

To clarify these procedural matters, the defense attorney called Walton Hackman, executive secretary of the MCC Peace Section as a witness. Mr. Hackman noted Mr. Brubaker's order of call, the regulations in effect at the time of his call, and MCC's blanket placement authority—the privilege of placing conscientious objectors in service programs in North America and overseas.

Judge Muir said "the Pennsylvania state director of Selective Service failed to observe the requirements" of the draft law. He also had "grave doubts as to the constitutionality of the Selective Service Act" and its application to the defendant since it threatened his First Amendment right to freedom of religion.

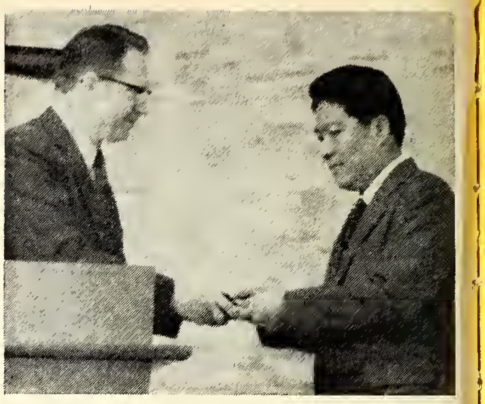
Both the local draft board and the Pennsylvania Selective Service office interpreted Mr. Brubaker's refusal to accept alternate service as obstinacy and disregard for the law. When he failed to report to the Harrisburg State Hospital, Selective Service turned the case over to the U.S. Department of Justice for prosecution.

Refusal to comply with the Military Selective Service Act brings a possible five-year sentence and/or a $10,000 fine. In anticipation of a seemingly inevitable jail sentence, Mr. Brubaker postponed his marriage.

"What Selective Service apparently did not understand was that Vernon's refusal was motivated by conscience and tempered by a church discipline which forbids accepting any government service," Mr. Hackman said. "In fact, the first point of the 1855 Stauffer Confession of Faith (Old Order Mennonite confession) states in German, 'No government offices may be served.' "

For Mr. Brubaker to leave the spiritual community of which he was a part meant that he would likely never return. The Old Order Mennonites and Old Order Amish have probably had their greatest loss of members through young men compelled under law to work in alternative service in urban centers.

Mr. Brubaker did not, as a matter of prniciple, engage an attorney to plead his case. He did accept a court-appointed lawyer, Louise Knight, a young attorney who through her serious efforts to understand Mr. Brubaker's motivation for action, turned a routine trial into what may be an important precedent for persons of conscience.



Kao becomes head of Taiwan hospital

Ming-Jen Kao, above right, has been named acting chief executive officer of Mennonite Christian Hospital, Hwalien, Taiwan. Roland P. Brown, at left, medical director and chief executive officer since 1954, handed the hospital seal to Mr. Kao April 30 as a symbol of the transfer of administrative responsibility. Mr. Brown will continue as medical director. The action was one step in the hospital board's ten-year plan of turning over responsibility to Taiwanese. Mr. Kao became interpreter and business assistant for the hospital in 1954 and has since served as business manager, assistant administrator, and administrator.

Ministers' salaries examined

Are General Conference ministers paid too little or too much?

More and more church boards are raising this question, according to David C. Wedel, ministerial placement director for the conference. And boards are also looking for ways of determining the pastor's salary.

A recent conferencewide survey of ministers' salaries by Elaine Roupp, personnel director, shows that although salaries vary greatly, most are between $7,000 and $11,000.

The statistics are difficult to interpret, since it was not always clear whether the salaries which were reported included pension, medical insurance, and social security.

Of the 110 full-time U.S. pastors who reported, 27 percent receive $7,000-$9,000; 40 percent, $9,000-$11,000; and 23 percent, $11,000-$13,000. Of the 58 full-time Canadian pastors who reported, 60 percent receive $7,000-$9,000, and 24 percent receive $9,000 - $11,000. Many Canadian congregations have unpaid ministers, and many congregations in both countries have part-time ministers.

Mr. Wedel suggested that church boards trying to determine whether the minister's salary is adequate might compare it with the salary of the local high school principal, who has had about the same number of years of vocational training. Or comparisons may be made with salaries paid to ministers of sister churches of similar size.

He suggested that the church board review the minister's salary every year as a part of preparation for the annual business meeting.

Among the other findings of the salary survey are:

—Over one-half of U.S. pastors receive an allowance of utilities; one out of ten Canadian pastors receives this allowance.

—Four-fifths of full-time U.S. pastors receive a pension allowance, as do three-fifths of those in Canada.

The Mennonite

Central District Edition

ıne 18, 1974

Conference has Christian family theme

The family as a Christian resource" 'as the theme of the first day of the ghteenth annual conference of the Cen-'al District, held at East Bay Camp on ake Bloomington, near Hudson, Illinois, Iarch 29-31.

After the opening devotions and pre-minary announcements, the chairman f the program committee, Don Steel-erg, introduced the keynote speaker, ernard Wiebe, president of Freeman unior College, Freeman, South Dakota. 'ollowing is a somewhat abbreviated ver-on of his remarks, which formed the asis for the day's discussions.

In Carson McCuller's novel *Member f the wedding*, the author shows great erception into man's need for partner-ıip. A twelve-year-old girl is greatly pset by the coming wedding of her only rother. Thinking of him and his bride, ıe suddenly feels left out, "They are ıem and in Winter Hill together, while ıe was her and in the same old town ll by herself . . . She was an I person . . all other people had a we to claim, ll others except her."

This basic need for a "we" is also vident in Genesis 2:18: "Then the Lord iod said, 'It is not good that the man ıould be alone. I will make him a elper fit for him.' " Man is created for ommunity. Historically the Christian hurch has asserted that we find this ommunity in family. The family has een seen as the primary Christian re-ource.

But, like everything else today, the 'aditional institution of the family is nder fire, i.e., in a crisis. Many are pting for new life-styles, e.g., extended amilies, open marriages, common law amilies, premarital cohabitation, and the ke. Some say they are finding a new ense of community that they didn't find ı the traditional model in the fabric of oday's culture. This makes us wonder.

Donald Steelberg, right, chairman of the program committee, introduced the keynote speaker, Bernie Wiebe, president of Freeman College.

Certainly, the least we need to do is ask ourselves where it's at with today's Christian family. I want to do that this morning. At the outset, I'll state my conclusion: "The potential of the Christian family is still greater than the alternatives tried so far. But we do need to develop more of this potential than we have been doing. We want to consider two things: (1) where it's at with the family and (2) what are some directions?

The Christian family encounters a rapidly changing culture

Obviously, to encounter a changing culture is not new. Change has always been with us. But change has been accelerated. Horse-and-buggy days covered several generations. Today there are those of us who lived with horse and buggy, who saw automobiles come, then airplanes, jets, and finally space travel. Change hasn't had a chance to become a part of our culture before we are introduced to new breakthroughs. Let us see how this affects the family.

Our concept of authority has changed. We are products of a patriarchal family. Father was the president, mother the vice-president, and children had their place. Lines were clear on authority and roles (all from within). Today's parents face keen competition, mainly from the outside. We live in an age of specialists. We go to the community club to play. We go to teachers and libraries for information. We go to doctors for physical health and to psychiatrists for mental health. We go to our pastor or Sunday school teacher to get answers to our spiritual questions. We go to vocational teachers for career training. Economically, children may start at jobs that pay higher salaries than Dad earns after twenty-five years experience. This makes parents feel irrelevant; their experiences were so different that they can't be "role models."

But we were raised on "Honor your father and your mother, that your days may be long in the land which the Lord your God gives you" (Ex. 20:12) and "Children, obey your parents in the Lord, for this is right" (Eph. 6:1). Is there a solution?

The family unit has changed from being producers to being consumers. Hornell and Hart, in *Personality and the Family*, says, "The home was the factory during the first two centuries after our families began to settle America. Industries pursued in many households included churning, canning, pickling, drying fruits and vegetables, butchering, making sausage and lard, smoking and salting meat, making candles, soap, and medicine, producing maple sugar and honey, . . . spinning, sewing, knitting and tailoring the family clothing, . . . providing the family water supply and disposing of sewage, building and repairing houses, furniture, barns, and sheds." How many of these are done in your family?

Families used to be units of production.

The more babies the more production. Today they are units of consumption. More babies mean bigger bills. This has a lot to do with population trends.

This brings along such major issues as how to use time. Not only do we adults have more time to use as we choose, but so do the children. And leisure time causes work-oriented people like Mennonites some real hangups. We remember Exodus 32:16: "And they rose up early on the morrow, and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink, and rose to play." *And* they made a golden calf!

There has been a change from simple rural life to complex urban industrial life. We were people of the land. We stayed to ourselves. We were a closed society with our own language, dress, and customs. The church was the hub. We could think as the lady in a Manitoba village, "But even if not all the people are Mennonites, surely most people are." But the communication media and urbanization have changed all that. We are now a very small minority group among myriads of alternatives in an open society. The church is only one option, and even there it is one among many faiths. This has meant that "everything once nailed down is coming loose."

The urbanization of the family has produced many by-products, such as the missing father, the missing mother, missing devotional opportunities, less stability in church and community. I sometimes wonder whether our city churches aren't simply rural churches in the city. Our mindset has been hard to urbanize. Look at the illustrations in much of our literature and in our paintings in our homes. Where is the "simple life, separated from the world" today?

Dynamic directions given for dynamic times

God makes himself known to man in given historical settings. Man always understands God in relation to his culture, e.g., people in tobacco country tend to find it more difficult to see smoking as sin. This often causes us trouble in interpreting the Bible. It tells of God revealing himself in the Hebraic culture. We find it very hard to separate God and culture. We do it very readily in some areas, e.g., clothes: we don't wear robes. But we really struggle in others, e.g., attitude to women in the church.

Each generation that accepts God's revelation is faced with the challenge of relating it to their culture. This will always affect patterns for family living, for example, courtship. The Bible does not give definite patterns to us or we don't accept the pattern of Abraham and Jacob. But the biblical revelation does speak to the issue. Concerning the function of marriage: childbearing was a major function in the Old Testament. Does the same hold true in today's overcrowded world? Concerning authority: Mennonitism came to us from an authoritarian culture. Now we live in a democracy. With respect to attitudes toward affection and sexuality we are basically "hush-hush." The Bible speaks freely about David's affair with Bathsheba. We have learned our attitudes from another source. It is a real challenge to find out what's given in creation by God and what has been added by culture.

I'd like to suggest some spiritual direction for our families in our culture. We should live more by inspiration and less by intimidation. Historically, some men are famous because they learned how to use force, men like Hitler, Stalin, and Mussolini. They provided leadership by intimidation. Others are known for "charismatic" qualities, men like J. F. Kennedy and Trudeau. They provided leadership by inspiration. How do we lead?

In families we're always concerned about each other's "doing." "James, sit still." "Dad, take me to the ballgame." But how do we motivate the doing? I'm not saying we should be totally passive or permissive—but there is another way.

Love calls for response by quality rather than force. The greatest commandment is to love God with all that is in you. How can God expect that? Because he first gives us his all in Jesus Christ, our response will be voluntary when we experience the quality of that love. That wins our response by inspiration. Look at the fantastic inspiration left by Blaurock, Manz, Grebel, Menno Simons, and others. There is real power for today's family here. Let's inspire one another by our example. There is tremendous potential for communication and discipline in the power of inspiration.

Joseph Fletcher, long before his *Situation ethics,* said that in our time, the affectional function of the family becomes of supreme importance. The family is no longer the center for worship, protection, play, and learning. But nobody has yet found a satisfactory substitute where love and affection are learned.

Family theme discussed in seminar groups

Following the address by Mr. Wiebe, the delegates broke up into seminar groups. These were in charge of conference committees and institutions. Each chose a family theme which seemed appropriate to its function. In this way every delegate had an opportunity to enter into the discussion. Each person chose a group to attend. In the afternoon the same topics were repeated, with each delegate free to choose a different group. Our photographer, Merl Lehman, from the Salem Church near Kidron, Ohio, caught some of these groups in action.

The committee for encouragement of estate planning led a discussion on "Who is my family?" Herbert Fretz, present chairman of the committee and discussion leader, is at the extreme right. R. L. Hartzler, onetime executive secretary of the Central District and associated with CEEP from its beginning, is at the extreme left.

This provides quite a problem for us ennonites. We have traditionally op-osed emotional display. We have en-uraged people not to cry when hurt. e ridicule people who hold hands in ublic. We couldn't bring ourselves to oice the word *sex* in church. We praised e soul and condemned the body. We nphasized the spiritual and condemned e physical. So we try to protect our ildren by giving them everything ady made. What they need is *us.* A oman whose marriage failed said to er counselor, "I can never remember tting on my dad's lap, but I can remem-er standing around on one foot and en the other at night, wishing I could row my arms around my father's neck. was afraid to because he was reading nd would have blown up." Hospitals y that patients need TLC (tender, loving re). This is even more true of family embers. Lack of it drives us to substi-tes like sex, drugs, and the like.

Notice that Jesus constantly and freely xercised physical touch (Mt. 8:3, 15). ook also at historical Anabaptism. Peo-e are starving in loneliness and empti-ess. The family can become the hub ven today, the center of agape.

Aim for the more abundant life and ss redundant life. Custom, tradition, nd ritual are part of each one of us. hey are necessary for stability. But in n age of rapid change they can become ifling. Prayer meetings, Sunday evening services, family devotions, "conversions" seem to be dwindling in our churches. We do still repeat grace at meals and prayer at bedtime. We have special services and rename them "deeper life" to be less embarrassing. Sometimes I get the impression we use Christian faith like a good luck charm. We say, "The family that prays together . . ." Even as relationships collapse, we hope that our practices will keep off the evil spirits. Paul wrote, "I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting" (1 Tim. 2:8). Why does Paul stipulate without anger and argument? Is he not saying that we should not use prayer just to feed our own egos?

Let us cite an example from Keith Miller's *Second touch.* He tells how family prayers seemed so empty, so redundant. They prayed the proper words to God, but forgot family and the relationship involved. One night one daughter prayed, "God, forgive me for going wee-wee out behind the garage." Another daughter responded by prayer for forgiveness. Suddenly prayer took on new power and his family was deeply affected. The abundant life came through prayer. If our church life is dull and powerless, maybe we've settled too much for the redundant. Family prayers even today can be the source of abundant living. The Anabaptist movement broke new ground 450 years ago. We can do it again.

he historical committee led a discussion on "Mennonite heritage as a family re-ource." The discussion was led by Delbert Gratz, extreme left, librarian and pro-essor of history at Bluffton College.

he seminary sponsored a discussion group with "Personhood in the Christian amily" as its topic. The discussion was led by Alice Ruth and Robert Ramseyer, xtreme left in the picture.

MCC has big task in Bangladesh, Kreiders report

Last Saturday, March 30, Lois and I were driving north from the Char in southern Bangladesh toward Dacca on a narrow ribbon of a road above the rice paddies. Rain was pouring down in sheets which forced almost all trucks, rickshaws, ox carts, and people on foot from the road. Lois commented, "Do you realize that Central Conference is now in session?"

These three days when we had been in remote Bangladesh villages were virtually the same days as those of conference. Then the idea occurred to us—if only in some miraculous way Central Conference could be adjourned to Bangladesh and if everyone could join us on the five-hour drive south into the Noakhali region and on to the Char—the low coastal districts by the Bay of Bengal. Here MCC is at work. Some Central Conference people could be packed into the MCC Land Rover VW bus, and truck, but most would have to push their way into rickety, crowded village buses, others (we have seen up to eight) on three-wheeled bicycle rickshaws, and some on top of trucks. What a mind-stretching, heart-expanding three days this would be.

Never have we seen so many poor people. Never have we been enveloped by so many children crowding around—wanting to touch us, to shake hands—thin little people, but smiling and chattering and reaching out. The conference groups could be divided up and scattered out to see MCC test plots of sorghum, corn, soy beans, rape seed, sunflowers, wheat, and potatoes—all of these a third winter or dry season crop. MCC is helping farmers, who usually have one or two rice crops a year, to try raising a third crop.

MCC workers could translate from Bengali into English the comments and answers of villagers. We would walk single file on the foot-wide paths between rice paddies and dry farming paddies. Muslim women would scurry out of sight as they saw us coming. We would divide up and be entertained in thatch-roofed huts where they would serve us tea and bowls of homemade puffed rice. Dozens would crowd around and watch us and would giggle with delight. Here in Noakhali district, fifty-mile-square rural area with some three million people, MCC workers are well received and just might be able to help these villagers in the next few years to add a third crop and as a result thousands more tons of food for a lean, hungry people.

The day before our trip to Noakhali, conference delegates could have visited a two-city block area in Dacca, where 20,000 Bihari refugees are packed together in bamboo huts—a sea of mud, no public toilets, only a few water taps. One bright spot in these grim slums are the MCC child-feeding centers where selected malnourished children receive a glass of milk a day and their families a quart of milk. MCC has daily feeding programs for 16,000 in the Dacca area. Smallpox is spreading now in these crowded camps. MCC medical teams are busy vaccinating and inoculating thousands against infectious diseases.

After a morning spent in these refugee camps and feeding centers—each conference delegate would walk away with paralyzed tongue — appalled, ashamed, anguished, but enormously grateful that our people are there and helping through MCC. The Central Conference would never be the same again. *Lois and Robert Kreider*

Informal times at conference

One often feels that the informal times at a church conference are at least as valuable as the meetings themselves. There is an opportunity to greet old friends and make new ones. Some of the conversation may be trivial, but there are also informal discussions about personal and church issues. There is an opportunity to discuss the things which one feels are most meaningful. Our photographer caught some of these informal times.

The weather was miserable during much of conference time, but one could see the potential for beauty in the environment. Delegates crossed this picturesque bridge to go to the auditorium.

Young people met with older ones during the regular conference sessions. One young person commented that there was no real generation gap. But the young folks also had their own sessions after the regular evening sessions ended. From the left are Schieber. Debby Amberg, Dick Armstrong, Linda Glick, Darwin Miller, and Jeff Augsburger.

Statement presented on rural problems

The Central District peace and service committee presented the following statement on problems of farmers as a concern for our membership.

(1) The production and distribution of food is increasingly becoming a central factor involved in working for world peace. The implications of present trends require that thought and discussion be given to a Christian response to a whole variety of farm issues that affect not only farmers in our conference, but all Christians.

(2) On a local scale, we need to be concerned about the plight of farmers in our conference. Economic conditions and inflated land prices have made it difficult for young farmers to get started and for established farmers to maintain rural life values. There is a need for a clearinghouse on locations of farms that are available in our conference and mutual aid for financial assistance.

(3) To involve nonfarmers and express Christian concern, local congregations are encouraged to establish an Agri-Urban program. This is a rotating loan fund for feeding animals, with feed costs from nonfarmers for animals raised by farmers, with profits donated to the church.

(4) As Christians we need to carry out Christ's command to be good stewards, by responding to the current challenge of food shortages for much of the world, while overweight has become a major health problem in our country. With a need for adequate food to feed the hungry, we need to ask if we with a historical and spiritual heritage as farmers are performing adequately in an outreach of agricultural development.

(5) For the past year, the Central District peace and service committee has researched and discussed the farm issue. The committee is available as a resource to interested individuals or congregations, and inquiries to any member of the committee are invited. The production of food through farming is a necessity to sustain life and can also be a way of our being salt to the world. Will you make this your concern in 1974? *Presented for the committee by Lyle Troyer*

esolutions passed at business session

ne of the functions of a church conerence is to do things together that inividual churches cannot very well do lone. In many activities there is strength s well as inspiration in cooperation. So ne conference sessions must include busiess sessions to get reports on how projcts are going, to seek direction, to raise uestions and give an opportunity to exress criticisms, and to elect those who re to have places of leadership in the ear ahead.

Reports were given by conference comittees and institutions. Specific time mits had been prescribed and they were bserved. Business sessions are interesting o those who have been at the center f conference activities, but to others ney may seem tedious. At the meetings nis year, there seemed to be real interest nd participation. For a detailed sumary of what took place one is referred o the minutes which will be published n the annual report. Presented here on -4 and A-5 are the resolutions and text f a document on farming given by the eace and service committee in partial reponse to a request at the conference last ear that some attention be given to rural roblems.

he following resolutions were passed y the eighteenth session of the Central istrict Conference, March 28-31, 1974.

Resolved that we as a conference exress sincere thanks to Jess and Vi Kauffan for their years of faithful service t Camp Friedenswald and that the secetary of the conference convey this xpression to the Kauffmans by letter.

I. Bluffton College resolution.

Whereas Bluffton College was founded eventy-five years ago by the Middle now Central) District Conference and ontinues to provide higher education ith a Christian, Mennonite, and Anaaptist emphasis, and

Whereas Bluffton College has and ishes to affirm its ties to the church nd considers it a privilege to be unpologetically church-related, and

Whereas Bluffton College not only inisters to Mennonites but also to many om other faiths, backgrounds, races, nd nationalities, and

Whereas Bluffton has, with the support f the Wadsworth Church and the misons committee, employed a campus astor to coordinate religious activities and provide pastoral care, and

Whereas Bluffton College, to remain academically competitive and financially viable, must reduce deficits, provide financial stability through increased endowment, and replace obsolete facilities,

Now therefore, be it resolved that the Central District Conference of the General Conference Mennonite Church reaffirm its support of the college's work and ministry by encouraging churches to financially support the campus pastor's position and encouraging all members to individually pray and financially contribute to the Bluffton College seventy-fifth anniversary campaign fund drive.

III. On April 17, 1973, thirteen representatives introduced the World Peace Tax Fund Act in the House of Representatives. If passed in its present form, this World Peace Tax Fund Act H.R. 7053 would allow taxpayers who are conscientiously opposed to war to allocate to the World Peace Tax Fund the portion of their taxes which would otherwise be used for military expenditures.

Whereas we as Mennonites, with our traditional belief in nonresistance, are also opposed to monetary support of war

Therefore, be it resolved that our church, in annual district conference assembled, express our sincere support for house bill H.R. 7053, the World Peace Tax Fund Act.

We hereby urge the individual churches to become informed about this bill and to encourage the passage of this bill, by such means as follows:

(1) Send your views to your representative and ask him to cosponsor H.R. 7053.

(2) Request members of the House ways and means committee to hold hearings on the bill.

(3) Ask your senators to introduce similar legislation.

IV. Resolved that we express our support of the Camp Friedenswald committee and camp directors, encouraging them to continue to define, strengthen, and interpret the retreat program to the churches, and we further encourage our churches to support the Camp Friedenswald program, appointing a local contact person for Camp Friedenswald other than the pastor to receive Camp Friedenswald materials and serve as camp promoter for the congregation.

V. Whereas the program committee and executive committee of the Central District have selected as conference theme: "The family as a Christian resource," resolved that we express sincere thanks to them for planning the program on this timely theme. Be it further resolved that the education committee and/or Camp Friedenswald committee continue to promote programs on marriage and family enrichment, including couples' retreats, and that the education committee encourage congregations in the area of seeing the family as a Christian resource, to study more fully the meaning of marriage, including wedding customs and traditions, issues of human sexuality, and personhood in the context of the family, and to seek ways to be supportive to persons and families.

VI. Resolved that we express appreciation to the host churches and others involved in arranging for these conference sessions.

VII. Constitutional amendments proposed by the executive committee were approved with the exception of Article VI: Section 2. Ministerial committee, (B) and (C), which was tabled. The following resolution was adopted in the process of tabling these sections:

Whereas the question of pastoral leadership, ordination, and church order are being debated in the General Conference today, and

Whereas the proposed revision deals not indeed with pastoral leadership, but with the related problem of the licentiate, and

Whereas the proposed revision therefore fails to develop a model for pastoral leadership which takes the biblical and historical developments of ordination seriously (then follows the motion to table),

And I move further that we charge the ministerial committee to develop a model for pastoral leadership and ordination which

(a) takes biblical-historical developments of church order for spiritual leadership seriously.

(b) seeks to define ordination, the order of the church in the local congregations in terms of specific functions designated for specific persons.

Delegates evaluate 1974 conference

Ten delegates to the last district conference were asked to evaluate the conference. We asked equal numbers of men and women. Various ages were represented, from high school students to senior citizens. Both clergy and laypersons were represented. All of those contacted have responded, and their responses are arranged alphabetically.

Communication at conference is important

Once again the small group discussions and the warmth and friendliness shown by many Christians set the stage for a meaningful conference and retreat.

Communication at conference is of such primary importance that I would like to reflect briefly on the opportunities for this provided by the various kinds of groupings at East Bay. (1) The large general assembly brought us together as a church family for sharing concerns, affirmation, and worship. (2) The seminar groups provided time for informational input and discussion. (3) In the small discussion groups we could communicate more personally and share ourselves and our experiences. (4) The fourth "group" is known as "where two or three are gathered." I feel that the conference schedule provided for many unplanned groupings where old and new friends got together to share with each other—perhaps friendly greetings and the latest news, perhaps thought-provoking discussions. The combination of all these groupings and others helped us celebrate, feel a brotherhood, and experience peace.

Many thanks to those on the program committee who realize the importance of communicating in these various ways. *Tim Hartzler, public school teacher, Grace Church, Pandora, Ohio*

Presentations good—follow-up weak

I really appreciated the theme on the family, especially Bernie Wiebe's challenging presentation. . . . but I'm not sure where we went from there! What deep struggling did we do in areas where affirmation or counsel could have been given? As a "family," what did we suggest on the healing of relationships—like amnesty or prison work? Or what family life support did we say we could provide—like marriage or abortion counseling, or the offering of alternatives to our culture's value system?

I think Brother Wiebe had a lot more direction he could have given us (though I understand his "hearing" time was tremendous!). I missed more input and question whether our circle groups ever even got started. We seemed to spend a lot of time, but I'm not sure what it was we did.

Both college presentations were very meaningful! *Nick Kassebaum, pastor, Wayland, Iowa*

Important business delayed and then rushed

The program theme was well-planned and timely. The committee seminars on family issues were especially helpful, not only in dealing with the theme, but in allowing delegates and committee members to interact. Bluffton and Bethel College program participation was excellent!

I am disturbed that basic issues of business were not dealt with until the last hour. Could not the important issues of business be dealt with earlier in the business sessions and priority given to these? As it was, reports which did not substantially add to printed reports took up the bulk of time, only to have constitution revisions and budget items rushed through in the last few minutes. *S. Roy Kaufman, pastor, Pulaski, Iowa*

Few youth participated

My reflections on Central District Conference focus first upon youth. I observed that there were only a small number of young people attending the conference as delegates. Many factors, I realize, influenced this situation. In working with young people, however, I see that our areas of importance and commitment as adults are observed by young people and reflected in various ways in their attitudes and commitments.

We tell youth we need their ideas and help at conference, but then we separate them from us by lack of verbal contact and by physically separating them and planning "only" youth activities later at night. Both situations tend to force youth to stick together and talk only to each other (as adults tend to do). In doing this, we are depriving ourselves of the opportunity to share with youth and listen to them. A lot of sharing and talking can take place after a day of working on issues and concerns together as a community—as a church. *Rebecca Koerner, assistant in youth work, First Church, Bluffton, Ohio*

Generation gap absent

I had my first conference experience recently, and I must admit I found it most helpful and rewarding. I can truly say there was no generation gap—everyone was so friendly and kind to me. I was impressed with the hymn singing which opened each session, which tells me there are many musically talented people in the Central District.

I found the business meeting on Saturday a bit boring, but I did enjoy being a teller.

I was disappointed to see few young people present.

About to enter the camp auditorium from left are Stanley Bohn, Ben Sprunger, Heinz Janzen, and Bernard Wiebe.

I enjoyed the activities and music. I found the seminars interesting, but one raised a question for me. I learned hat since the draft no longer exists, voluntary service workers are becoming scarce, and it makes me wonder how trong our convictions really are. *Jodi Lugibihl, high school student, Grace Church, Pandora, Ohio*

Conference appealed to all

This year's program had something for each conference attender. There were sessions that included inspiration, small group discussions, institutional reports, as well as current conference business and resolutions. Some programs seemed to appeal to the adults, while others received enthusiastic response from the youth. A second address by the keynote speaker would have been welcomed.

I especially appreciated the Sunday morning program. Individuals shared what their churches were doing or expressed words of concern or praise. Also the Bethel College Chorale and the communion service provided a fitting climax to conference. *Adele Reichert, homemaker, Silver St. Church, Goshen, Indiana*

Conference was encouraging

My reaction to this year's conference was one of encouragement. I appreciated Lloyd Ramseyer's remarks that opened the conference Friday morning. Bernard Wiebe's message contained content and life, which gave the conference some good meat to chew on. When I asked questions about Camp Friedenswald as to its objectives and purpose, I was very thankful and did appreciate those who were willing to answer my question. It is my hope that we will be open to share the objectives and purposes of organizations with our young people and answer their questions even if we went through that issue twenty years ago. *John W. Sprunger, assistant pastor, First Church, Berne, Indiana*

Are we overemphasizing small groups?

The conference program this year which centered around the theme "The family as a Christian resource" was most timely. Because of the importance of this subject it might well deserve Act II for next year. The findings from this year's seminars might be the springboard from which we could really launch into action to achieve some meaningful results for our families.

It is always good to break bread together. Many things were discussed, sometimes with people we see only at conference time, while we ate together in the camp dining hall.

Some sharing in small groups is also excellent, but may we be allowing the pendulum to swing too far in this direction? I sensed somehow that the program fell apart at the three o'clock sharing groups, picked by number rather than common interests. *Lillian Sprunger, homemaker and senior citizen, Calvary Church, Washington, Illinois*

Summer date might be better

Because there was not a formal program on Thursday evening. I did not arrive at the conference until Friday morning. I thought that this made it easier for those who have to take off work and come to conference, and I prefer the formal opening on Friday morning.

Having the morning and afternoon committee and institutional seminars repeated made it possible to take in two different groups, and I liked that arrangement. It was challenging to learn that there are new Mennonite churches being formed in several cities. I learned about this in the small group sharing on Friday afternoon.

Through song, prayer, worship, and fellowship, conference was a good experience this year. However, I would like to see some thought given to having conference held during the summer. That should encourage better participation from the conference membership and really make it be a family event to include all ages. *Lyle Troyer, church furniture salesman, Oak Grove Church, Smithville, Ohio*

Business sessions stimulating

Business sessions for the conference were most effective. They were prompt in starting and terminating, and they did not get bogged down needlessly in detail. Allowing time for reaction from the delegates to each report was valuable and informative.

The small groups sessions were less stimulating. Putting people together at random and discussing difficult — and sometimes emotional — questions often turns into a "pooling of ignorance and prejudice." However, I do not feel these should be dropped. The church needs—in spite of its resistance—to face problems of divorce, women's role, etc. Great care should be taken to insure input and new ideas for discussion so that it does not become a rehashing session. *Sara Von Gunten, homemaker, Pleasant Oaks Church, Middlebury, Indiana*

Officers and committees meet

The annual meeting of Central District officers and committees was held May 10-11 at Camp Friedenswald. The executive committee began its meetings Friday afternoon and was joined by the other committees for an evening session. Meetings were concluded after lunch on Saturday.

The function of the meeting was to organize the committees and start planning the year's work. Meeting at the same time and place made it possible to provide channels of communication among committees and to inform the total group of each group's planned activities. During the last half hour before adjournment, the group met as a whole with each committee giving a brief outline of the work being planned.

We include here a brief report on the executive and education committees. Reports on other committees will appear in subsequent issue of the Central District Edition of *The Mennonite*

The executive committee conferred with the Iowa representatives at the Friedenswald meeting and accepted plans which had tentatively been made to hold the next conference at Ottumwa, Iowa. Meetings will be held in a civic auditorium with the rooming and restaurant facilities of a nearby motel utilized. The date selected was April 17-20.

Members of the executive committee pictured above are, from left, L. L. Ramseyer, president; Jacob Friesen, conference minister; Joan Wiebe, vice-president; Marlene Mockler, secretary; Marlyn Fast, treasurer; and Harold Baughman, trustee. Another trustee, Homer Garber, was absent.

From left are Kathleen Kindle, Jerri Baumgartner, Burton Yost, Ken Swartzentraub, Richard Reimer, and Ben Rahn, members of the education committee.

The committee selected Ben Rahn as chairman and Jerri Baumgartner as secretary.

The committee made plans for Christian education workshops in the different areas of the conference and selected individuals to conduct them. The need of an employed youth worker was discsused at considerable length. The possibility of employing a person to work part time in this area and part time for some other conference agency met with considerable favor.

Chicago area churches cooperate toward autonomy

In the Chicago area there are fourteen Mennonite congregations, which have more than 700 members. Thirteen congregations are related to five different conferences, while one has no conference affiliation. Recently a Chicago area Mennonite steering committee of eight has been formed in an attempt to give guidance to a united effort. There is also a Chicago Area Mennonite Council, consisting of three persons from each congregation.

In the past most of the direction of Chicago mission churches came from mission boards located outside the metropolitan area. These congregations were viewed as "home mission" efforts by the sending bodies.

Now is the time for a new stage to begin. This stage is different in that the initiative and planning develops out of the Mennonite church in the Chicago area. Mission boards do not desert the young city church, but continue to relate to it through giving counsel and providing financial and personnel resources.

In this stage the basic responsibility is shifted from the sending body located miles away to persons in the immediate area. Such a shift is not easy. It is difficult to give up responsibility, especially when it is feared that a task might not be as well done by a new person or group.

In this transition each congregation is encouraged to maintain ties and relationships to the conference to which each belongs. Hopefully all services being offered by conferences to Chicago area congregations will continue. These include such services as given by the conference minister, the various commissions, financial planning and subsidy, etc.

The Chicago Area Council will help to develop a strategy for Mennonite work in the city. It will try to minister to new persons and families moving into the Chicago area and to inform them of the location of Mennonite places of worship.

To aid in this work, the Chicago Area Council is trying to obtain the services of someone to serve as field secretary for nine to twelve months, beginning in September. A potential person would be an experienced pastor who would like to have a leave of absence from his congregation for a new experience in the city. If you know of such a person contact Ivan Kauffman, coordinator, 518 North LaLonde, Lombard, Illinois 60148, or Ed Sprunger, secretary, 16164 South Kedzie, Markham, Illinois 60426.

Members respond to conference goals

Goal No. 8: More meaningful Sunday school and worship

Meeting individual interests helped Sunday school

There seems to be a direct correlation between an active and enthusiastic Sunday school program and the successful spiritual ministry of the church. The Sunday school that provides a challenging and meaningful experience during its hour will have a carry-over into the worship service.

The leadership in the Sunday school needs to be willing to try new and varied programs. Periodically the curriculum needs to be evaluated as to its effectiveness as a tool of the church.

Not all of the people coming to our church are from a traditional Mennonite background with regular attendance in Sunday school, church, and Bible study. To encourage Sunday school interest, our leadership made available a variety of classes and subject areas for our adults to study. This not only helped attendance, but has increased participation on the part of those attending. The choices are the Standard Uniform Lessons, Bible study, and a class dealing with social and religious issues. With a number of choices available, our classes are small enough to allow lively group participation. This has led to personal expressions of concern and avenues for witnessing.

Perhaps other churches have had success within their Sunday schools that could be shared. These could bring about stimulation and excitement in other church schools if they are shared. Perhaps our good experience can be yours also. *Don Gundy, peace and service committee*

Prayer will help

One of the major factors in more meaningful Sunday school and worship, as I see it, is the individual attitude of each member. If a person attends the meetings from force of habit only, he will not receive as great a blessing as if he goes expecting a rich, meaningful worship.

We need to uphold our Sunday school teachers and our pastors in prayer, seeking God's guidance for them as they lead us in the spiritual walk. The power of prayer cannot be minimized, and if each member of the congregation earnestly prays for one another and for the leaders of the church, God will honor the petitions and consequently there will be more meaningful worship.

Here in the Berne church we have very meaningful worship services. One reason is that our pastor looks to the Bible and seeks to find out what God has to say about every situation instead of what men think. *Glenna Moser, WMA advisor, Young Mission Workers*

Questionnaire determines church's educational needs

The Central District education and publication committee selected as its primary goal "more meaningful Sunday school and worship." The subgoal, or directional goal, was that "children and young people would become established in the faith in this age of confusion." The step or achievable goal was "to set up a mechanism whereby the education committee could more effectively work with the local churches to meet their educational needs."

The method whereby we attempted to set parameters on the step was to develop a questionnaire. The questionnaire had twelve respondents and dealt with the following issues.

(1) What is your Sunday school attendance, what is your church attendance, what is the ratio between the two?

(2) What kind of curriculum are you using in your Sunday school?

(3) What type of training do you provide for your teachers?

(4) How is your Sunday school structured?

(5) Should there be any input from the education and publication committee to your Sunday school?

(6) In what area do you need the most help?

(7) In what areas do you consider your strong points?

(8) Could the committee help you with the following group formations: small fellowship groups, senior citizens, young people's groups, single individual groups, handicapped groups, multiage retreats?

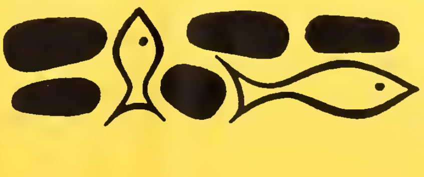
We will be tabulating the results of the respondents and would appreciate your church responding to the above questions. Send the information to Ken Schwarzentraub, 6 Alpine Lane, Elkhart, Indiana 46514. This information is crucial if the churches of the Central District want to realize more meaningful Sunday school involvement. *Ken Swartzentraub, education committee*

Provide a varied and changing program

In order for Sunday school and worship to be meaningful it must speak to the needs of those in attendance. The problem is that a particular congregation is made up of many individuals, young and old, male and female, married and unmarried, and people who have different occupations and varied interests.

The Sunday school can attempt to meet these different needs and interests by providing a varied and changing program. This might be accomplished by having classes that study the regular Sunday school lesson, special interest groups, intergenerational classes, or simply sessions where class members share their concerns, joys, or problems.

With regard to the worship service, I must confess that I am a traditionalist. I enjoy the great hymns of the church, a choir, and a sermon that relates the teachings of Jesus to the problems of today. At the same time, I realize that this may not be meaningful to all members of the congregation and thus a more varied program is in order. Some of these worship experiences might include modern music, drama, poetry, messages by laypersons, or conversations among various members of the congregation or between the pastor and certain members of the congregation. *Richard Reimer, education committee*



Living, active congregations

Briefly stated

Erland Waltner, president of Mennonite Biblical Seminary, was the speaker at the First Church, Normal, Illinois, April 26-28. He conducted Bible studies on "The mission of the church." The Bethel College alumni association honored Mr. Waltner at its commencement week activities last month by granting him the distinguished alumnus award.

Bertha Harder of the seminary was the chief speaker for the mother-daughter buffet at the Normal Church last month. Her subject was "From here to there."

Northern Indiana Mennonite Men met at the First Mennonite Church of Nappanee, Indiana, in late April. The program consisted of conversations with two MCC trainees, Boukje Nieuwenhuizen from the Netherlands and Joseph Muriu from Kenya.

The *Mennonite weekly review* is publishing serially C. Henry Smith's *The coming of the Russian Mennonites* as a part of the centennial celebration of Mennonites of Russian origin, many of whose ancestors came to America in the great migration of 1874. The late Mr. Smith was a member of the First Church, Bluffton, Ohio, and a longtime member of the Bluffton College faculty.

A bulletin from the Eighth St. Church, Goshen, Indiana, states that thirty-two persons attended the goal-setting retreat at Camp Friedenswald. Chet Raber acted as resource person. Lots of hard work and fellowship went into the twenty-four-hour period. A worship commission was formed, composed of ten members and the pastor, the objectives of which are (1) to assist the congregation in becoming more involved in the worship service and to be sensitive to their feelings toward change and (2) planning special services. Various commissions and committees of the church set specific goals for the future.

Persons from many Central District churches responded to MDS calls for help in areas struck by the April 3 tornadoes. Much of this was emergency assistance. However, long-range help in rebuilding will be needed. This summer disaster squads will fan out into many communities where disaster victims and refugees need help. Volunteers will receive food, lodging, and a small allowance but must provide their own transportation to and from the project. If interested contact the General Conference voluntary service office, 722 Main St., Newton, Kansas 67114, or Mennonite Disaster Service, 21 South 12th St., Akron, Pennsylvania 17501.

The end of the draft has caused a serious decline in the number of applications and placements in voluntary service. Total General Conference placements were 130 in 1969, 174 in 1971, 143 in 1972, and about 113 in 1973. Male placements fell from 102 in 1971 to 47 in 1973. The Mennonite Central Committee reports a similar situation.

The Pleasant Oaks, Middlebury, Indiana, congregation is already planning for a retreat at Camp Friedenswald for a weekend in October.

Men from several Northern Indiana Mennonite churches go to the Indiana State Prison, Michigan City, Indiana, as "outmates," worshiping with prison inmates. The services are in charge of different church groups. Abe Peters serves as coordinator.

Four anthems from the musical service "Road to Emmaus" by James Bixel have been published by Faith and Life Press. James is a professor of theory, piano, and fine arts at Bluffton College and is a member of the First Church, Bluffton, Ohio. They may be obtained from Faith and Life Bookstore, Berne, Indiana.

Bethel Church, Pekin, Illinois, reports on a helpful Sunday school convention held in Peoria, Illinois. Subjects discussed included added emphasis on adults, midweek Christian education in homes, planning for membership growth, ungraded lessons, night Sunday school for shift workers and teachers, and use of men as teachers in the lower-age departments.

Leonard Wiebe, pastor of the Maplewood Church, Fort Wayne, Indiana, served as "churchman in residence" at the Associated Mennonite Biblical Seminaries for a two-week period. Besides speaking in chapel, he was available to interact with students and faculty members in classes and informal meetings. The seminary has found such visits by leading ministers to be very helpful to students and members of the faculty.

The official board of the First Church, Nappanee, Indiana, was faced with a questionnaire, which among other things asked, "Do you think the pastor receives a financial package that you would be satisfied with if you were his age and had his training, experience, and responsibilities?" This motivated the church, through its pastoral relations committee, to make a comprehensive study of salary. Three criteria were used: (1) brotherhood model—the average of the income of membership families; (2) church model—this is an individual church plan, comparing the pastor's salary with that in other comparable churches; and (3) professional model—comparison with the salary of a local schoolteacher with at least a master's degree and with equal experience. The result of the study indicated that the salary paid the minister was substantially lower than it should be. As a consequence the salary was raised to a more equitable level. Have you ever made a serious study of your pastor's salary?

Jerry Kaiser appointed summer youth worker

Jerry Kaiser

Jerry Kaiser, who will be graduating from Grace Bible Institute this spring, will be summer youth worker in Calvary Church, Washington, Illinois. Prior to his four years at Grace he attended Colby Junior College in Kansas. His home is in north central Kansas, and he is of German-Lutheran background. He will be involved with the youth in Bible studies, sports, service projects, and mission activities. *Ward Shelly, pastor, Calvary Church, Washington, Illinois*

Grace Church

Grace Church, Pandora, celebrates 70th anniversary

The Grace Church, Pandora, Ohio, celebrated its seventieth anniversary Sunday, May 5. At the 9:30 A.M. service, which took the place of the Sunday school, greetings were read from four former pastors. They were from Forrest Musser, pastor from 1941-45; Ernest Bohn, 1946-59; Virgil Gerig, 1960-68; and Loris Habegger, 1968-72. Lloyd Ramseyer, interim pastor 1972-73, gave greetings and assisted with the worship service.

At the 10:30 A.M. service the church organist, Donald Diller, played the prelude "Trumpet tune," which he had composed especially for this occasion. Wilmer Shelly, who has served as interim pastor for the church, brought the morning message. Roger Siebert is currently church pastor.

In the evening the church choir, under the direction of Carolyn McDamiel, gave Haydn's *The creation*.

The church was organized May 4, 1904, with 204 charter members. Seven charter members are still living, two of whom attended the anniversary service. The first baptismal class, in 1906, had twenty-four members. Five members of this class are still living, two of whom attended the anniversary service.

The building was constructed in 1906 at a cost of $13,000, including the land on which it was built.

Ruth Steiner and Madeline Bixel were in charge of planning the service and the publication of an anniversary booklet which was distributed at the close of the morning service.

Eighth St. adopts summer family seminar

The following is taken from The Messenger *of the Eighth St. Church, Goshen, Indiana. It might be helpful to other churches trying to make their educational program more meaningful.*

Plans are being made to hold the summer family seminar, rather than to participate in the United Bible School. In this way we are hoping to involve and benefit a greater number of people. It will be held for a one-week period. It will be an evening program, running from seven to nine, Monday through Friday.

The plans include a regular Bible school program for children, four years of age through the sixth grade. Nursery service will be provided for infants and toddlers. There will be a variety of interest study groups for the rest of the congregation to choose from. Some of these groups will be designed to meet for one 2-hour session, some will be designed to meet for two 2-hour sessions, and some for three 2-hour sessions.

On Monday evening we will have a time of sharing and fellowship together. Everyone is invited to bring, display, and share over coffee and cookies some hobby or special area of interest. Leaders of the various study-interest groups will have an opportunity to explain what their group will be doing, where it will meet, when it will meet, and for how many sessions it will meet. Following these explanations, everyone will have an opportunity to decide which group or groups he would like to attend and sign up for the sessions to be held Tuesday, Wednesday, and Thursday evenings.

There will be some groups that will meet for only one evening, some for two, and perhaps some all three evenings. This will depend upon the plans made by the group leader. In this way you may choose to attend a 3-night study, a 1-night and a 2-night, or three 1-night studies. Also, in this way some of the group leaders will be free to participate in groups other than their own.

On Friday evening, to conclude our week, we will have a carry-in fellowship supper in Fellowship Hall. We will follow the supper with a time for sharing the experiences of the week.

Karin O'Leary serves through VS in Markham

Karin O'Leary, whose home is in Parsippany, New Jersey, entered General Conference voluntary service in Markham, Illinois, early this spring. She will serve until August 1975. She is a member of the Baptist church.

Karin is serving in projects sponsored jointly by the Mennonite and Church of Christ congregations in Markham. A day-care center and the Sheltered Care Workshop, a place where retarded adults can find work, are sponsored by the unit.

The General Confeernce Mennonite Church, through its Commission on Home Ministries, has more than 100 volunteers in twenty-two locations in the United States and Canada.

Volunteers roof staff house at Camp Friedenswald

Volunteer workers from Central District churches put a new roof on the staff house at Camp Friedenswald. Roy Sprunger and Warren Habegger organized the work crew, which consisted chiefly of men from the First Church, Berne, Indiana, but also included men from Fort Wayne and Elkhart. The men built a new peaked roof to replace the flat roof which had been leaking and causing problems.

Some of the craftsmen worked on a small addition to the present lounge. This enlarged lounge will provide an excellent meeting place for small groups—up to thirty people. This meeting place, along with ten guest rooms, can be reserved by interested organizations for small group retreats. Study and fellowship groups will find the atmosphere at Friedenswald desirable for meditation and renewal and are encouraged to contact the camp if interested in reserving time at the "peaceful woods."

Central District volunteers construct a peaked roof for the Camp Friedenswald staff house.

Leonard Wiebe accepts Newton pastorate

Leonard Wiebe, pastor of the Maplewood Church, Fort Wayne, Indiana, has accepted a call to the pastorate of the Faith Church, Newton, Kansas. He and his family will move to Kansas later this summer. In going to Kansas, Mr. and Mrs. Wiebe will be returning to their native state. Leonard is a native of Whitewater, while Joan's home was in North Newton.

The Wiebes have been in Fort Wayne ever since the Maplewood Church was organized about fourteen years ago. The church was begun as a daughter of the First Church of Berne and in its early days received considerable help both in finances and personnel from that church. It is now a thriving congregation with 141 members and 77 children not yet members. Leonard is the only regular pastor the church has ever had.

The church under the leadership of the Wiebes has been active in social work in the city, promoting an organization to rehabilitate homes in poorer sections of the city. They have also provided a vital spiritual leadership for the church and community.

The Wiebes have been active in conference work. Joan has served one year of a two-year term as vice-president of the Central District, in which capacity she has also served as a member of the program committee.

General Conference reports giving and membership up

Membership in General Conference Mennonite congregations increased 1.2 percent last year, while giving was up 10.8 percent. The 1973 statistical reports from 288 member churches show that membership stands at 57,392, an increase of 662 over 1972. An additional sixty churches with 4,095 members, affiliated with provincial or district conference, participate in many General Conference programs.

The relatively large increase in giving last year parallels the inflationary economies of both the United States and Canada. Giving for General Conference including Mennonite Central Committee, increased 15.5 percent. Giving for local church causes rose 12.1 percent. Nonconference giving increased by only 4.1 percent, getting a smaller share of the contributions.

In both years, 53.9 percent of all giving was retained by the local churches for operating expenses, local outreach, and building programs. Recent statistics for thirty-nine denominations in the United States show they used 80 percent of their total giving for local needs and only 20 percent for benevolences.

Elmer Neufeld named new Bluffton dean

Elmer Neufeld

Elmer Neufeld, associate professor in philosophy, at Bluffton College, has been named the dean of academic affairs, beginning July 15.

Mr. Neufeld will succeed Mark Houshower, who has been granted a sabbatical leave during the 1974-75 academic year. Mr. Houshower and his wife, Margaret, will teach at the Ahmadu Bello University in northern Nigeria, Africa. They will return to teaching duties at Bluffton College for the 1975-76 school year.

Elmer Neufeld has taught at Bluffton College since 1965, serving initially as an assistant professor in philosophy. He is currently chairman of the faculty committee on instruction.

He received his BA degree from Bethel College and his PhD degree from the University of Chicago. He has served as executive secretary of the Peace Section of Mennonite Central Committee, director of the MCC program in the Republic of Zaire, and initiated Teachers Abroad Program in Zaire.

Mr. Neufeld is currently chairman of the General Conference Mennonite Church Commission on Overseas Mission, chairman of the Africa Inter-Mennonite Mission, and vice-chairman of Mennonite Central Commitee. His term on the Commission on Overseas Mission expires at the time of the General Conference sessions the first week in August.

Youth testifies of the living Christ

The first thing that comes to my mind is his great love for me. Everyone likes to be loved. "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13). He proved beyond a doubt what kind of friend he is to you and me.

Second is the inner strength which he is continuing to provide for my life. "I can do all things through Christ who strengtheneth me" (Phil. 4:13). Without him I am very weak, but with his help I am strong.

What would your life be like if you didn't know Christ? I have asked myself this question and I must say some of the answers I come up with are frightening. Imagine the restlessness of seeking and not finding—the lack of peace in my physical and spiritual life—no knowledge of the peace I would have after death in my heavenly home. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

May I close with the following thought:

> *"What no man ever saw or heard, what no man thought could happen, is the very thing that God prepared for those who love him."*

Easter public testimony of Donna McCuan, young person from Carlock, Illinois

True love is

True love is not walking the second mile
But beginning to walk in reality the first mile.
True love is not turning the other cheek
But constraining myself from hurting the other's cheek.
True love is not loving the faraway enemy
But sharing a few kind words with my neighbor next to me.
True love is not bringing peace to all nations
But living with my fellowman in peace and relation.

Maddimadugu Bakkaiah Devadoss, MCC Vietnam

A new doxology

Praise God from whom all life is come.
Praise him from whom all hope is sprung.
Teach us to bring you love's increase.
Help us to learn to live in peace. Amen.

★ THAT THE WORLD MAY BELIEVE

Campus pastor has important role

To be responsible for the overall spiritual growth and welfare of all members of the campus community is an enormous responsibility. "So much more could be done if only there were more time," laments Fred Miller, campus pastor at Bluffton College.

Mr. Miller has served as campus pastor since September 1973 and will return to that position for the 1974-75 academic year at Bluffton College. The half-time position is financially supported by several Mennonite churches.

A native of Louisville, Ohio, Fred Miller is a graduate of Goshen College and Associated Mennonite Biblical Seminaries. He is married to Judy Baker, a senior at Bluffton College. His home church is the Beech Mennonite, Louisville, Ohio.

In addition to his campus duties, Mr. Miller is pastor of the Salem Church, Elida, Ohio.

One of the goals in the campus pastor position is to increase awareness of and participation in Christian service activities. In his first year Fred Miller has succeeded in involving numerous students in various projects, such as fasting one day to raise money for the drought victims in Africa and food and clothing collections for needy persons in the southern United States. "One goal for next year is to involve more faculty and staff in these projects," Mr. Miller said.

The campus pastor is responsible to coordinate the planning and direction of chapel services. Prior to his coming last fall, chapel services were being held once weekly. This year the interest has been so strong that students requested Mr. Miller to plan an additional chapel service every week.

Chapel services are now being held every Tuesday and Thursday morning and meet in the Barn (snack shop) for informality and closeness. The attendance by students, faculty, and staff has been very good at both weekly services.

Mr. Miller works closely with the Student Christian Association and serves as its advisor. He attempts to develop a greater awareness and involvement in Christian service activities by working with representatives of Mennonite Central Committee and General Conference and district personnel.

The campus pastor is available to counsel with and assist students with personal problems and carries out such pastoral functions as visiting the sick and those with a death in the family and providing devotional messages.

Mr. Miller plans to meet and work with freshmen and new students when they arrive on campus next September. He intends to make them aware of the Christian emphasis on the Bluffton campus and encourage them to participate in the various activities planned for them throughout the school year.

The job is both challenging and fulfilling as is any work with fellow human beings. But Fred Miller knows "from whence cometh my help."

Fred Miller began campus pastor service in Bluffton in 1973. The half-time position is supported by several district Mennonite churches.

Church discipline stressed in Woodson's evangelism book

Evangelism for today's church, Leslie Woodson, 1973, Zondervan, 159 pp., $1.25 in paperback.

The book is divided into four sections, plus an epilogue.

Meaning. Evangelism is telling the story of Jesus Christ. It is the task of both clergy and laity. In addition to telling about Christ, it is imperative that one live so that others may see Jesus in him. Social action is necessary, but the message must also be told in words. We must not become so tolerant that we believe that one religion is as good as another. Biblical Christianity is exclusive; Christ is the only way to God.

Motivation. In addition to the usual motivators mentioned, the author speaks of the need to give meaning to life. Christianity can provide such meaning.

Method. Personal discipline is necessary for the one who would tell others of Jesus. This includes disciplines of prayer, fellowship, and sacrifice. Persons must be confronted where they are at this moment in life; the message must be relevant. Pious cliches and platitudes won't do. Real love for people is at the heart of evangelism.

Mobilization. Joining the church should involve a deeper commitment than is often required. Church discipline is stressed. A committed laity should do much of the work, with the clergy to guide and coach.

Epilogue. In the opinion of the reviewer the author should have omitted this part. He finds his chief cause for urgency in the physical and premillennial return of Christ. The reviewer could never see this as the greatest cause of urgency, since it may be, as it has been, delayed for centuries while every living soul may be called to meet his maker at any time, and certainly within a few decades.

The book is well worth your critical reading. *LLR*

WOMEN AT WORK
WMA

Theme . . . "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)

WMA annual session held during CD conference

The annual Central District WMA business meeting was held March 29 at East Bay Camp, Lake Bloomington, Illinois. There were 135 women in attendance, representing thirty-six societies. Fran Gundy presided in absence of Lois Kreider, president.

After a fellowship meal, welcome, and prayer, there was an election of officers. The offering in the amount of $196.92 was received for CHM. Several mini-reports were given.

Jean Yoder reported on the Et Cetera Shop in Bluffton, Ohio. This is operated by First Church, Bluffton, Ohio. She said she was willing to talk with others who are interested in starting this kind of store. All proceeds go to MCC, and all labor is donated.

The Markham day-care center was represented by Marlene Suter. She thanked the ladies for their donations.

Volunteers to help clean the camp kitchen would be appreciated. Ellen Welty also reported that there is a need for cobbler-type aprons.

Even though many societies were given assignments to make layettes, Pauline Yoder reported that there are more needed. She brought along two hundred kits to be sewed.

The reports show many hours were spent in sewing, in service for others, and in study and prayer, and many dollars were given for the work of WMA this past year. May we continue to show our love to God by doing for others and using the talents he has given us. *Thelma Augspurger, past secretary,* CD-WMA

MCC calls seminar on family

The MCC Peace Section Task Force on women in church and society, in conjunction with the Peace Section's Washington office conducted a two-day seminar on the family May 8-9. Fifty-five Mennonite women participated in the seminar planned specifically for women. Luann Habegger of the Peace Section office very ably directed the seminar in Washington, D.C.

Tuesday morning, after a time of getting acquainted, Sophia McDowell, professor of sociology at Loyola College, talked to us about the current trends and pressures facing the family. She emphasized that though the family no longer has exclusive influence, adults will help shape children if they communicate their values by word and deed. She added, "A child needs freedom to learn to grow and to be."

After lunch at the State Department cafeteria, four panelists discussed the topic "To be born and wanted." Panelists were Geri Hamilton, social services coordinator for the George Washington University Health Maintenance Organization; Ray Martin of the Agency for International Development Population office; June Totten of the American Baptist Churches' Washington office; and LeRoy Walters of the Kennedy Institute for the Study of Human Reproduction and Bioethics. Their experience and knowledge helped us understand the various positions for and against abortion.

Mary Ellen Verheydan Hilliard, education task force coordinator for the National Organization for Women, spoke on the subject "Are schools supporting or undermining the family?" Much of her presentation centered on negative effects on childern caused by stereotypes in textbooks and poor attitudes of teachers and counselors.

"Sexism in church and society: History and symbols" was presented by Rosemary Radford Ruether, theology professor at Howard University. Beginning with biblical times, she showed how women's roles have changed, although not always improved.

The first session on Wednesday was led by Audrey R. Colom, a staff member of the Children's Defense Fund. She spoke of the overwhelming problems facing millions of children in the United States, most of whom are in racial minorities, are handicapped, or are without parents. She emphasized that people on the local level must begin to identify problems and feed this information to the state and federal officials.

At the Department of Labor we met Ruth Shinn, chief of the Branch of Labor Law of the Women's Bureau. Her presentation noted why women work outside the home, what effect this has on the family, and what kinds of discrimination women face.

Congresswoman Martha Griffiths of Michigan was our luncheon speaker. Her major concern was that much legislation in the past has encouraged the breakup of family life, since male-dominated legislation has not been adequately aware of the needs of the family.

There were two closing sessions of the seminar which I was unable to attend. Therefore, I encourage you to watch for more reports in *Window to mission* and other publications. It was a stimulating experience to attend this seminar, and I thank you, the women of the Central District, for allowing me to have this opportunity. *Marjorie Nester*

WMA is valuable experience, says retiring vice-president

To have been involved in and with WMA these past two years has really been a learning experience. I had not thought of or considered the many hours of creative planning that is necessary for the machinery of WMA to move forward with such gaining momentum. As vice-president I could watch, ask, and learn. More of us need to be willing to participate as an officer or committee person from time to time.

Our Central District is fortunate to have valued leadership. We also contribute some of our women to the leadership of General Conference WMA. Our president, Lois Kreider, is now back from her service in Africa and the Far East and will continue to serve us.

It has been one of WMA's goals to provide for needs throughout the world. This has been done with material aids as well as personnel and money. Now we see important needs in our local communities as well. Our mission is at home as well as in other countries. We now seek to motivate more women to become involved in the total program of WMA. Individuals, husband-wife teams, and families are needed to strengthen the programs and projects of CDWMA and each local organization. *Fran Gundy, retiring vice-president*

Newly elected officers introduced

In order that you may be better acquainted with the persons you have elected, we would like to share both their names and something about them.

Serving as *vice-president* will be Elfrieda Ramseyer, member of First Church, Bluffton, Ohio. Elfrieda is married to Richard Ramseyer and is he mother of Martha, age fifteen, and Rick, age twelve. As a registered nurse, she teaches in the nursing program at Lima Technical College. In her church, Elfrieda is involved in Christian education, having just completed a term on the education council. She is on the program committee for their guild, and says that she enjoys small sharing groups.

Elected to the position of *secretary* is Kay Larimer of Fort Wayne, Indiana. Her husband is James Larimer and they have two children: Mark, age six, and Tina, age eight. They are members of Maplewood Church in Fort Wayne, and Kay has been secretary to the pastor for the past four years. This position keeps her in touch with all aspects of the church. After attending Bluffton College for two years, she served with her husband in voluntary service in Laurel, Maryland. Kay says that she looks forward to working in the district WMA and hopes to learn more about WMA.

Serving on the *Bluffton College Advisory Council* for the next three years will be Evaleen Bertsche of Chenoa, Illinois, and Ruth Ramseyer of Wooster, Ohio. Evaleen is married to David Bertsche and has three children: John, Janeen, and Brian. She is active at Meadows Church and works part time as a bookkeeper at Meadows Home. Evaleen attended Bluffton College two years and has a keen interest in the college.

Ruth is married to Al Ramseyer, and they are members of the Oak Grove Mennonite Church. Their children are Ellyne Sallenberger, Janis Miller, and Don. Ruth graduated from Bluffton in 1943 with a major in home economics. Both of her daughters have graduated from Bluffton, and her son is presently a sophomore at BC. Her husband, Al, is on the BC board of trustees. In her church she is president of their Women's missionary group, member of church council, and active participant in church choir.

Our new *YMW advisor* is Ruth Hartzler of Pandora, Ohio. She comes to this position with experience as she has been an advisor for both of the YMW groups at her church, Grace Church in Pandora, Ohio. Ruth is married to Ellwyn Hartzler, and they have five children: Tim, Janita, Judy, Sandi, and Alan. Besides being a mother and housewife, she works part time as a registered nurse at Bluffton Community Hospital. *MN*

Vote of thanks

Even though we voted on a new slate of officers at our annual meeting, we still owe a vote of thanks to those who are retiring from office and have given faithful service. Our thanks to Fran Gundy who served as vice-president and took over for our president during her recent MCC assignment. Thank you, too, to Thelma Augspurger who has faithfully kept our records and corresponded with numerous people during the past two years. We are grateful to Glenna Moser for all the hours she has spent encouraging and helping Young Mission Workers and their organization. Completing three years on the Bluffton Women's Advisory Council were Ruth Hartzler, Pandora, Ohio, and Mary Boyer, Sugarcreek, Ohio. Thank you to them for their time and efforts. *MN*

TV spots viewed at district conference

The WMA planned and led the general session for the district conference on the evening of March 29. Winifred Wall led the congregation in singing, and Alice Ruth Ramseyer led us in devotions from 1 Corinthians. A report on the role of women in church consultation was given by Naomi Lehman.

David M. Thompson, director of Mennonite Media Services, shared with us numerous radio and TV spots. We help to plan and finance these through the Commission on Home Ministries. Mr. Thompson also informed us that new spots are being made which reinforce and encourage mothers who have decided to stay home and be a wife and a mother. They are not saying that this is where a woman should be but simply aim to encourage those who have made this choice.

Many of us view or listen to these spots and feel grateful that we can be a part of this aspect of sharing the gospel. Mr. Thompson made us aware of all the thought, planning, and time that is involved in producing just one spot. Not only must the gospel be put into the language and concepts of the audience, but it must fit the type of programming sound each station carries. Otherwise it may not be accepted or released in good listening or viewing time blocks. The Mennonite spots seek to present a single idea or message to help the listener move one step towards a better understanding of God and his need for him.

We can promote this worthwhile ministry by supporting it with our monies and encouraging our local radio and TV stations to use these spots. *MN*

New advisor appointed to Young Mission Workers

Six years ago when I took the place of Mrs. S. T. Moyer as Young Mission Workers advisor for the Central District, I wasn't sure what all was expected in this capacity. Mrs. Moyer was very kind in explaining the duties. I am grateful for the opportunity of working with leaders of children's groups. Especially rewarding to me has been the acquiring of new friends as I worked on committees through WMA.

We have many dedicated people who give of their time and talents in directing YMW groups throughout the conference. They have a tremendous task trying to create a genuine interest for the mission.

According to annual reports, giving by YMW groups had been decreasing for a few years. However, last year the amount given was up by some $700.

The new advisor for Young Mission Workers is Ruth Hartzler from Pandora, Ohio. May she find joy in her new endeavor as she works for the Lord in this capacity. *Glenna Moser*

MCC calls seminar on world food and famine

The Peace Section of the Mennonite Central Committee called a conference to meet in Washington, D.C., last month. A report on the conference will be included in this paper next month. In calling the conference Delton Franz wrote, "Nearly one billion people are facing starvation in the poor countries at a time when the world's grain supply constitutes a precarious one month's reserve. With the international economic order in disarray because of 300 to 400 percent price rises in food, fuel, and fertilizer, it is not idle talk to speak of a threatening food and famine crisis! Twenty million *fewer* people are being helped to avoid starvation than two years ago, due to severe cutbacks in food commodities available to private relief agencies."

Mennonite Hospital appoints development director

Leon Schmucker

Leon R. Schmucker has been named director of development at Mennonite Hospital, Bloomington, Illinois. He assumed his new duties in early May. He previously worked for the hospital in the hospital's laboratory from 1953 to 1962.

A native of Louisville, Ohio, Schmucker was graduated from Louisville High School and from Goshen College. He took further work at Illinois State University, the University of Chicago, and the University of Colorado.

An active member of the First Church of Normal, Illinois, Schmucker has served a total of thirteen years on the church council and has served as chairman of the council for two years. He was Sunday school superintendent for three years, church treasurer for two years, and a member of the spiritual council for six years.

Mrs. Schmucker is director of medical records at Mennonite Hospital and serves as a part-time instructor with the Center for Allied Health Professions at Illinois State University.

A memorial and a tribute

May is the time of remembering and of paying tribute, remembering those by whose lives and works we have been furthered in our time and in our ways. Lovely and meaningful are such expressions via floral offerings to grace the places where now they lie. But flowers are at best ephemeral and soon wither away.

Reflecting upon the boon received from them, and what it has now come to mean in material substance, raises the question of whether the case may not well call for something more lasting to be established in their memory and even in a sense in their behalf. The thought here is that, without doubt, the measure of substance received as result of their labors has now by virtue of appreciation (as used in the economic sense) come to mean many times more than the amount originally received.

So it would be possible now to allocate that original amount as a memorial in behalf of those from whom it was received for the furtherance of certain kingdom causes and still leave a much larger residue with the one, or ones, who make the allocation. By so doing, these who constituted the original source, though long gone, would in a sense continue to support those causes. Thus memory and gratitude would be distilled into lasting tribute and ongoing glory to him who is the ultimate source of all good.

R. L. Hartzler, for CEEP

VITAL STATISTICS

DEATHS

Carlock, Ill.: Curtis Ethington, Apr. 30.

Commins, Mich.: John Bennett, Apr. 12; Clarence Mudge, Apr. 15.

First, Berne, Ind.: Rose Steiner, Apr. 16; Joel Sprunger, Apr. 20; Mrs. Arley Sprunger, Apr. 24.

First, Bluffton, Ohio: Dr. Gordon Bixel, Apr. 16; Fern Bixel, Apr. 16; Celina Amstutz, Apr. 16.

First, Normal, Ill.: Noel Blair, Apr. 6.

Zion, Goodland, Ind.: Mrs. Glen Arbuckle, Mar. 10.

BIRTHS

Comins, Mich.: to Gary Masts, Bradley Gerald, Apr. 12.

First, Berne, Ind.: to Mr. and Mrs. Fred Sprunger, Jennifer Lynn, March 20; to Mr. and Mrs. Ted Lautzenheiser, Erin Marie, Mar. 26; to Mr. and Mrs. David Wulliman, Kurt Michael, Mar. 27.

First, Bluffton, Ohio: to Ivan and Rachel Hilty Friesen, Amal Ruth, Feb. 27; to Dan and Marty Amstutz, Allison Christine, Apr. 7; to Tom and Kay Fleming, Adam Gabriel; to Steven and Elizabeth Ann Pankratz, Matthew Steven, Feb. 22.

First, Normal, Ill.: to Ted and Hazel Lautzenheiser, Erin Marie, Mar. 29; to Rick and Patty Burns, Douglas Alan, Mar. 12.

First, Sugarcreek, Ohio: to Nathan and Viola Miller, Saralisa Rae, Feb. 17.

First, Wadsworth, Ohio: to Ken and Cynthia Barlett, Troy Matthew, Jan. 29.

Maplewood, Fort Wayne, Ind.: to Ron and Nancy Schrock, Daniel, by adoption, Mar. 1; to Mike and Dorothy Eberly, Jennifer Catharine, Mar. 19.

Pulaski, Iowa: to Gregg and Rebecc Gentry, Kathryn Pauline, Mar. 30.

St. John, Pandora, Ohio: to Rich an Linda Lehman, Amy Lou, Mar. 3; t John and Tamara Diller, Tracy Renee Apr. 12.

United, Peoria, Ill.: to Jim and Kath Porter, Cynthia Kathleen, Mar. 17.

Zion, Donnellson, Iowa: to Stanle Lowenbergs, Jay Richard, Mar. 20.

Zion, Goodland, Ind.: to Mr. and Mrs Dale Lehe, a daughter, JoEllen Kay, Ma 1.

ANNIVERSARIES

Eighth St., Goshen, Ind.: Morris an Barbara Blough, 40th, Mar. 24.

First, Berne, Ind.: Mr. and Mrs. Franklin Sprunger, 57th, Apr. 20; M and Mrs. E. W. Baumgartner, 61st, Ap 20.

Meadows, Ill.: Lester and Lona Oye 50th, Feb. 20.

Salem, Kidron, Ohio: Menno and Ann Zuercher, 53rd, Mar. 6.

MARRIAGES

Apostolic, Trenton, Ohio: Lee and Su Ellen Shepherd, Apr. 19.

First, Berne, Ind.: Ruth Von Gunte and Arland Reinhard, Mar. 30.

First, Bluffton, Ohio: Phyllis Miller an Joe Wengerd, Apr. 6; Sally Weaver an Jon Sommer, Apr. 13.

First, Champaign-Urbana, Ill.: R Smucker, Jr., and Becky Bair, Apr. 2

First, Normal, Ill.: Larry Stahly a Marlene Wilson, Apr. 7; Jim McCasla and Brenda Miller, Apr. 11.

Zion, Donnellson, Iowa: Sheryl Sprun er and Scott McCracken, Mar. 30.

Quang Ngai fields are seeded with death

"The local people call it Artillery Hill, but unless something is done it might be called Golgotha," said Earl Martin, referring to fields near Quang Ngai, Vietnam.

This modern day "place of the skull' is one of many areas where Vietnamese farmers are being maimed and killed from a variety of unexploded munitions that detonate when fields are tilled.

MCC workers Pat and Earl Martin have recently returned to central Vietnam to see if MCC can help farmers rid their fields of ordnance.

MCC hoped the Martins might be able to assist refugees returning to their lands after the cease-fire. In fact, many have not been allowed to return under threat of artillery and arrest, and others continue to be forced off their lands. These refugees must try farming on any land available.

Gardening on Artillery Hill. This year landlords offered fields near Artillery Hill to refugees to till for three years, rent-free. That all hidden ordnance would be exploded by that time is the unspoken assumption, said Mr. Martin. Only desperate people will till the land.

One refugee woman, Pham thi Luan, mother of six and without land for nine years, took up the offer for a half-acre field. After only fifteen minutes of hoeing, her broad-bladed tool slammed into an unexploded M-79 grenade. She died from the resulting explosion before reaching the hospital.

Mr. Martin said at least five people have already died and seven have been wounded by dud grenades in the fields around Artillery Hill.

Another farmer told Mr. Martin how in cultivating a section of land no larger than a basketball court, he found eleven unexploded grenades by routing carefully through the soil before hoeing. Then he struck the twelfth with his hoe, setting off a concussion that sent his hoe flying and ripped off his conical hat. Fortunately the broad hoe blade deflected flying shrapnel.

"I haven't hoed since that day," the the farmer commented with a smile.

Other farmers are removing unexploded munitions by hand and layering them with earth in abandoned wells. "Of course it's dangerous," said one, "but when your family is hungry, what else do you do?" A few have rented tractors to plow their land, but for most this is too expensive.

Land mines and live grenades. The Martins said the characteristics of the unexploded munitions problem vary from region to region.

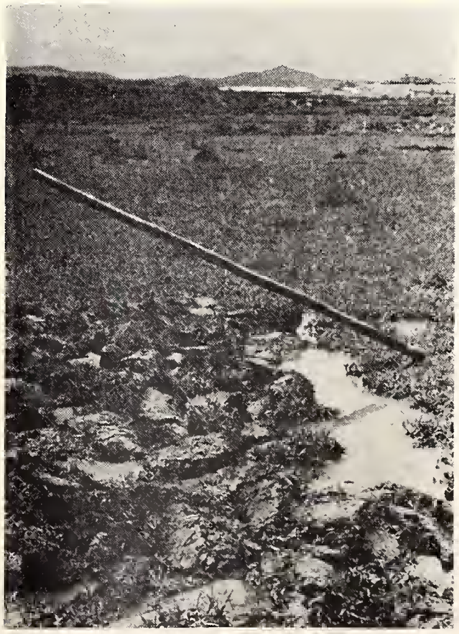
Immediately around the perimeter and up to a mile surrounding military outposts are particularly dangerous areas. In Vietnam military areas are frequently not clearly defined, and families of soldiers and other civilians including refugees may live in and around military posts in makeshift housing.

Troops out on patrol at night from these outposts often mine the perimeter of their positions. Death waits for local people rising early to go to work before these mines are taken up. Through neglect the mines may never be removed.

"Many of the casualties happen when civilians are forced to cut away brush grown up within fences surrounding outposts. We recently spoke with two seriously injured girls forced to do just that, and a close friend of ours lost her foot in such an operation," said Mr. Martin.

In the wider area around an outpost, unexploded M-79 grenades, perhaps the primary weapon of the war, are seeded in the fields and hills. A significant number of the American-designed and produced ordnance never exploded on impact. Years later, said Mr. Martin, if struck by a hoe or the hoof of a grazing cow, the grenades can cause death.

But the unexploded munitions are most prevalent in contested areas, countryside referred to in Vietnamese idiom as *xoi-dau,* a favorite breakfast food which is a mixture of rice and split peas. In these mixed areas, controlled by the National Liberation Front by night but contested by the Army of Vietnam by day, all types of antipeople mines have been set by both sides. Often the mines are unmarked.



A hoe rests in a field being opened below Artillery Hill in Vietnam. Thirty grenades have already been uncovered in this field.

Much of the military activity in these areas was hit-and-run. People set mines and left without removing them.

The NLF took unexploded 105-millimeter artillery shells which the U.S. forces lobbed into the countryside, refused them, and buried them as mines, said Mr. Martin.

"Working at ordnance disposal in these areas will be a risky job unless very heavy equipment is used," said Mr. Martin. "Even then some large Rome plow-type machines have been put out of commission by re-fused 105-millimeter shells."

Around Artillery Hill some plowing has been done by hiring a two-wheel, oversized rototiller-type machine, but the cost is double that of most local plowing, since explosives may damage the machines.

Detonating safely. Mr. Martin outlined three ways in which MCC might help Quang Ngai farmers: (1) appeal to military authorities to provide tractors or bulldozers for clearing, (2) rent a tractor for clearing projects, or (3) buy a tractor to make available to farmers, giving priority to areas where persons have already been injured or killed.

There are good and bad aspects to all three proposals and Mr. Martin will need more time to evaluate them. In the meantime, MCC is already committed to rent a tractor to till the field in which Pham thi Luan was killed. An important consideration, said her family, is to secure written contracts with landlords so that once the land is cleared they do not renege on their promises to allow the refugees three years' free use of the land.

Finally, said Mr. Martin, for all the seriousness of unexploded ordnance, the most serious problem is the continuing war. "If all the unexploded M-79 rounds and mines were to disappear today, tomorrow new ones would be placed. Priority for the people of Quang Ngai, and Vietnam as a whole, is to stop the war. Right now that means stopping the profuse flow of weapons into this country."
Doris Longacre, MCC

Service means working, listening in Portland

During the sharing time Sunday morning, the congregation listened as Bonnie and Norris Kramer told of the invalid woman with an epileptic husband, thirteen-year-old twins (one of whom has cerebral palsy), and a fifteen-year-old daughter who had left home unable to cope with the situation.

Bonnie had been helping the woman with baths, washing her hair, housecleaning, occasionally baking, and listening to her feelings about death.

The Kramers are voluntary service workers with the Alberta Community Church, Portland, Oregon. Financial support also comes from other Oregon Mennonite churches. Since March 1973 they have been involved in a ministry of friendly, listening, informal help to the neighborhood around the church building.

Upon their arrival, Bonnie and Norris began knocking on doors. They left their telephone number, since few of the area residents have anyone to call in an emergency. They provided transportation for shopping trips and doctor's visits. Their home has become a drop-in center for neighborhood youth.

Senior citizens are the main recipients of the home repair work done by the Kramers. About $250 was used to buy tools, which have been paid for by charging minimal fees. The repairs range from broken water pipes to a front door fractured during a break-in to hanging inexpensive wall paneling for a welfare father of eight, who had been shot in the eye and lost his job.

Although the congregation is planning a new building in the suburbs, it wants to keep a service ministry in the inner-city Alberta neighborhood.

"Changing the location of our building does not mean we feel a lack of responsibility toward the desperate needs of the old community," said Carolyn Neufeld, a member of the Alberta congregation. "The members are unanimous in their desire to maintain a service outreach in the Alberta neighborhood. As individuals we can contribute our time and some of our money in support of the work. But we need voluntary service workers who can be involved full time to coordinate an effective service program.

"Our present voluntary service unit has been a vital part of our church."

In its new neighborhood, the Alberta Church plans to provide day-care and counseling services along with a stronger religious education program.

Bonnie and Norris Kramer, voluntary service workers in Portland, Oregon, help an older resident of the Alberta neighborhood with her yard work.

Centennial news

Swiss Mennonites in the Freeman, South Dakota, area held their first centennial celebration this year with the placing of six markers at historical sites.

Their forebears were part of the migration of Mennonites from Russia to the prairie states and provinces in 1874.

Memorial markers were placed May 26 at the site of the first post office in Turner County; at the site of the first Swiss Mennonite church building, the Salem church; at the site of the Zion Church, which united with the Salem Church after a tornado destroyed the Zion building; at the site of a disaster on the Vermillion River; and at the place where five Mennonite schoolboys died in the blizzard of 1888.

A marker was also erected in tribute to Andreas Schrag, who scouted the area before Mennonites immigrated and was then a leader of the group that came to East Freeman.

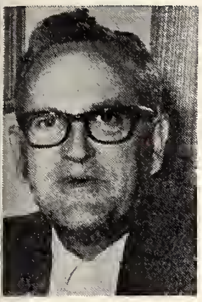
Earlier in the day, the Salem and Salem-Zion Mennonite churches held a union worship service with John D. Unruh, Jr., of Bluffton, Ohio, and Ellis Graber of Minneapolis as speakers.

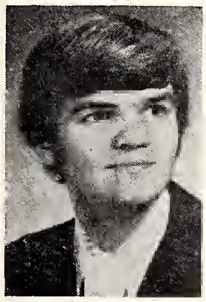
Next on the centennial calendar in South Dakota is a picnic July 4-7 at Swan Lake Camp with William Gering and E. G. Kaufman as speakers. Other activities include a musical drama, slides, exhibits, and a pioneer style show.

Brothers in deed to brothers in need; A scrapbook about Mennonite immigrants from Russia 1870-85, compiled and edited by Clarence Hiebert, has been published for Mr. Hiebert by Faith and Life Press Newton, Kansas. About 40 percent of the book consists of month-by-month articles that appeared in the (Old) Mennonite paper *Herald of truth*, depicting the stages of migration and the financia and other help which the "American" Mennonites gave to the new immigrants to the U.S. and Canada. Also included are ship lists; government documents from Ottawa, Ontario, and Washington, D.C. articles from non-Mennonite periodicals newspapers, and journals; and diaries The 483-page book is available for $2 at local bookstores; at Faith and Lif Bookstores, Newton, Kansas 67114, an Berne, Indiana 46711; at Tabor Colleg Bookstore, Department N, Hillsboro Kansas 67063; or Fellowship Bookcenter Winnipeg, Manitoba.

RECORD

Workers


Palmatier


Sprunger

Bernie Neufeld of Winnipeg, Man., has been elected chairman of the Youth Opportunities Unlimited advisory committee. YOU is a drop-in center for Indian and metis young people and is a program of Mennonite Pioneer Mission, Conference of Mennonites in Canada. Bernie is employed as a student placement officer with Frontier School Division.

Jane Neufeld, Bethel Church, Inman, Kans., has begun work as secretary in the personnel office of the General Conference Mennonite Church, Newton, Kansas. She received an AA degree from Bethel College, North Newton, Kans., in May and is a graduate of Inman High School. Her parents are Herb and Lilly Ann Neufeld of Inman.

Howard Palmatier of Elkhart, Ind., has been named director of Grace Children's Home, Henderson, Nebr., beginning June 15. The home, opened in 1936, was closed last October. Mennonite Board of Missions assumed management in February at the request of Grace directors. An ordained minister in the United Methodist Church, Mr. Palmatier has been a social worker and administrator in the Elkhart probation department and director of the Elkhart County Council of Churches. He was a founder and original officer of Partly Dave Coffeehouse.

Sidney R. Sprunger of Kent, Ohio, will become assistant business manager at the Newton, Kans., offices of the General Conference Mennonite Church on July 1. Mr. Sprunger is a 1973 graduate of Kent State University with a major in business administration and, since graduation, has been working in accounting and bookkeeping in Kent, Ohio. He is a member of the Salem Church, Kidron, Ohio, and has been active in the Navigators organization on the Kent State campus. At the General Conference offices, Mr. Sprunger will work with the office payroll and missionary allowances and will take on added responsibilities in the pension program.

Ministers

Pan Yu-Sung has been installed as minister of the Nan-Tun Mennonite Church in Taiwan. He is the first full-time resident minister the congregation has had since 1968. The congregation is near an industrial park with many new residents.

Audiovisuals

The postwar war slide set has been shortened and updated and is now available as a filmstrip from NARMIC, ℅ American Friends Service Committee, 112 South 16th St., Philadelphia, Pa. 19102. The filmstrip tells the story of continued war and repression in Vietnam through photos and firsthand cassette narration by AFSC staff who have recently returned from Vietnam.

Calendar

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

Aug. 1-7—General Conference triennial session, St. Catharines, Ont.

Aug. 10-18 — Mennonite graduate seminar, White Pigeon, Mich.

Aug. 24-26—MCC (Bolivia) reunion, Camp Luz near Kidron, Ohio; Doug Risser, 213 South Sixth St., Goshen, Ind., coordinator

Canadian

July 28-Aug. 4 — Centennial week, Steinbach, Man.

Western

July 27—Centennial celebration, Peabody, Kans.

MESSAGES IN FILM

BANGLADESH PLOWMAN

16mm, color, 22 minutes. Rental: freewill offering or contribution.
The film was photographed in Bangladesh in 1973. It shows how the farmer of Bangladesh is learning about new crop varieties and agricultural techniques with the help of Christian volunteers. The film attempts to understand the Bengali, his past history, the effect of the war in his life, and his hope for the future.

LEO BEUERMAN

16mm, color, 13 minutes. Rental: $12.00
This is the story of a handicapped man, unable to hear or speak who builds his own tractor-cart, sells pencils, repairs watches, reads the Book of Job, and lives with Job-like steadfastness and integrity. This is an Academy Award nomination.

WHO SHOULD SURVIVE?

16mm, color, 26 minutes. Rental: $12.50
The case history is recreated, with the actual doctors and nurses playing their true life roles in the life of a mongoloid child. Following the dramatization, a panel of experts in the fields of medicine, law and religion, sociology and psychology discusses the ethical, legal and scientific issues involved. Did this helpless infant have to die? Did his parents have the right to condemn him to death because he was born defective? Who decides who should survive?

THE YOUNG BOLD BELIEVERS

16mm, color, 45 minutes. Rental: freewill offering or contribution.
This is the story about Union Biblical Seminary, Yeotmal, India, in which several denominations cooperate in higher theological training for leaders throughout the Christian church.

NINTH MENNONITE WORLD CONFERENCE

16mm, color, 45 minutes. Rental: $30.00
The story of the world conference as viewed through the camera lens during the sessions in Curitiba, Brazil. This is the only such film ever produced. Several have indicated, "All Mennonite congregations should view this film."

AUDIO VISUAL LIBRARY
Faith and Life Press
Box 347, Newton, KS 67114

REVIEW

Two for the centennial

General Conference Mennonite pioneers, by Edmund G. Kaufman, compiler-editor (Bethel College, North Newton, Kansas, 1973, 438 pp., $6.75) is reviewed by Mennonite historian Cornelius Krahn, North Newton, Kansas.

This book by Edmund G. Kaufman contains fifty-six biographical narratives of General Conference Mennonite Church leaders. Its publication is fitting and timely, since it appeared in time for the centennial observations which are taking place in Mennonite communities of the prairie states and provinces and beyond. Many of the pioneers who sought a new home and those who welcomed them 100 years ago are featured in this book.

It is tempting to list all the men and the two women selected and presented in the book, but that would be too tedious an enumeration. Here is the outline of the book. Mr. Kaufman has selected sixteen early leaders as the "founding fathers," followed by seventeen "pioneers in education," nine "pioneers in publication," six "missionary pioneers," and ten "later pioneers." Never before has such a large number of conference leaders been presented in such detail in one volume.

The author has spent years in collecting information about General Conference leaders. He had the advantage of knowing most of them personally and could easily interview many of them. He gathered information about them from various sources and made a careful selection of those who were to be represented in this volume.

In addition to knowing many of the leaders intimately, Mr. Kaufman had the opportunity to make use of resources, the accumulation of which he inspired and made possible. Mention should be made of the Mennonite Library and Archives and *Mennonite life* (1946), which came into being through his efforts.

Thus, the book represents not only the crowning accomplishment of the compiler-editor-writer, but it is also a monument to his untiring efforts to develop a Mennonite educational center with an outreach program beyond the walls of the classroom. His teaching career in other Mennonite schools and beyond widened his range of sources of information to produce this book. The footnotes after each biography not only indicate who wrote the contribution, but also give information about additional sources.

The book is written in a fluent style without scholastic display and can be used as a source of information in every home and church library. It was fitting that Bethel College published the book.

A century of Mennonites in Dakota, by John D. Unruh (published by the author, Freeman, South Dakota, 1972, 151 pp., $3.95) is reviewed by Cornelius Krahn.

John D. Unruh is well known as educator, relief worker, and writer. In 1933 he wrote his MA thesis dealing with the Mennonites in South Dakota and continued his research along these lines. His book *In the name of Christ* (1952) is to this day the best source of information on Mennonite Central Committee.

The Mennonites of South Dakota consist of a number of groups: the Low Germans, the Swiss Volhynians, and the Hutterites. The author describes these groups on the basis of thorough knowledge in chapter 4.

The Swiss Volhynian Mennonites of South Dakota have relatives among Mennonites in Kansas and so do the Low German Mennonites of South Dakota, particularly among those who originally came from Poland.

This section is followed by a presentation of all church-related institutions, such as Freeman College, the hospital, and the medical practice of the Tieszen family.

In a special chapter the matter of the acculturation and the amalgamation of these various groups is presented. A significant chapter is that devoted to the Hutterites by featuring their background and experiences during World Wars I and II as well as their beliefs and practices and migration to Canada.

Although a number of books and pamphlets have been written dealing with the Mennonites in South Dakota, John D. Unruh's story of the Mennonites is the most comprehensive and the most thorough and scholarly presentation. His style of writing makes for easy and enjoyable reading. The book deserves full attention by all those interested in Mennonites in South Dakota, particularly during the centennial.

Mr. Unruh has spared no effort to locate all available sources pertaining to the Mennonites in South Dakota, particularly in the public archives and the communities he covers. He seems to have failed to make use of the MA thesis of Edwin P. Graber "An analysis of social change in a Swiss Mennonite community" (1932) and the seventy-page term paper by Stella Waltner and Orpha Schrag entitled "Community life among the Swiss Mennonites of South Daktota," written in a Mennonite history class at Bethel College (1945).

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LETTERS

Prayer of repentance

Dear Editor: In the evening of the day et aside for our nation to be in humiliaion, fasting, and prayer, we feel that ve, as a Mennonite church, should also e reminded of just that. The attendance at the services in churches of the community was poor, which would indicate hat we as Christians don't really care —at least not enough to take the time o gather to pray for our nation.

May this prayer prepared by M. Basilea Schlink help us all to ask God for mercy.

Leader: O Lord, we do not present our supplications before thee on the ground of our righteousness, but on the ground of thy great mercy (see Dan. 9:18).

We confess that as individuals and as a nation, we have sinned in an unprecedented way, allowing ourselves liberties hat are contrary to your commandments and that have led to licentiousness and drug addiction, to alcoholism, and perversions viler than those of Sodom and Gomorrah. Each one of us who has succumbed to impurity or failed to take a stand against these sins is also guilty.

Congregation: Our heavenly Father, In great distress we cry to you on behalf of our country, which deserves your judgment of wrath. For the sake of Jesus and his precious blood, have mercy upon our nation. Save our country from pershing. Accept our tears and supplications, as we turn aside from our paths of sin.

Leader: We confess that as individuals and as a nation, we have sinned by disobeying the commandment, "Thou halt not kill." As a result, our country s flooded with riots, murder, brutality, and violence. We have sinned by committing mass murder; countless numbers of defenseless, unborn children have been killed. Their blood cries out to heaven, and unless we repent, your sword of udgment will descend without fail. Death will come upon our land, and millions may lose their lives in a nuclear war, for your Word admonishes us that if we do not listen to your voice and keep your commandments, death and misforune will overtake us (Deut. 30:15-20).

Congregation: Same as above.

Leader: As members of our nation, we confess that the most serious sin of all is being committed in our land—blasphemy against the living God. We lament that man dares to attack you, the almighty God, mocking and degrading you in an outrageous manner, blaspheming you in countless musicales, stage productions, movies, and television programs. Never before has this sin been so prevalent in a nation; it will inevitably bring down upon us the greatest judgment of all. We confess that as Christians we, too, are guilty in as much as we have not taken a stand against this blasphemy and have denied you by our silence.

Congregation: Same as above.

Leader: We confess that as individuals and as a nation, we are to blame that Satanism has been able to spread like wildfire throughout our country. O Lord, although a "Church of Satan" is officially registered in our land and there are large numbers of Satanist priests, scarcely anyone raises his voice in protest. We humble ourselves in shame, for even many church members have become involved in the occult, thus drawing our country more and more into Satan's power.

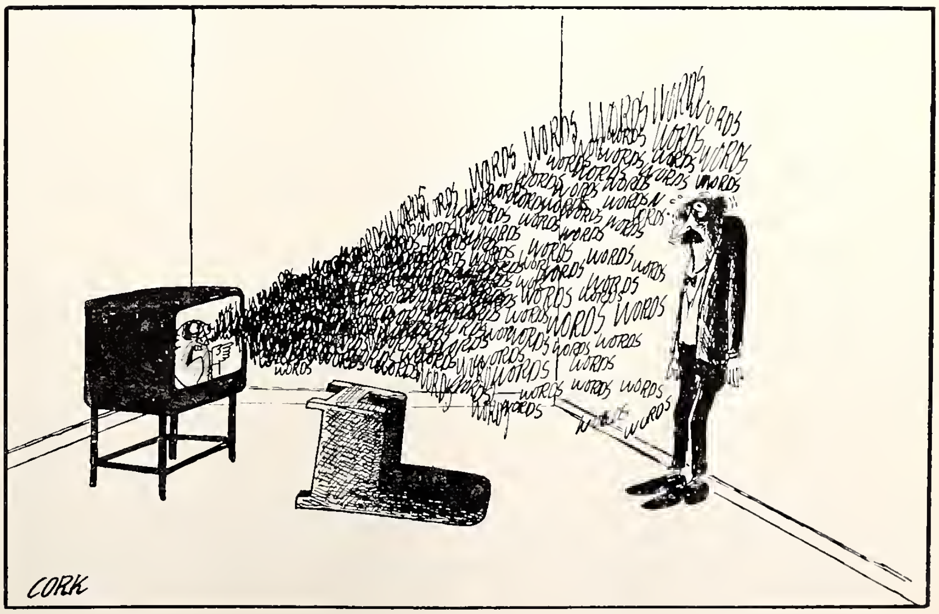
Congregation: Same as above.

Leader: As individuals and as a nation, we confess that we have sinned by daring to turn away from your holy and irrevocable commandments, given to us as an expression of your sacred will. Although Jesus confirmed their eternal validity, they have been declared invalid and no longer binding, even within the realm of the church—thus, the floodgates of sin have been opened. Lord, have mercy.

All together: O Lord, our God, hear our cries and accept our prayers in your infinite mercy, for the sake of your son, who died on the cross for our sins in bitter agony. Almighty God, we know that your wrath must be very great indeed and that your judgment will descend upon our land in retribution for all the wickedness that is crying out to heaven. Yet we beseech you, deliver our nation, defer the impending destruction once more. Grant us a time of grace so that many souls may be saved and those who love you may be prepared. Lord, forgive us our sins and be gracious unto us. Grant that we may remain steadfast in prayer and supplication, and help us to turn from our sins ever anew. Have mercy upon us for Jesus' sake and for the sake of his precious blood. Amen.

Mr. and Mrs. Harvey Ortman, Marion, S.D. 57043 Apr. 30

About Letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.



william barclay

the men,
meaning, and
messages of the
new testament

Hebrews:
Let us draw near

To THOSE to whom the Letter to the Hebrews is one of the supreme books of the New Testament, the fact that it was one of the latest books to establish its right to be part of Scripture at all must come as a shock. The trouble was that no one ever knew, or knows now, who wrote the Letter to the Hebrews.

The catechetical school at Alexandria was the great center of scholarship in the early church. There about A.D. 200 Pantaenus possessed the letter to the Hebrews but noted it had come to him without any author's name. About A.D. 250 Origen, the greatest scholar of them all, delivered his famous verdict: "Who wrote the Letter to the Hebrews God only knows for certain."

In the East, Athanasius listed for his people the books that the church accepted as Scripture, and the Letter to the Hebrews was one of them.

In the West, the balance was tipped by Jerome, the man to whom we owe the Latin Bible, the Vulgate. He did not know who wrote the Letter. But he did include it.

The test for any book as part of the New Testament was: Is it the work of an apostle, or someone who had been in personal touch with Jesus and the first apostles? That is why at first the Letter to the Hebrews was not considered as part of Scripture, and that is why in the end it was attributed to Paul. It was known; it was loved; it was valued. None could gainsay its greatness. The only way to ensure its place in the New Testament was to include it with the letters of Paul, and so that was done.

As a modern writer said: "We cannot tell whose hand actually penned the Letter to the Hebrews, but we can be sure the Holy Spirit wrote it." The Letter to the Hebrews got into the New Testament because it could not be kept out.

Several clues. Suggestions have been made as to its authorship. Tertullian thought Barnabas wrote it, and Barnabas was a Levite who would know all about the temple worship of which the letter is so full (Acts 4:36). Clement of Alexandria thought Luke might have written it, because the Greek is rather like the Greek of Acts. Two modern suggestions are interesting. Harnack thought that Acquila and Priscilla wrote it between them and that it has no author's name because in those early days that was a thing woman was forbidden to do. Luther thought that perhaps Apollos wrote it. Apollos was from Alexandria, the place of scholars; he was an eloquent man and mighty in the Scriptures (Acts 18:24); and that is certainly the kind of man who wrote the letter.

What then is the Letter to the Hebrews all about? The ancient world was haunted by the thought of the complete transcendence, the utter distance of God. It is the same in the Old Testament. God is so different that he is dangerous. Moses hears God say: "You cannot see my face; for man shall not see me and live" (Ex. 33:20). When Manoah and his wife realized who their visitor had been, Manoah says in terror: "We shall surely die, for we have seen God" (Judg. 13:22). No one could enter the Holy of Holies except the high priest, and he only on the Day of Atonement, and at no other time "lest he die" (Lev. 16:2). How could man ever find access to a God like that?

But there was another aspect of this in Greek thought. Plato had worked out his famous conception of forms or ideas. In the heavenly places there are ideal forms of which everything on earth is a pale and imperfect copy. For instance, to take it at its simplest, there is in heaven the perfect form, the perfect idea of a chair of which all earthly chairs are poor and imperfect copies. We can put this in another way. Here we have imperfect copies; somewhere there is the invisible world of *reality*. How are we to get from the shadows to reality?

Access to God. The Hebrews asked, "How do we find access to God?" The Greek asked, "How do we find access to reality?" And the triumphant answer of the writer to the Hebrews is, "You have access to God and access to reality in Jesus Christ." This is a basic thought of the Letter to the Hebrews. In Jesus Chris we have access to the true tabernacle which God pitched, not men (8:2). In him we reach the things that canno be shaken (12:27). In him we reach the city whose maker and builder is God (11:10). In him we have a better hope by which we can draw near to God (7:19). The whole letter is written on he one text: "Let us draw near" (10:22). Jesus Christ is the way to reality and to God.

So then the writer to the Hebrews ets out to establish from every angle the onely supremacy of Jesus Christ.

a. Jesus is greater than the prophets (1:1-3). The revelation that came by he prophets was spasmodic and fragmentary. Jesus is the son in whom the very likeness of God is perfectly seen.

b. Jesus is greater than the angels (1:4—2:9). The angels may be called he sons of God, but no angel is ever called *the son*; no angel is worshiped; he final victory is the victory of Jesus Christ, even if that victory is won through uffering and death.

c. Jesus is greater than Moses (3:1-6). He is greater in the way in which the architect and the builder of the house s greater than the house itself; he is greater in the way in which a son is greater than a servant.

d. Jesus is greater than the Old Testament Aaronic priesthood. The priest in Latin is *pontifex*, which means a bridge builder; the priest is the person who builds a bridge between man and God; he ought to be the person in whom the onged-for access is found. There are certain essentials of a priest.

A priest must be like the people he epresents, sharing their nature, knowing heir temptation; Jesus is truly like men (2:17; 4:14-16; 5:2).

A priest does not take the work of priesthood to himself; he must be called by God to it, and Jesus is truly called (5:4-6).

The main function of a priest is to offer these sacrifices that will open the way to God (5:1; 8:3). But the earthly priest has to begin by offering sacrifices or his own sin before he sacrifices for he people (5:3; 7:27). This is something that Jesus never needs to do. The sacrifices of the earthly priest have to be offered day in and day out, over and over again (9:25; 7:27; 10:1; 2:11). But the sacrifice Jesus Christ makes is made once and for all and never needs to be made again (9:12, 26, 28; 10:10, 12,14). The sacrifice that the earthly priest makes is an animal sacrifice and is unavailing to ease the wounded conscience (9:9, 13; 10:3-4); the sacrifice that Jesus made is the sacrifice of himself, and of his own perfect obedience to God (9:16; 10:5, 10), and that is the only truly availing sacrifice. He is the new priest after the order of Melchizedek (chapter 7).

New covenant. Jesus has introduced a new relationship between God and man. That is to say Jesus is the bringer of a new covenant, that covenant of which Jeremiah wrote, in which God's law is written not in books but on the heart, in which the need of sacrifice is gone, in which God remembers sin no more (Jer. 31:31-34; Heb. 8:8-12; 10:16-17). In connection with this three great words are used of Jesus.

1. He is *archegos* (2:10; 12:2), the pioneer, the one who goes first for others to follow.

2. He is the *prodromos* (6:20), the reconnaissance man who went first to make it safe for others to follow.

3. He is the *mesites*, the mediator (9:15; 12:24), literally the man who stands in the middle. Jesus stands in the middle between man and God, bringing God to men and men to God.

To the writer to the Hebrews, Jesus is supremely the one who for us opens the way to God and to reality. "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (4:16).

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Next week: James

Questions for discussion

1. Do you find it worrying that we do not know who wrote the Letters to the Hebrews, or do you agree that the human writer does not matter, if it is the work of he Spirit?

2. What do we really mean by access to God?

3. Note how the Letter to the Hebrews holds the balance between Jesus as the divine Son of God and Jesus the truly human person. Do we always succeed in maintaining that balance, or do we sometimes overstress the divine and sometimes he human? Which side of Jesus are we in most danger of overstressing?

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The rejected conservatives

ONE OF THE MAJOR Canadian political organizations calls itself the *Progressive* Conservative Party. The modifier is probably an effort to take the edge off of a word that has come to be interpreted in a negative way. To be conservative is to be backward, narrow, unenlightened, and stubborn. That at least is the slant we usually give the word.

Historian Adolf Ens, in a recent address in Winnipeg, took "a second look" at the "conservative" Old Colony Mennonites and pointed out strengths in that group that most of us have missed.

Mr. Ens's point was highlighted further for me during a visit to the Eastern District's annual sessions in Bowmansville, Pennsylvania, this spring. Ray Hacker, a member of the district conference's historical committee, arranged a one-hour visit to a Groffdale Mennonite Conference meetinghouse near Bowmansville. Over one hundred of the delegates and visitors at the conference went to see the unadorned white house of worship and to hear one of the group's spokesmen, Phares Hurst.

The Groffdale Conference people are also known as the Wenger, or "team," Mennonites. The latter term is used because they drive horses and buggies. Their 2,600 members are concentrated in Lancaster County, where they meet in nine meetinghouses. More and more of them are moving elsewhere, however, because of the high land prices in eastern Pennsylvania.

The group split from the Lancaster Mennonite Conference in the late nineteenth century over the language question. In the 1930s they divided again. This time it was over the use of cars. The group which broke away, the Horning, or "black bumper," Mennonites, felt it was permissible to use cars. Although they rarely worship together, the Horning and Wenger Mennonites share a number of meetinghouses. They use the building on alternate Sundays.

The Eastern District people's meeting with Mr. Hurst was instructive. He shared his group's beliefs in a modest but articulate way in response to a steady stream of questions. He gently suggested several times that he had a prepared statement which he would appreciate sharing with the group, but the questions continued and he finally had no time left in which to make his formal comments. Our apparent inability to listen bothered me. Most of the group's questions were sensitive and in order, but a few sounded judgmental and perhaps even self-righteous.

Some of the features of this group's beliefs and practices which impressed me were the family-like arrangement of the meetinghouse, their openness to the use of various modes of baptism, and the way in which they care for their own members.

The benches in the meetinghouse are arranged in a U-shaped pattern around the ministers' and the singers' tables which stand at floor level in the middle of the room. They normally use the pouring method for baptism, but a person can request immersion if he or she wishes. The group also exercises a strong sense of responsibility toward each other. Although they have no offerings for outreach beyond their own group, they go from family to family for contributions if someone needs help.

Their determination not to use motorized vehicles is beginning to make much more sense in retrospect as we assess the high price which our use of the automobile is exacting on us in terms of pollution and resource depletion.

Their strongly felt desire to retain the one- or two-room community schools also makes more sense now that we are beginning to see how depersonalized and even fiendish our mass education systems can become.

It is not my intention to lift up the Wengerite and Old Colony Mennonites or other conservative groups as ideal models. We have, however, focused excessively on their flaws. They have some things to teach us if we will take the time to listen and observe. They are not merely quaint vestiges of a bygone era.

Adolf Ens concluded his Winnipeg speech with these words: "I have been amazed at some of the insights of our 'conservative' brethren in the course of my recent study of their Canadian experience. The tragedy is that they were not permitted to carry them out, or were unable or unwilling to do so. Our increasing separation from them has cut us off from the benefit of their convictions and them from the help we might have given them in implementing these convictions. Perhaps a hard second look . . . can help to reverse some of our negative attitudes toward these rejected 'conservatives.' " LK

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:26 JUNE 25, 1974

summer thoughts about Isle Royal, creation, and being keepers of God's earth

Anne Neufeld Rupp

Several summers ago we backpacked across Isle Royal in northern Lake Superior. Although we have always been ardent campers, we found that this five-day trek exposed us to the most primitively lived days of our existence.

We carried everything we expected to use on our backs, and although our knees often ached as we climbed up to the trail in the mornings and down to camp in the evenings, the *experience beautiful* will long remain in our minds. The fact that this time and place birthed my interest in ecology and the environmental crisis adds to the indelibility of that experience.

Isle Royale, an island about forty miles long and ten miles wide, has been called an ecologist's haven. Although Indians mined copper here thousands of years ago and miners later exploited and burned large areas, this state park has in more recent years shown how nature cares for itself if man is not there to tamper with the environment.

The moose herd, second largest in the U.S., is kept in check by wolves, who crossed from the Canadian border at one time. Wild fruit grows in abundance. Wild flowers meet you in unexpected places.

It is hard to believe that in our technological age there is an Isle Royale, a place where no motor vehicles are permitted, where the stillness of an August afternoon is only broken by the voices of fellow hikers, the sounds of nature, or the distant putt of an outboard motor. It is a place where there are no factories, feedlots, or fences, only waters, skies, and earth. It has a frantic beauty which maintains itself amidst the forces of a polluting society.

Return to civilization after one week was like a recovery from eye surgery. Had I always been this blind? Why had I never noticed the large factories spewing muck into the lakes and spitting dirt into the skies? Why had I never noticed the many motor vehicles belching smoke and fumes along busy highways? Why had I never noticed the litter lying around at picnic sites?

Vacation provided time to think. Post-vacation time provided opportunity for reading and speaking. The arrival of our small son some time later brought a new perspective to our lives as we not only asked questions about the world we are living in, but also the world in which the next generation and generations to come will be living. How will our present life-style affect the next generation? What are Christian responsibilities in relation to our own environmental crisis? What, if anything, does ecology have to do with our faith?

A major conclusion I have arrived at after several years of thinking is that ecology, and all that it implies in relation to the environment and life-style, is not only a question of science, but also a question of theology. Yet, strangely enough, it is in the church that one often finds the strongest resistance to questions concerning this topic.

"Ecology has nothing to do with the Christian faith as gospel," one maintains. The saving-souls stance.

"I've worked for what I've got," retorts another, "and I should be free to determine my life accordingly." The individualism stance.

"It is a sign of the times," says a third. "The world will soon end." I try to visualize God's cataclysmic end which allows ignoble man to drown in a sea of garbage, as I neatly categorize this third person.

The categorization continues. We all fit in somewhere. We all have our blind spots. We all have ways of justifying the style of our life, the way we act and react. We have ways of retaining our individualism so that we can always say that our particular act doesn't matter or doesn't count.

The rural person feels isolated from densely populated areas and doesn't feel responsible for pollution factors in the air. The problem is "over there." The factory owner permits lakes and streams to become stagnant sewers because of the waste dumped into them.

Thousands of suburbanites continue to urtle to work at dawn, each steering is own little motor mechanism. Busy ousewives measure cup after cup of nzyme detergents because they fear dull rays. Farmers continue to pour ferti- izers, herbicides, and insecticides over avaged fields. And we bless our actions n the names of consumerism, capital, nd convenience.

But is this right? Is this biblical?

To get a new vision of what it means o live the God-life on earth, I believe ve need to change more than our actions ecause our actions are always limited y our self-centered, materialistic, indi- idualistic concepts which characterize ur western society. I believe we need o change our *thinking* about God, his reation, and the world we live in today.

We Mennonites confess a Christology. Ve have always clung to a strong doc- rine of salvation. This is good. But ave we in the process de-emphasized a octrine of creation?

For many of us there is a separation between the Savior-God and the Creator-God. Only what happens in the New Testament is important. We fail to see the kingdom of God and the ongoing process of salvation and love which *begins* in Genesis, not in the Gospel according to Matthew. We tend to see God as one who starts the giant clock ticking in Genesis 1 and then gets down to the real business of saving his people.

Why is this a concern to me? Because I see the changes, mutations, etc., in our world being attributed to men and science. God has been divorced from his creation, and man instead of being his co-creator, is a separate entity who can treat the world as if it belongs to him. This leaves the ecologist to struggle with nature, the environmentalist to pronounce his "alarmist" theories, and the scientist to continue his experiments with test-tube living, while the rest of us continue to interpret Genesis as it best suits our little private lives.

But Genesis keeps coming back to me. The first two chapters contain three injunctions: Genesis 1:28 "to fill," and Genesis 2:15 "to till" and "to keep." The first two have been taken very literally. We have filled our planet until it splits at the seams; we have tilled it until the earth runs into the sea, and resources run dry. Can we continue to break the laws of cause and effect, the balance in nature, over a long period of time without expecting devastating results? Can we continue our blind disregard for

vital resources of air and water? And can we at any time say, "It is in God's hands!" and expect him to effect changes in laws which we have treated irresponsibly?

It is imperative at this point in the history of God's people that we take the third injunction, "to keep," seriously. God wants the best for his people. He has created and continues to create a beautiful world for man's habitat. Since the beginning of time humanity has torn the canvas, dried the oils, and broken the brushes of this Master Artist; it has not seen that keeping implies responsibility, that of being a coartist and cocreator.

Since the Industrial Revolution (evolving into a technological age, steady population growth, and an ability to live a life-style unsurpassed by any other country in the world), we in America have done more than our share of canvas tearing. Now we are beginning to reap what has been sown in an overpopulated, overpolluted, and overpesticided world, while cries of distress warn us of impending disaster.

At this point, the church should, if it takes "keeping" seriously and if its concern is about the whole person not just the soul, rethink its position, reexamine its statements of belief, and take action accordingly.

Has the Mennonite church really made room for this kind of thinking? We are not a creedal church. Perhaps that's why we struggle so hard when new issues arise and we try to relate them to the meaning of the Christian faith. We have held strong positions on peace and discipleship. Now we may further need to ask, "What do we believe about creation and its implications for life and action?"

I personally would like to see the Mennonite church grappling with issues in ecology and the environmental crisis in relation to biblical teaching in a more realistic way. Too often we drag our feet and work only with the nuances in the church.

I would like to see the Mennonite church work with questions such as these:

1. What does it mean to be a cocreator with God in the mid-1970s? What does Genesis have to do with Matthew 5-7? How can we continue to assume God's care for us when the environment we have created defies and destroys the existence of the lilies of the field and the birds of the air?

2. How can we develop a stewardship mentality that goes beyond finances and encompasses our total life, a mentality that contradicts a society which envisions itself as master of the universe, a mentality which opposes the deceptions, tyrannies, and exploitations of all our private and public Watergates in relation to man and nature?

3. How can we live a Christian lifestyle which really makes sense for our twentieth-century existence, a life-style that puts need before greed and necessity before wants, a life-style that expresses what it means to be a keeper of God's earth?

There are many questions we could be discussing. Perhaps as we continue to carry out our five pounds of garbage a day, watch the trees in the backyard die, and wonder why more animal species become extinct every year; perhaps as we see the cancer statistics rising, as multitudes on television newscasts weep over the dead and dying, and we envision our own potential candidacy for nature's death row; perhaps as our lights go out, the nights turn cold, and garage doors no longer open in the morning; perhaps *then,* we will think of some!

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Blossoms amidst the bursting bombs

Larry Kehler

The author visited the Middle Eastern countries of Jordan, Lebanon, Syria, and Egypt, and the occupied West Bank and Jerusalem 2½ weeks during May. He was part of a small MCC delegation which went to the eastern Mediterranean area to reappraise MCC's program there and to gain a better understanding of the problems which are plaguing that region. This first article gives a few of the writer's impressions of his nitial exposure to the Middle East. Future articles will report on some of the delegation's key interviews with religious and government leaders, academicians, and other persons. The writer makes no claims to expertise on the Middle East. He admits to having seen through the glass but darkly. This and future articles will simply attempt to reflect some of the hings which he observed, heard, and read.

NEARBY antiaircraft guns thundered twice as I sat in one of he passenger lounges at Beirut airport. Through the window we could see two Israeli jets flying high overhead, their vapors etching dramatic white trails across the deep blue Middle Eastern skies. Most of the waiting passengers took only momentary notice of the incident. Thirty minutes later we were on our way to Cairo, heading west over the Mediterranean. The plane gave wide berth to Israeli waters before osing south toward Egypt.

We heard guns and bombs on several occasions during our visit to the Middle East in May. The dull thuds of the rtillery exchanges on the Golan Heights could be heard when we toured communities in northwestern Jordan, and n explosion boomed across the mountains a few days later when we were crossing the Lebanese-Syrian frontier on the oad from Beirut to Damascus.

The Middle East's troubles by now have become a global ffair. The security on flights into and out of the area is tringent. An American churchman coming into Israel this pring was given a forty-five-minute examination when the assport control officer noted the stamps of a number of Arab countries in his travel documents. Among other things, e was asked to strip down to his shorts.

The Swissair flight from Zurich to the Middle East which we took required a thorough inspection of both our hand nd checked luggage before we could board, and our hand uggage was examined again when we disembarked.

The estrangement between the Israelis and the Arabs permeates all of life here. Airline tickets need to be drawn up in two sections if a visitor to the area plans to enter both an Arab country and Israel. Voluntary agency personnel in Arab countries avoid direct references to Israel, using rather such euphemisms as "the other place" or "Disneyland." My American hosts in one Arab country shuddered noticeably when I indiscretely mentioned during a taxi trip that I had begun my Middle Eastern tour at Tel Aviv. They feared the taxi driver's suspicions might have been aroused by the reference to the Israeli city.

The divisions in the Middle East, however, are not only between the Israelis and the Arabs. The West meets the Orient here, and the encounter between these two ways

Sheep with their shepherd are still a frequent sight in the Middle East, but in the fertile valleys and plains where irrigation waters are available, modern approaches to fruit and grain farming are yielding impressive crops.

Mirror on the Middle East

of life is not always congenial. Of the four Arab countries on our itinerary—Jordan, Lebanon, Syria, and Egypt—the first two, particularly Lebanon, appear to be making the strongest efforts to be western, although the oriental influences are by no means absent.

Lebanon calls itself the "Switzerland of the Middle East." The description is apt. It is a major banking and commercial center, just like its European counterpart, and it has been attempting to remain militarily neutral. On the latter score it has had less success than the Swiss because of the presence of the Palestinian refugee communities within its borders which are drawing the repeated attention of Israeli war planes and ships.

The Israeli attacks are causing a shift towards militarization within Lebanon. It recently adopted conscription for eighteen-year-olds, and it has been shopping around for more military hardware.

Jordan has had three years of relative peace since it put down a major Palestinian uprising in 1970-71. Although the Palestinians comprise more than half of Jordan's population of 1½ million, King Hussein has been successful in preventing the Palestinian commandos from rearming. Signs of new affluence are evident in many places. Amman, the capital, with a population of 600,000, is experiencing that common western malady of hardening of the traffic arteries. Its streets are crowded with constantly "beeping" cars. Most of the automobiles are of very recent vintage. The Mercedes Benz is a particularly popular model.

Commerce in Jordan is lively. During our travels within the country we passed a convoy of about seventy-five heavily loaded trucks moving supplies into Amman. The trucks carried license plates from Kuwait, Saudi Arabia, Syria, Lebanon, and Jordan. Investments from both western and oil-rich Arab countries are growing.

Egypt and Syria appeared to us to be much more oriental in their outlook. Fewer mini-skirted women and many more traditionally garbed persons appeared on their streets than in Beirut.

Syria seems to have only limited interest in outside investments. More hotel space is being built in Damascus, which seems to indicate an openness for more foreign visitors. We met only a small group of tourists from eastern Europe during our two days in the Syrian capital.

Egypt, on the other hand, seems to be anxious for more investments from the West and from the oil-producing countries. Hotel construction, which has been at a virtual standstill since the 1967 war, is resuming again.

Cairo's six million inhabitants live under a persistent cloud of pollution. At least part of the haze is caused by the exhaust fumes from improperly tuned cars. Egypt is short on mechanics. Good ones prefer to go to the oil-rich countries or to the West, where the pay is higher. Their absence means that a large portion of the city's ubiquitous fleet of little taxis and private cars lay down smoke screens wherever they go. But despite their inefficient gas conversion, the fares charged by Cairo's cabs are hard to beat. They charge only about 30 cents for a three- or four-mile trip. A trip from downtown Cairo to the pyramids on the southern edge of the city was only about $1.25.

Not only Egyptian mechanics, but many of the country's trained doctors, engineers, and technicians are also leaving for employment in nations where the pay is more lucrative. Egyptian salaries are controlled. One of the few ways people can earn more is if they set up private practices or find supplemental sources of income.

Another deep division within Middle Eastern society is the cleavage between the rich and the poor. The refugee camps located on the outskirts of both Amman and Beirut demonstrate this difference most vividly. These camps, which are desperately crowded with as many as 40,000 people, were set up after the Arabs' several wars with Israel as temporary shelters for the Palestinians who were ousted from their homeland. Their stay was to be brief, only until a settlement was reached, but the opportunity to return to their homes in Palestine has not come, and no agreement on compensation for their lost land has been reached.

But it is not only the people in the camps who are poor. Communities which have repeatedly been in the war zones along the Suez Canal, in the Jordan Valley, or near the Golan Heights have not been able to develop their agricultural and other resources in a sustained way. The farmers in Karameh on Jordan's East Bank, for example, needed five years after a 1968 Israeli raid to get their land back into production. This year we saw a cooperative in this community harvesting a bountiful tomato crop, but it was their first good year since the raid.

Despite the handicaps that these lands have been facing, an observer cannot help but be amazed at the numerous areas of agricultural productivity which are being exploited in a good way. It is a mistake to believe that only Israel knows how to make the desert bloom. It is happening in the Arab lands, too.

The vast, flat grainlands near Irbid, which is about sixty miles north of Amman, reminded me of the Canadian prairies. And the lovely little Jordanian valley at Judeita, with its lush olive, fig, apricot, and pomegranate groves, looked like a miniature garden of Eden.

In north central Jordan, on the edge of the desert, Bedouins have settled in ten permanent communities and are beginning to plant grapes and olive trees on their sand-swept plots. They will have to wait several years for these plants to mature and to bear fruit. Each plant's survival is a symbol of hope for these villagers.

As we walked through one family's garden in the village of Sama Es Sarhan, we marveled at the extraordinary care which the woman of that household was lavishing on her struggling little orchard-to-be. If talking to plants helps, hers will have a better-than-average chance of surviving.

The people of the Middle East have an amazing potential for work and an appealing beauty of character. Their hospitality is generous and genuine. What the sixty million people of this region need and yearn for is a just settlement of their grievances so that they can devote all their energies to nurturing the blossoms in the desert.

NEWS

Bricks for a schoolhouse

Erwin Boschmann

My life has been changed through the work of the Mennonites. I have learned to read and write, to manage a farm, and I have been told about and have accepted the redemptive love of Christ. H.T., a Chaco Indian

Through their Indian settlement program, the Chaco Mennonites have made the natives dependent on them and have inflicted severe, often irreparable damage on their life-style. M.C.S., a Paraguayan author

The above paraphrased statements were made recently with reference to the almost fifty-year-old Mennonite - Indian relationship in the Chaco region of Paraguay. The opposing viewpoints are illustrative of the vigorous discussion currently going on in Paraguay, and in parts of Europe, about the problems and virtues of the Mennonite effort to help their native brethren. The discussion, begun with the publication of the very critical book *La situacion actual de los indigenas en el Paraguay*, Asuncion, 1972, by M. C. Sardi, and since picked up by the colony paper *Mennoblatt*, promises to inger for some time to come.

As is so often the case in conflict, here are unsung heroes who, removed rom the spotlight of attention, silently and unselfishly give of their time and alent on behalf of the betterment of mankind. Edwin Neufeld, a young and optimistic farmer in the Chaco, is one uch person whose efforts on behalf of he Chaco Indian I was privileged to witness on a recent trip to Paraguay.

Ed had made what he considered firm rrangements with three young Indian men to hoe weeds in his peanut fields eginning at 7:30 Wednesday morning. On that morning none of the men came.

After waiting and wondering until A.M., Ed decided to go out after them. He hitched a team of horses to a buggy, nd we were on our way to the Indian illage.

After a short ride through the Chaco ush and campland, we arrived at our estination greeted by children, a few omen, and the typical hoard of barking dogs. But there was no sign of the men. A woman directed us to the center of the village, where we found a dozen men —our three included—standing around a horse-driven clay mill used to mix dirt and water to the clay consistency needed for making bricks. The mill had come to a standstill, and from the puzzled looks on the men, it was obvious that they were unable to solve the problem.

Ed approached the group, but instead of demanding that his men come to work on the farm, he inquired about the problem. A wooden part of the mill had just broken. Without losing any time, he studied the problem and then explained to the group the best solution. Together they then spent the next half hour repairing the mill.

The mill was now ready to be put in motion. "Hold it," interrupted Ed. "That horse is moving in the wrong direction. That's why the mill broke in the first place. You see, the rotating wings in the mill should turn so that the clay is propelled downwards, not upwards."

With gaiety and laughter the Indians stopped the horse, unhitched and rehitched in the opposite direction, and the factory was again in motion: someone shoveled the raw dirt into the barrel, others added water, one drove the horse, one shoveled the vigorously protruding clay onto the forming table where several men transferred it into brick forms and others carried the loaded forms to a nearby drying field.

Only after he was convinced that the assembly line could now run smoothly, did Ed approach the boss of the group to discuss the release of his three hired men. Soon the five of us were on our way back.

As the Chaco jungle slowly rolled past us, Ed asked the men why they had chosen the brick-making job, rather than keeping their promise with him. "Well, you see," one of them said, "last night at our council meeting we decided that we need a village schoolhouse—so this morning we began to make bricks."

It was past noon by the time we reached Ed's farm.

Edwin Neufeld, a Chaco farmer, is trying to understand and encourage his Indian neighbors' move into a new, sometimes mystifying way of life.

Northern Cheyennes win mining restrictions

Coal strip mining on the Northern Cheyenne reservation in southeastern Montana will be severely restricted as a result of a decision June 4 by U.S. Secretary of the Interior Rogers Morton.

Although the decision does not cancel the coal leases and prospecting permits already held on 214,000 acres of the 433,740-acre reservation, it does require renegotiation of the leases with joint agreement of the tribe and the coal companies.

The decision further requires that no action be taken until an environmental impact statement is completed, and it agrees with the tribes that the Department of Interior did not follow the regulations of its Bureau of Indian Affairs, which limit individual leases to 2,560 acres.

Secretary Morton also promised to defray expenses in any further legal action the tribe might want to take against the coal companies. Court action by the tribe or the Department of Justice would now be necessary actually to cancel the leases.

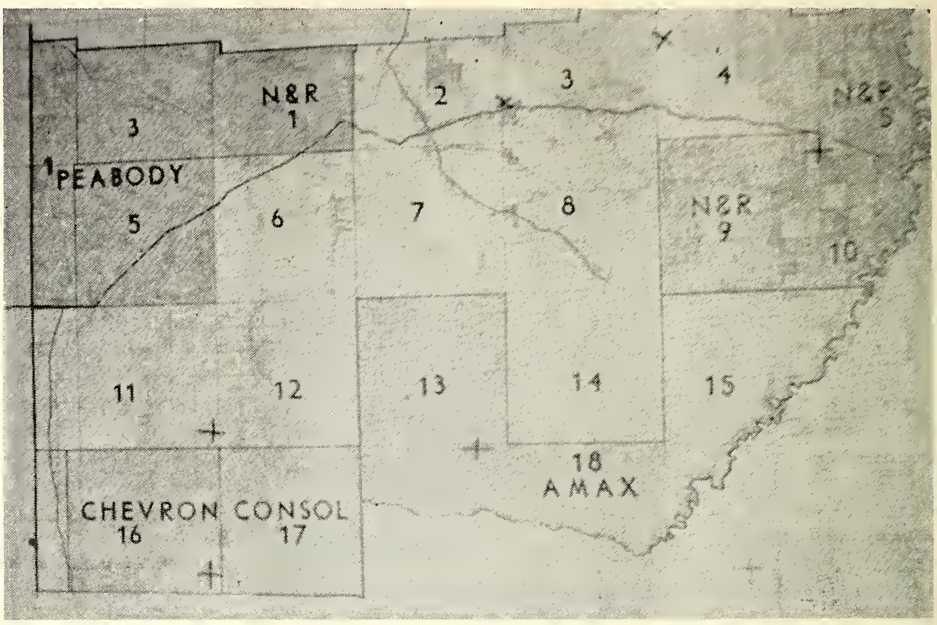
Alvin Ziontz of Seattle, Washington, attorney for the Northern Cheyenne, claimed an "unequivocal victory" for the tribe and said that, although the decision does not directly cancel the leases, that is its effect.

Others were less optimistic. Montana senators Mike Mansfield and Lee Metcalf called Mr. Morton's decision complex and confusing.

The decision will, at the least, delay strip mining of 500 million tons of coal which the Peabody Coal Company was to have begun on the reservation this summer. Four large gasification plants would have converted the coal into pipeline gas for Northern Natural Gas and Cities Service Gas companies.

The Northern Cheyenne tribal council had filed a request with the Department of Interior last January charging the Bureau of Indian Affairs with thirty-eight violations of law in the way the coal leases were negotiated.

Secretary Morton agreed that the BIA's limitation of leases to 2,560 acres had been violated in the granting of exploration permits to Peabody Coal Company on 96,800 acres and 55,400 acres and leases on 16,000 acres. If the Northern Cheyennes refuse to waive this limitation, it would reduce the economic feasibility of giant energy-producing plants on the reservation.



Shaded areas on this map of the Northern Cheyenne reservation represent land on which coal prospecting leases are held by five companies.

In addition, the secretary said, no environmental impact statements had been filed either on the Peabody permits or on the exploration permits of four other companies: Consolidation Coal Company (owned by Continental Oil), American Metal Climax, Chevron Oil Company, and Burlington Northern Railroad.

These exploration, or prospecting, permits could automatically become ten-year, renewable leases on acreage of the companies' own choosing.

The secretary also said he would "ensure that, prior to any further operations, the permittees and lessees shall post a bond that is fully adequate to cover the maximum anticipated costs of reclamation after exploration or mining."

Because of the tribe's unresolved allegations of laxity by the Department of Interior, outside sources are to be used "to the fullest extent possible" to prepare the environmental impact statements.

In the most significant sentence of the decision, buried near the end of the report, the secretary said, "The tribe and the coal companies may be assured that the terms and conditions upon which mineral development may proceed on the Northern Cheyenne reservation will require their joint agreement and support prior to any further approval by me."

Meanwhile, another effort to give Indians more control over strip mining on their reservations has gained strength recently with the approval by the House of Representatives interior committee of an amendment to the proposed strip mine bill.

The amendment, introduced by Representative John Melcher of Montana, would give Indian tribes the same status as the fifty states in establishing their own strip-mine operation and reclamation rules. The bill sets minimum federal environmental standards but allows states and the tribal governments to exceed federal standards.

Final authority for strip mining on Indian reservations now lies with the Department of Interior through the Bureau of Indian Affairs. The reservations are not covered by state laws nor most federal laws.

Words & deeds

More than 130 Indian missionaries are supported entirely by mission agencies within India, according to a report by the Evangelical Fellowship of India. The Friends Missionary Prayer Band, a network of hundreds of prayer cells in Tamil Nadu state, supports the largest number of workers.

Gulfport changes coming; Kaufmans to leave

Commission on Home Ministries work in Gulfport, Mississippi, will take a new direction as a result of recent decisions by Gulfport staff and a CHM evaluation team.

Within six months to a year, Orlo and Edna Kaufman will end twenty-five years of service in Gulfport—first under Mennonite Central Committee, then under the General Conference.

The present program at Camp Landon (the voluntary service unit's location) will terminate, since much of that program has been assumed by other agencies in the community. The new emphasis will be on establishing an integrated, peace-oriented Mennonite congregation.

A voluntary service unit will continue, but it will relate to a local support group of community and church representatives rather than exclusively to the Newton, Kansas, voluntary service office.

The focus for programs during most of the past twenty-seven years of Mennonite involvement there has been North Gulfport, a predominantly black, low-ncome community. The VS unit has been instrumental in starting a number of projects which have been or are being urned over to local people.

A community center is now under the direction of a local board, although it till has one Camp Landon staff member.

Summer Bible schools sponsored by Camp Landon were practically the first n the Gulfport area. Many local churchs have picked up this program, which has now been dropped by Camp Landon.

Camp Landon has also been involved n making emergency loans and grants, ponsoring after-school Bible classes for oung people, working in housing repair, ounseling, providing public school teachrs in North Gulfport, and developing Pine Lake Camp.

E. Kaufman

O. Kaufman

A predominantly white congregation, Crossroads Mennonite Church, was started but has disbanded within the last few years, and the building has been offered for sale.

The evaluation team — consisting of CHM staff members Harold Regier and Gene Stoltzfus and CHM chairman Stan Bohn—met with the Kaufmans in late May. The five concluded that a social-service-only ministry in Gulfport had lived out its usefulness now that the Community Action Program, local churches, and other community agencies are providing many of these services.

The team said that the time was ripe for starting a church which would be an alternative to churches that bless the injustices of society and that exploit people. A new congregation is envisioned as an alternative model of worship and mission, incorporating community, sharing, peace, social involvement, and a unique Mennonite witness.

"We may not have to worry about stealing members from some of the black churches," said Mr. Bohn. "There is a new development of black pride that would keep people from abandoning the church. . . . We would be free to reach those outside the present churches. I wonder if we have not proved by nearly thirty years of service that we are not trying to get church members and budget support by community service."

A Sunday afternoon fellowship has already been started. The team suggested that David Whitermore, CHM church planting secretary, provide some consultation in Gulfport by next fall, and that the Central District mission committee contribute funds previously earmarked for the Crossroads Church.

The Kaufmans will terminate their CHM assignment sometime between December 1974 and June 1975 with the option of a sabbatical year following termination. At present, they have made no plans for future assignments.

The Camp Landon facilities (barracks of World War II vintage) are in poor shape. Some of the buildings may be torn down, while others remain in use with limited restoration.

Inter-Mennonite Indian camp meeting set for Montana

The Northern Cheyenne Mennonite churches in southeastern Montana are inviting others from Mennonite and Brethren in Christ Indian churches to meet with them July 23-28 at Crazy Head Springs near Lame Deer, Montana.

The inter-Mennonite Indian meeting will be combined with the traditional family camp of the Northern Cheyenne churches, to which they also invite non-Indian Christians to participate.

Special speaker for the event will be Ruben Lomayesva of Flagstaff, Arizona, a Hopi Christian leader. Most programming will be low-key and informal.

Teepees will be erected for visitors who do not have camping gear.

Indians from Mennonite and Brethren in Christ churches also met together last August in Bloomfield, New Mexico.

Eyes to See

A Parable for Today

David Clayton, a business executive who has carefully insulated himself from reality and relationships, drifts off into a dream-like world.

He suddenly finds himself "lost," wandering through strange neighborhoods, desolate slums, and back alleys.

Finally, stranded in a desert, David meets an old woman who reminds him of his need for people. He begins to realize the emptiness of his life and to see that his identity is dependent upon his relationships with those around him and his willingness to learn from them.

Utilization

Although EYES TO SEE can be used in worship-inspiration experiences in the church, it will make its maximum contribution when followed by an adequate period of guided discussion.

It is an especially intriguing film for discussion purposes and lends itself to church and church-related situations such as Sunday morning church school classes, youth meetings, retreats, conferences, seminars, Bible study and Christian growth groups, and evangelism training classes.

16mm, color, running time 18 minutes, discussion guide. Rental: $17.00. Poster available at .50.

Send bookings to: Audio Visual Library, Box 347, Newton, KS 67114

A FAMILY FILMS Production
(in association with Johnson-Nyquist Productions)

Ten performances of folk opera planned

"The Bridge," a three-act opera written especially for the Mennonite centennial celebrations in Manitoba, has been scheduled for performances in three provinces during the summer and fall months.

The opera, subtitled "What's wrong with Jim McKenzie?" will be performed for the first time in Winkler, Manitoba, on July 12. Following its premiere, it will be presented in four additional Manitoba centers: Altona (July 14), Steinbach (July 19), Boissevain (July 21), and the Playhouse Theatre in Winnipeg (July 22).

Two performances have been scheduled for August 4 at the General Conference Mennonite Church's triennial sessions in St. Catharines, Ontario. And the British Columbia centennial planning group has asked that the opera be performed three times in the MEI auditorium in Clearbrook October 18-20.

Commissioned by the Manitoba Mennonite Centennial Committee, the opera was written by Esther Wiebe and Diana Brandt, both from Winnipeg.

The opera's three acts look into a close Mennonite community at approximately ten-year intervals. The ingredients of the libretto, which was written by Diana Brandt, include a young man's struggle to decide whether or not he should go into the ministry, his church's reluctance to accept an "English" person, Jim McKenzie, who has married one of their girls, and the strife which occurs when the minister's son returns to the community from university with long hair, wild dress, and a guitar.

The opera concludes on a note of praise after Jim McKenzie, who has gradually won acceptance, helps the community to see that the unity of Christ reaches out beyond such external trappings as hair and various styles of music and clothes.

Esther Wiebe, who teaches music at the Canadian Mennonite Bible College in Winnipeg, said most of the music in the opera's score is original, although she did use several well-known hymns and folk tunes in some of the scenes. In the first and third acts she has included familiar hymns which the audience will be asked to help sing.

Mrs. Wiebe has incorporated several songs written by her son, Bob, who is a music student at Brandon University, into the score.

"I wrote the music so that people of all ages can enjoy it," she said. "It's in a simple idiom. I've not compromised good music. . . . Some critics may think it is too simple, but that's OK."

She said that scoring the music for all the various parts had been laborious, but that she had found the creation of the opera an exciting experience.

"I depended a great deal on prayer and inspiration to help me depict the various characters and scenes," she said. The music varies from act to act, decade to decade. In the first act it's happy and pleasant, without much dissonance. In the second there is a great deal of dissonance; it is not beautiful musically, she said. The third act draws extensively on the "guitar culture" idiom.

Liz Coffman Schlichting is the director of the opera's production. George Wiebe, Esther's husband and also a member of the CMBC faculty, is the musical director. Gerald Gerbrandt and Rudy Regehr serve as the producers.

The performance company includes a twenty-person mixed choir, a twelve-voice children's choir, a twelve-member orchestra, and seven soloists. The soloists will be Neil Matthies, Peter Goertzen, Irma Harder, Esther Klassen, Ron Brown, Ann Koop, and Robert Barg. Mr. Matthies is from Clearbrook, B.C. The others are from Winnipeg.

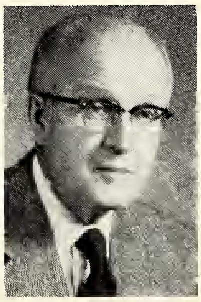
For the British Columbia and Ontario performances, local choirs and orchestras will be used.

Wiebe

Brandt

RECORD

Janzen


Kreider

Workers

Lester Janzen, director of stewardship and communication, will terminate at the central offices of the General Conference Mennonite Church, Newton, Kans., Aug. 31. He began work with the conference eleven years ago as its first stewardship secretary. Since 1973, his assignment in stewardship and communication has been half time while he began a half-time position as library fund specialist with Mennonite Biblical Seminary, Elkhart, Ind. Beginning in September, he will continue his seminary responsibilities half time for another year and will begin other half-time work as director of development for Meadowlark Homestead, Newton, Kans. Meadowlark Homestead is a community mental health rehabilitation center, recognized by the Western District as a conference-related welfare institution. In his new assignment, Mr. Janzen will raise funds for operations, additional facilities, and special treatment programs.

Robert S. Kreider, Bluffton, Ohio, will join the Bethel College faculty full time beginning Jan. 1, 1975. He will serve as director of the Mennonite Historical Library and Archives and professor of peace studies. Mr. Kreider, a Bethel alumnus, has been associated with Bluffton College as professor of history since 1952 and served as dean (1954-65), and president (1965-72). He was instrumental in the founding of the Teachers Abroad Program for MCC in 1961-62. During the current year Mr. Kreider has served part time as coordinator of Bethel's new service learning and internship program. Prior to his assumption of teaching responsibility at Bethel in January, Mr. Kreider will be engaged in a special assignment in peace education with the Peace Section of MCC.

ree to follow, bound to choose

JESUS

Countdown to St. Catharines

CHM issues

ssue No. 1. The focus shifts to the ocal base: Is that less prophetic and ore timid? The General Conference as always done more than call congreations to support missions "out there." here was also an attempt to help equip ocal congregations. An evangelism comittee, for example, provided year-round utreach suggestions for the local church, aterial on how Sunday school classes ould do outreach, a staff person to elate to new city churches, plus other ission education help for the congreation from the old Board of Missions. he Board of Christian Service provided eace education materials and VS placeent. Mcc helped local congregations the mental health institution building nd of outreach. The Board of Educaon and Publication provided all kinds materials to the local congregation to elp it in its outreach and training tasks.

The emphasis on equipping the local ngregation isn't new, but I don't think ever became the main business of the nference as it has now become in the ommission on Home Ministries.

A staff person is giving time to offer nsultative services to local congregans (backed by the Evangelism-in-Depth ganization), and regional part-time ople are available to help a congretion to surveys, planning, and goal tting in an effort to help a congretion to do more than self-maintenance d to focus on its mission. Kits and mstrips on small groups and other pics have been made to strengthen the cal base in the belief that the local ngregation is the base of our conferce work.

Everything CHM does is examined in light of how it will help the local ngregation. Responsibility for Indian nistries has been taken over more d more by Indian congregations. Radio- work has attempted to alert local ngregations to opportunities in mass dia and to involve them in marketing and radio spots. Peace and social ncerns issues, such as abortion, avoided "passing a conference resolution" ute. Materials were provided to local congregations to work on the issue with local doctors and other persons. CHM is dealing with poverty not by raising funds for projects but by providing a consultant to work with local congregations in developing a way to help those in need and to get the financial grants needed. VS units are now attached and responsible to local churches or support groups instead of only to the Newton VS office, and they have been funded locally ever since Fred Unruh began this kind of push in locally supported and supervised VS units.

Surely such a shift to helping and involving local congregations is healthy. It does mean that we are more conservative than we have been. The peace office's reference council is made up of district peace and service committees that deal with practical local concerns. That much contact with the grass roots and what they want to do makes our peace office less out of touch with local churches, and our conference pronouncements and programs reflect more practical concerns (offender programs). Has it also made Mennonites less prophetic?

It has necessitated that the conference staff and commissions encourage local congregations or persons to be a prophetic Amos, speaking to other congregations, rather than having the conference do it for the local congregation. So far it seems the right way to go, but in passing the hot and touchy issues to the congregations, there is less advocating of causes and, if not avoiding the issues, perhaps more time spent working at understanding each other's views. It is true that the unpopular issues are best dealt with if discussed and acted upon locally. However, civil religion, amnesty (really the Vietnam issue), farm labor rights, Indian rights, are so hot congregations hope the conference will deal with them. Who is going to handle the hot issues if the congregations are now expected to and don't want to?

In church planting, shifting the conference's church-planting efforts to the district or province level has also made mission outreach less bold and more conservative. Missions committees in the states or in Canada often don't have the staff, the funds, the frequency of meetings, and the backlog of experienced persons to launch out and plant churches.

Issue No. 2. Decentralizing in the local congregation. Can a congregation of subcongregations help us be a living, active congregation? CHM has been calling people in to a faith venture of small group participation that would be like being in a small congregation alongside of participation in the usual larger Sunday morning congregation. We don't know what changes this would make in the character of Sunday school or worship programs, or what pastors used to relating to a whole church are to do in relating to a number of small groups.

Some people are threatened by the subcongregations that develop in a congregation. If relationships are decreasing in number and in intimacy in a mobile, industrialized society and if non-Christians aren't attracted to large groups without intimate contacts, there will be strong pressure to move toward the smaller caring fellowship we need.

CHM has resources to help a congregation do this, but are congregations able to go that way? As Schaller has put it, are pastors trained to be shepherd of a flock able to use the CHM resources that see them as ranchers involved with many herds and flocks each with their own leaders?

Issue No. 3. Canada isn't the same. U.S. and Canadian relations surfaced as a concern a little more in this last triennium, not at the congregational level, but most often when conference committees, staff, officers, or article writers that are U.S. oriented consider the Canadian Conference as simply one more district. It is clear that those days are past. The U.S. part of the conference has not been sensitive to Canadian concerns, and doubts have arisen that U.S. Mennonites really care what their national policies do to Canadian independence. It is hard to resolve the differences, but as they get formulated and focused and communicated to specific groups, we may be able to venture into some new ways of relating that causes less friction and helps us benefit from each other's gifts. *Stanley Bohn, chairman, Commission on Home Ministries*

Question!

Voluntary service grew up with the draft, and the number of volunteers has been declining with the end of the U.S. draft. What are some new models of service which could tap the talents not only of young people but of middle-aged and older people as well? *LJ*

What is CHM planning to do to enable local pastors and lay persons to be more effective in reaching those outside the church for Christ and his church? *EK*

Is simple, low-consumption living no longer a Mennonite virtue? *GL*

REVIEW

The salvation tree

The salvation tree, *by John Killinger (Harper and Row, New York, and Fitzhenry and Whiteside, Don Mills, Ont., 1973, 169 pp., $6.95) is reviewed by Donald R. Steelberg, pastor of First Church, Wadsworth, Ohio.*

THIS BOOK . . . is about salvation. It is an attempt to reassess an old idea, the one that has been most central to the origin and history of Christianity.

"In a sense, it is a personal pilgrimage —an effort to get from the fountain square to the Sea of Tranquillity, from the plan of salvation as I heard it in my adolescence to the War on Poverty, the peace movement, women's liberation, Earth Day, and all the other aspects of life redemption I believe in today, and to have some idea when I am through what the relationship between the two points really is."

So John Killinger, Vanderbilt University Divinity School professor, introduces his subject in *The salvation tree.*

All people, says Mr. Killinger, seek salvation; because of the biblical vision, they particularly seek salvation of their world. There are many secular salvations available today. To see their relationship to Jesus and the salvation of man is the task of persons who would be whole in our modern world.

The pilgrimage to the secular Meccas of our day begins for this book with education. But the hope of education with its belief in man is qualified by the question of innate goodness or evil. It we are good, education may prove redemptive. If we are evil, falling prey to evil when not meaning to, then the best in education will not lead us to salvation.

Humanization or dehumanization is the question the author asks of salvation by the god technology. Given the gifts of freedom and fulfillment promised by technology, can man fulfill himself? Is the vision of B. F. Skinner —"We have not yet seen what man can make of man—a possibility? Or has Mr. Skinner made a myth of reasoning itself? There are many voices which tell us that man is not a rational being. Salvation by technology is a doubtful venture.

Shall we settle for "I'm OK—You're OK" then? Salvation through the encounter movement? "There is a people dynamic, a power in the small sharing group that enables persons to love more fully and live more creatively," says pastoral counselor Howard Clinebell. Mr. Killinger supports this with discussion of the possibilities for communication and a strong emphasis on what a person *can do* that is available in the small group. True enough; but it may not fully answer one's search for ultimate meaning.

The fourth grotto visited is the salvation offered by our bodies and the sensuality movement of our day. The worth of the body has been so denied that sometimes people cannot grasp the reality of the world. In the past, salvation has been regarded as redemption *from* the world. In our culture salvation has more and more to do with being saved *to* the world. It is good to correct the imbalance by celebrating the incarnation, but the pendulum can swing too far. So Mr. Killinger carves a cameo of a crippled friend, aware of her body but not negatively so, whose situation defies any claim that salvation is primarily physical.

Interestingly, as Mr. Killinger pauses at his last shrine, Jesus or Che—the possibility of political or liberation salvation, there is no solid critique. Christianity began as revolutionary spirit, lost that spirit, but now revolution apart from Christianity has come into its own with visions of a world where social problems are all solved. This spirit of revolution is not everywhere successful; revolutionaries themselves succumb to power plays. But if the church recaptured the spirit of Jesus, its revolutionary character, it could once more turn the world upside down. My question is this: If powerlessness becomes a tactical means to power, why wouldn't the church face the same failure as other revolutions? Lack of critique here is due to the model of salvation Mr. Killinger has set up.

Before considering this model, a word of appreciation. All of these secular salvations are justly treated in ways which stimulate thought and appreciation. They merit the attention Mr. Killinger gives them not only because of his definition of biblical salvation, but also because they are current options to which many are turning. I especially appreciated the treatment of the encounter movement's insight into transcendence through sharing.

Recall now that Mr. Killinger's concern is to relate the plan of salvation as he heard it in his youth to these aspects of life redemption. What he heard was the simple, nonhistorical plan that seemed to have no relationship. When one turns to history, connection becomes apparent.

Salvation for the Jews was understood as rescue. Consider the precarious landed existence that they led throughout their history, and you see why. Because of this it was also corporate rather than private, for now rather than the future, of the earth earthy, and something only God could grant. In fact it came again and again only through God's amazing intervention in history. In a word, the Jews' salvation hope becomes apocalyptic: revealed by God through dramatic interventions in their behalf.

Mr. Killinger sees Jesus as understanding salvation in this way as indicated by the Gospel of Mark. A person is saved who has the secret of the kingdom revealed to him and penitently awaits its arrival; this salvation is as total as creation—both physical and spiritual.

But as salvation thought moves into later New Testament times an apostle like Paul must translate the Jewish ideas of apocalypticism for a non-Jewish audience. Where salvation for Jesus and the disciples was repentance and faith in the kingdom, for the Gentiles it became baptism into Christ.

This cultural translation has continued these twenty centuries, Mr. Killinger tells us and not always according to the form found in Mark. By the fourth century Jesus becomes divine and human where Mark's appreciation of him had been as truly human. New dimensions are added: the church becomes the arbiter and custodian of salvation, salvation becomes — in Christ — more and more otherworldly and a matter of individual concern. The result is that the modern evangelical witness Mr. Killinger heard in his youth and we hear now does not understand precisely the same thing by the kingdom of God that the Jewish disciples of Jesus did.

If we can recapture that understanding, if Christ can once again become our model for laying down our own lives for the world, we will not be tempted by the secular options. We will have found the real thing.

To me, Mr. Killinger has a strong argument. His recounting of salvation history does show the relationship he set out to show between the plan of salvation and the life redemption movements of our day.

But even he admits that there are other models than the historical one for salvation in Scripture. The Christ mysticism that arises in Paul's translation of the kingdom of God can be seen in a slightly different form in the Old Testament in Jacob's struggle. In some ways this trand of thought deals better with our truggle with guilt and wish to return o Eden's innocence, than does Mr. Killinger's model. Mr. Killinger does not deal with this struggle, though he refers o our struggle to transcend our beginnings.

This is a serious book, but well-written, or those who would wrestle with the meaning of their salvation, not satisfied o let it be a substitute. It is an exciting ook, one which will make you think.

LETTERS

ducators' salaries

Dear Editor: Since you're interested in alifornia's farm laborers (May 14 issue), aybe you're interested, too, in teaching, pecially since many Mennonites are achers, and some (lucky) ones are dministrators.

The clipping below is taken from the May 1974 issue of *Teacher advocate,* publication of the Indiana State Teachs Association. *Paul S. Liechty, 265 uckeye St., Berne, Ind. 46711* May 21

alaries compared

o you ever wonder how you, as a assroom teacher, have fared over the ast several years financially, compared ith administrators? According to sta- stics released recently by the Indiana epartment of Public Instruction, not too ood.

For example, the average teacher salary grades one to twelve) has increased .6 percent since 1967-68.

During that same period, elementary incipals' salaries have increased an average of 31.7 percent. The average salary for high school principals has gone up 36.7 percent, and the average salary of superintendents in Indiana has increased 32.4 percent.

In the base school year, the average teacher's salary was $7,920, and in 1972-73, the last year computed, the average teacher's salary was $10,026.

Elementary principals started off with the statistical period with $11,941 and last year earned $15,728 on the average. High school principals were earning $12,989 in 1967-68 and $17,764 in 1972-73.

For superintendents, the average 1967-68 salary was $16,260, and last year it was $21,542—double that of the classroom teacher's average salary.

This should give everybody some idea of where the money goes and where the priorities are.

Little bird

Dear Editor: Maybe it's just a coincidence. A few days before I got *The Mennonite* (May 14 issue) I was repeating Tennyson's poem "Flower in the crannied wall." I had been exposed to this poem by my very fine high school biology teacher. After these many years the poem came back to me with even a greater meaning than ever before, revealing God's wonders to me.

As I opened the May 14 issue and saw the picture of the little bird in the lovely hands, Tennyson's poem again came to me. It is truly a perfect picture. Although I'm not a poet, I was inspired to change Tennyson's poem on the flower to the bird.

You have an excellent art director. You've had so many inspiring and meaningful as well as beautiful cover pictures. You never seem to run out.

I looked for a comment on the lovely cover picture but found none. I'm sure many readers would enjoy Tennyson's poem as they relate it to the cover picture of the bird in the hands.

Flower in the crannied wall
Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.
Alfred Tennyson

Little bird in the nest
Little bird, sitting in the nest on the wall,
I take you from your nest so cozy,
And hold you here in my hand—wings and all.
Little bird, *if* I could but understand
What you are, wings and all, and all in all,
I should understand what God and man is.

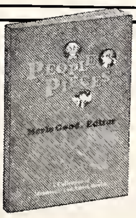
Florence Marie Gomez, 107 Schoolside Ave., Los Angeles, Calif. 90022 May 16

Pastor wanted

The congregation of the Lowe Farm Bergthaler Mennonite Church is looking for a full-time pastor.

Lowe Farm is a farming community about fifty miles southwest of Winnipeg. The congregation has 135 members.

Applicants may contact John G. Dueck, Box 121, Lowe Farm, Manitoba R0G 1E0, by letter.



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william Barclay

the men,
meaning, and
messages of the
new testament

James:
Practical Christianity

The Letter of James had a hard struggle to get into the New Testament. It does not appear at all in the Muratorian Canon, the first official list of Christian books. The earliest Latin manuscript dates to A.D. 350. In the Syriac, and Syriac would be the language of Palestine, there was not so much as a translation of James until A.D. 412. In the Greek church both Origen and Eusebius had their doubts about James, and it is not until the famous Easter Letter of Athanasius in A.D. 367 that James finds a place in Greek Scripture.

In the modern church this letter has always suffered from the fact that Luther disliked it so much, because it seemed to set too much stress on works and too little on faith. "A right strawy epistle," Luther called it. "I do not hold it," he said, "to be of apostolic authorship."

And yet the strange thing is that, of all New Testament books, there is none so immediately relevant today. Hardly a sentence is not completely intelligible to the modern man.

Pearls of wisdom. We can never be quite sure who the James was who wrote it. Tradition identifies him with James the brother of Jesus; but one would have thought that a letter written by the brother of our Lord would have had no difficulty in establishing its place in Scripture. It starts as a letter, which claims to be written to all the Jews scattered throughout the world. But it has no final greetings and no final farewell. It flits from subject to subject, throwing out pearls of wisdom, each of them connected with what goes before or follows after.

The Jews had their own theories of preaching. One of them was that the preacher, in order to maintain the interest of his hearers, must never linger for long on any one subject; he must keep moving. They called preaching *charaz*, which means stringing pearls; and this is exactly what James is — a handful of pearls dropped one after another into the mind of the hearer. There is little doubt that this letter began life as a synagogue sermon.

Two natures. One of the things that turned Luther against it is that there is so little in James that is distinctively Christian. There are only two references to Jesus (1:1; 2:1); there is nothing about the cross, the resurrection, the Holy Spirit. There was no more Jewish figure in the church than James the brother of Jesus; and it is very likely that this is one of his synagogue sermons which someone took down and published. Let us then pick up some of the pearls which James scatters.

1. It is James' conviction that trial is meant to produce character (1:2-4). Trial produces steadfastness, which in Greek is *hupomone*. It was the Greek word for "a masculine constancy under trial." It is the Christ-given ability to turn tragedy into triumph, always to see the glory beyond the gloom, always to be able to trace the rainbow through the rain.

2. It forbids a man to put the blame on God for his temptations and for his fall (1:13-15). The Jews believed that in every man there are two natures, a good nature beckoning him up and an evil nature dragging him down. Where did the evil nature come from? Some said that man developed it himself; some said it was the result of Adam's sin; some said Satan put it there. But the common belief was that, since God created everything, he created the evil nature, too. Therefore it was possible to blame God for one's own sin. We still do. There are many who have said, and say, "I can't help the way I'm made," which is equivalent to putting the blame for our sin onto God.

3. James condemns with violence snobbery in the church (2:1-7). It was hard for the humble people of the early church not to regard a man of wealth or birth or status as someone deserving special treatment. In the presence of God there is no such thing as status; for in the presence of God every man, whatever

ıis fortune or his social rank, is nothing
ıore than a hell-deserving sinner.

4. James is intensely aware of the
anger of wealth (1:10, 5:1-6). At its
est, wealth is something that vanishes
way. At its worst, wealth is a crime,
'hen it is withheld from those who have
arned it by a master who is more
oncerned with wealth than justice.

5. For James, religion is intensely
ractical. Real religion is to visit the
ıtherless and the widow and to live
clean life (1:27). When Donald Soper
'as asked the usual question at the be-
inning of his ministry, if he had a
assion for souls, he answered that he
'as not quite sure what a soul was. But
e had a great love for people. James
id not see that there was any use in
xpressing a pious wish that some cold,
ungry person should be warmed and
d, without doing something to see that
e was (2:15-16). The man who brings
ıck one sinner from the wrong way
ill not only save another, but will also
ıd salvation for himself (5:19-20).
ımes is always asking, "What have
ɔu done to turn emotion into action?"

6. James believed that in the world
ere are two kinds of wisdom (3:13-17).
ıere is the wisdom which makes a man
ɔrldly wise and the wisdom which makes
man heavenly minded. The curse of
e is covetous ambition; and the blessing
life is the clean heart and the humble
ind (4:1-10).

7. There are two things with which
e name of James will always be con-
cted. The first is the terror of the
ıgue (1:26; 3:1-12). The tongue as
mes saw it is one of the most danger-
s forces in the world. There are few
ɔre damnable sins than the sin of gossip;
d the murder of someone's good name
the tittle-tattle over the teacups is
nething God is not going to forget.

8. And above all, there is James' in-
tence that faith without works is dead
:14-26). An immediate question arises.
James at variance with Paul? In Paul a man is justified by faith; no man is justified by works of the law. There are three things to be said.

Accept and live. (a) When Paul talks about works of the law, he means washing of hands, observance of the trivialities of the Sabbath law, circumcision, food laws, and the like. When James talks about works, he means love and justice and kindness and generosity and concern. Paul would have completely agreed that the Christian faith must produce the Christian life.

(b) There are two kinds of belief. There is intellectual belief which is merely a thing of the mind; there is moral belief which dominates life. I believe that the square on the hypotenuse of a triangle equals the sum of the squares on the other two sides—but it makes no difference to me. I believe that five and five make ten; I will therefore refuse to pay twelve cents for two 5-cent articles. The one belief left my action untouched; the other directs it. Paul would thoroughly have agreed that intellectual acceptance of a dogma is of no use in itself; faith is not Christian faith unless it issues in Christian action.

(c) Paul and James are talking of different stages in the Christian life. In the first step of the Christian life a man is saved by faith alone. He cannot earn the love and the grace of God; he can only take in the faith that what Jesus says and shows about God is true. But once I have accepted Christ, then life must be one long effort to be worthy of that love which loved me and gave itself for me, and to walk in the footsteps of that Christ who walked to the cross for me. To put it very shortly—a man is not saved *by* works; but he is saved *for* works; and his faith is not faith unless it begins by accepting and goes on to living.

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Next issue: 1 Peter

Questions for discussion

1 Does snobbery still exist in the modern church?
2. Do we ever blame God for our faults? Do we ever say: "I can't help it.
at's the way I'm made"? Do we really believe that the grace of Jesus Christ means
t no man need stay the way he is?
3. When does the possession of money become a crime? When do ways of mak-
money become a sin?
4. Is it really enough to say that true religion consists in visiting the fatherless
l the widow and keeping ourselves unstained from the world? What about wor-
p, the sacraments, study of the Bible, real belief, prayer?

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David and Goliath

THE MIDDLE EAST is a strange mix of violence and tranquillity, poverty and affluence, and a wide-openness to change and a stodgy orthodoxy. David is contending here against Goliath, but the Jews and Arabs both make plausible-sounding claims to being the "David" of the piece.

I made my first visit to this turbulent area in May. I went as the Canadian MCC's representative on a delegation which consulted with the MCC directors in Jordan and the West Bank about the MCC's future direction in that region. (See the first of a series of reports on pages 413-14.)

Expertise is not achieved through a 2½-week visit, particularly in a region that has become as entangled as the Middle East. However, a visitor can't help but make some observations and draw some conclusions. The following are a few of the impressions with which I was left.

1. The Middle East must surely be one of the most highly sensitive and polarized areas in the world. One voluntary agency worker in an Arab country cautioned us to reread and scrutinize everything we wrote about the region at least three times before releasing it. Christian workers in both the Arab countries and Israel confessed that their own thinking was being colored by the people among whom they lived. The problem is heightened because the people of North America and Europe have taken sides. There is no doubt that the Christian and Jewish communities in America have worsened relationships through their prodding of Israel to assert itself. One Israeli told us candidly that the Jews in America would find it much more difficult to accept an accommodation with the Arabs than the Israelis themselves would.

In this milieu of fear and suspicion, peacemaking is exceedingly tough. To attempt to be neutral is to make both sides feel betrayed. To argue strongly for either side is to add further incendiary rhetoric to a situation that is already much too inflamed. The Middle East needs situations where the people from both sides can meet each other as persons.

2. Despite the sky-high barriers that have been erected between the two peoples, there are signs that some cracks in the fortification have begun to appear. We met with people from both sides who, although they continue to share their own people's aspirations for nationhood, recognize that such a dream can only become a reality if they can live at peace with each other. They admitted that goodwill, not defensible borders, was the only sensible long-range solution. These persons, although cautious and small in number, want to begin talking to people from the other side. They encouraged Mennonites and others to arrange informal meetings for them whenever and wherever this can be done with minimal difficulty.

3. The disengagement agreement worked out by Henry Kissinger with the Israelis and the Egyptians and Syrians is another hopeful sign. But the disengagement, as we were frequently reminded, is not peace. Several big questions, among them the fate of the Palestinian people and Jerusalem, need to be worked out.

From the standpoint of urgency, the Palestinian time bomb needs to be defused at the earliest possible time. Twenty-six years of foot-dragging on this question by Israel, the United Nations, and the United States is taking its toll in the buildup of a blind and bitter fury among these people who have been dislodged from their homeland by the creation and expansion of Israel. There will be no end to the commando raids and the terror until a just settlement is achieved.

The status quo in the Middle East was shaken by the October 1973 war and the oil boycott. Voices for moderation and understanding, still very feeble and uncertain, are beginning to be heard on both sides. The Christian churches' duty is surely to respond with encouragement to these yearnings for peace and to insist that the poor and the downtrodden should not be overlooked.

David and Goliath are indeed confronting each other again across the brownish hills and green valleys of the Middle East, but they may symbolize something else than the Arabs and the Jews. They may represent the poor and the rich, the powerless and the powerful, or the Orient and the West. We pray that among the "five smooth stones" that "David" will select for the confrontation with the mighty Goliath will be peace and justice, and that the other three will be "faith, hope, and love." LK

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear July 9.

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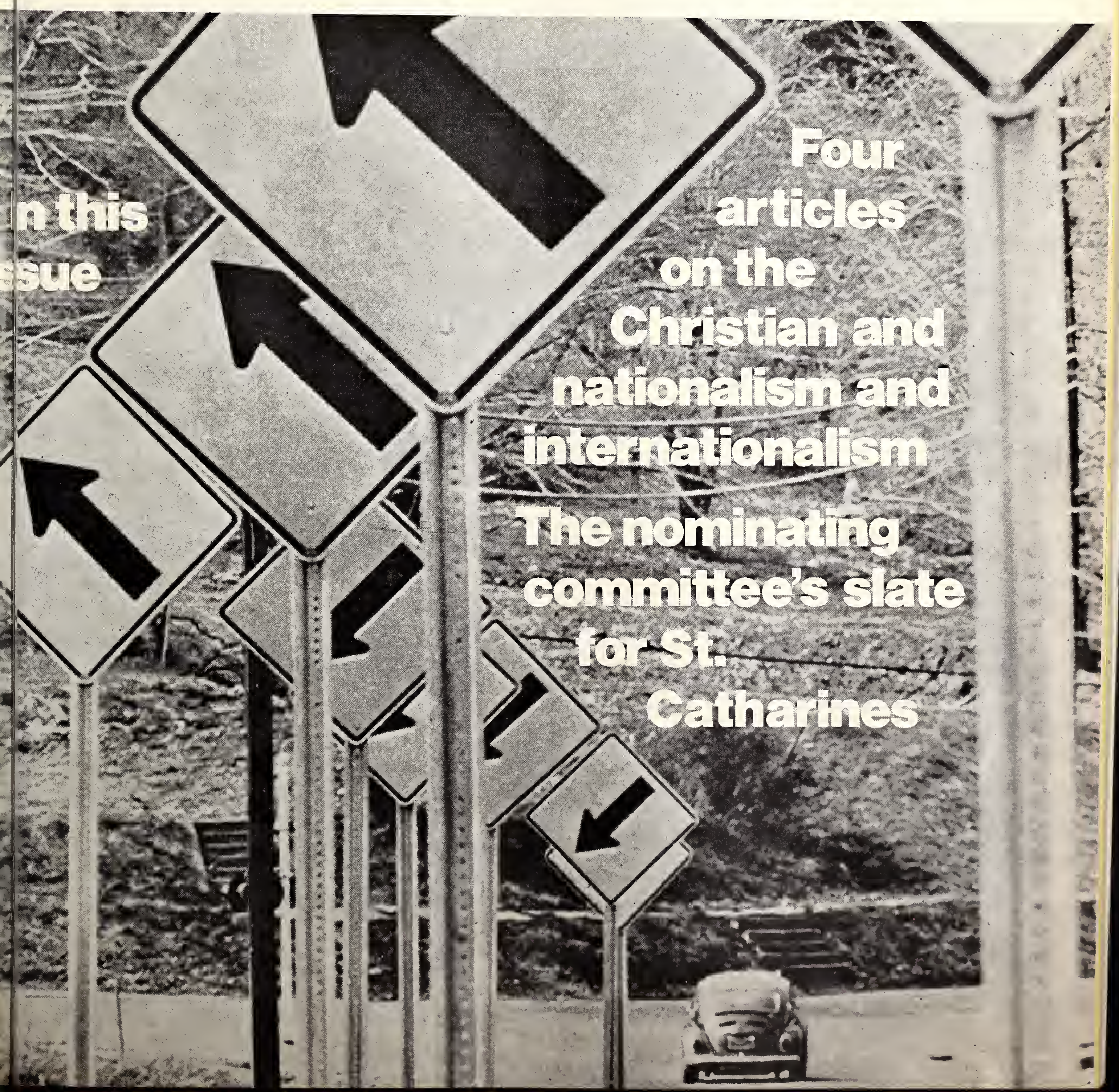

n this
ssue

Four articles on the Christian and nationalism and internationalism

The nominating committee's slate for St. Catharines

Through a special contribution from the Congregational Resources Board of the Conference of Mennonites in Canada, we are able to add eight pages to this issue to bring you four of the papers which were presented on the theme of nationalism and internationalism at inter-Mennonite conferences this spring. These articles are condensed versions of talks given at the Intercollegiate Peace Fellowship and the Peace Section assembly held at Waterloo, Ontario, and Winnipeg, respectively, in March.

Nationalism and internationalism

Ground rules for a discussion

David Schroeder

Discussions of complex issues in which we are personally involved usually miscarry. The discussion is all too often carried on by centering the discussion on particular items which, though vital to the individual at the moment, are really not central to the basic issues.

Thus in discussing nationalism and internationalism it will be easy to speak about particular items that "bug" us, without staying on the topic or speaking to the heart of the people.

I would suggest that there are some basic principles arising out of the gospel message that can help to form a frame of reference within which the question of nationalism and internationalism can be profitably discussed.

Basic affirmation of faith

1. The Christian faith affirms that God is sovereign Lord. He is the creator, sustainer, and ruler of all that is. No other powers, rulers, or nations can then be ultimate powers.

2. The Christian is a citizen of heaven, and therefore he will not and cannot give ultimate allegiance or loyalty to any one nation.

3. The "powers that be" are ordained of God. The state and other structures of order have their God-given function of furthering the good and restricting evil. Christians are to be subject to these powers inasfar as their loyalty to Christ permits (cf. Romans 13 and Revelation 13).

4. Because of man's sin, the powers and structures of society take man captive and enslave him in the perpetration of evil. Yet it is the message of the gospel that in the victory of Christ over sin and death God is able also to liberate the Christian from his enslavement to the powers.

Whether the "powers" be rulers, governments, the spirit of e age, fashion, fads, custom, tradition, or social, economic, olitical or educational structures, the Christian has been lib- ated from their captivity and is free to serve the living Christ.

5. Christians are called to live in the structures of the orld but are not to be of the world. We live in the struc- res of the world. Each of our stations in life are integrally lated to the structures of the society in which we live. Thus I am a husband, teacher, and citizen, I am related to the hole network of structures in our society.

It is our calling to *be Christian* in our stations in life. We e to bring a Christian spirit to each station. Only so can the orld see what it means for a person to be a follower of Christ.

6. The Spirit of God in the individual believer and through e community of believers is to help us to know the will of od for our lives. We are not Christians in isolation. We do t really learn to know the will of God for our lives apart om the counsel and exhortation of the brotherhood. We need learn to discern God's will as a believing community.

e process of arriving at ethical decisions

1. Normative questions, questions of right and wrong, can- t be decided on by majority vote, by appealing to what is stomary, or by reference to what most people do in fact do. e majority can be wrong.

2. Even the Anabaptist-Mennonite heritage is not norma- e for us. It may be helpful to us, but it is not decisive in cision making. The tradition may point us in the right direc- n, but it is not the criterion for judging what is right and at is wrong. Other traditions than our own may also help and be useful in pointing to possible alternatives.

Ultimately, however, the revelation of God to Israel and in us Christ is normative for us as Christians. It is this revela- n that supplies the criterion on the basis of which ethical gment can be made.

3. Ethical deliberations must take into consideration the ntext of decision, i.e., the given circumstances. We always ke decisions in a given context. Our decisions are related very specific social, economic, political, and other struc- es.

To make wise decisions we need to know what effects our ions will have and whether in a given setting good or evil l be the result. We need to know something about the rld in which we live if we are to make proper ethical deci- ns.

problem of nationalism and internationalism

. The early Christians recognized the structures of the iety in which they lived. They acknowledged that in Christ ere is neither bond nor free," but they did not live in iety without recognizing that some were in fact slaves and ers masters or freemen.

aul did not think it strange to use his privilege as a Roman zen to appeal to Caesar when the Jews wanted to put him rial (Acts 26).

. We are citizens of a specific country. We are therefore in iven station as citizens. It places a responsibility upon us. h responsibility varies with the country and its policies. As istians we ought to give careful attention to what our re- nsibilities to our country are or should be. It is a responsi- y we cannot take lightly.

. We must recognize that the context in which we have wn up has shaped our life and our outlook on life. Our ression of faith is colored by our involvements in a given ety and in a given century. This is true of Canadians and ericans alike. In a sense, we are all biased. We have learned ee through the colored specs handed us by our society or group. The one who does not recognize or admit to his own biases or who believes he has none may least be able to overcome them.

4. The structures of society are very seldom evil in themselves. There are real differences between a monarchy, an oligarchy, and a democracy, but each can be an instrument toward good or evil depending on to what end man uses the structure.

Though the institution of slavery had its evil effects, the Christians thought it was possible to be a Christian slave and a Christian master.

Though the structure of labor management has attendant evils, it should be possible to bring a new Christian reality into that structure so as to use that structure toward good rather than evil.

So too the nation-state is not Chrisian, but it should be possible to be Christian in Russia as well as in America.

We must be able to distinguish what belongs to nationalism and is good and what kind of nationalism is evil and needs to be rejected. It is usually most difficult for us to see the evil of our own forms of nationalism.

Many Canadians share the feelings of oppressed nations because Canada cannot fully determine its own affairs. Canadian nationalism seeks to affirm its own being and rights and seeks to be free to be itself. Such a quest need not be evil. The nationalism that arises from pure selfishness must be rejected.

Similarly, the internationalism that is a result of accepting responsibility for the problems of the world can be a good thing. It has resulted in aid to underdeveloped nations and other self-help programs. But when such aid is but a further expression of selfish imperialism, it must be rejected.

There is nationalism and nationalism; there is antinationalism and antinationalism. They are not necessarily the same. (For example, to be antinationalistic in the United States is to be against imperialistic notions and actions; to be antinationalistic in Canada is to cast a vote in favor of continentalism.)

The Christian cannot simply lump all aspects of national policy together. He will support certain programs and policies of his government. Other policies he will oppose and some directives he will not obey. Thus when he is expected to kill he will refuse, but policies that lead to greater justice and good he will support.

5. National boundaries do have consequences. We cannot pretend that they are not there or that they need not be taken into account in our actions.

The actions of the Mennonites leaving Canada for Mexico and Paraguay in the 1920s can only be understood in the light of the policies of the Government of Manitoba (i.e., Canada at that time).

6. We should avoid formulating our theology in such a way as to posit a sharp dichotomy between church and state. True, there are formal distinctions that have to be retained; they are two separate entities. It is also true that the citizens of a state are not necessarily Christian.

Nevertheless, in Christian decision making it is always the case that we are at one and the same time both citizens of heaven and citizens of a country. We have to be Christian in a given state. In this sense the "state" is in the church. We have all too often escaped the responsibility of citizenship by thinking we are part of the church but *not* of the state.

Perhaps we would be better served really to consider what our own responsibilities to the state might be or should be than to define what are the duties of non-Christian citizens which we do not share with them.

The Christian and the state

Biblical and Anabaptist perspectives

Walter Klaassen

The Bible

Old Testament. The term *state* is an unbiblical word. It has the restricted meaning of civil government, a concept unknown in both Old and New Testaments.

The Old Testament uses two concepts that are germane to our discussion. They are *people* and *nation*. ***People*** is the term used normally of the covenant community of Israel. There are many references to "the people of God," but never "the nation of God." People is the kinship group, the descendants of a common father. This notion is also applied to Israel as the family of God the Father of all.

The term *nation* is normally used of all those groups of people outside Israel. *The nation* is a common inclusive term for all who do not belong to the people. The term has political connotations. A people has God as its father, but a nation has a king as its ruler. The Hebrews said to Samuel, "Give us a king, to govern us like all the nations." That is interpreted by the writer as the rejection of the fatherly sovereignty of God for a political ruler in the style of the nations. There is the implication of exchanging peoplehood for nationhood. And with nationhood goes also, inevitably, a military establishment as Samuel describes (1 Sam. 3:11-18). This transition was later on identified by Hosea as the beginning of Israel's trouble and idolatry (Hos. 9:9, 10:9).

The formation of the nations was seen by the biblical writer as a divine provision after the flood and especially after the Tower of Babel. It was not God's original intention but is seen as a second best resulting from man's sin and rebellion against God (Gen. 10:32, 11:9).

Both people and nation are seen as under God. Psalm 82 is good evidence that God is viewed as lord of all the nations and that they are responsible to uphold his laws and his justice.

The question of loyalty and obedience does not arise with the concept of people. One belongs, and loyalty and obedience are taken for granted. It is similar for the nation; specifically for Israel as a nation. However, we do get the notion of dissent in the prophetic tradition. It is dissent from the policies of the king and his advisors. The assumption is that the king may forsake the covenant and go his own way. Thus we get Nathan and David, Elijah and Ahab, Jeremiah and Zedekiah.

The Old Testament, however, contains the vital elements which were to go into the New Testament position which affects Christians more directly.

New Testament. The New Testament concerns itself with peoplehood. The concept of *nation* is still there but it is now the word *Gentile,* and the Gentiles, the nations, have been brought into the people of God. *Nation* in the Old Testament sense is absent as it relates to the people of God. Unlike Israel, the church is just people not both people *and* nation.

Jesus deliberately opposes people and nation in Mark 10:42. In John he is made to say that his kingdom is not of this world, that is, it has, in its essence, nothing to do with nation.

There is, however, recognition of the "governing authority" of the Roman empire, but it is essentially alien to peoplehood

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Rom. 13). This governing authority with its *machairos,* the ymbol of order (not the weapon of war nor of capital punishment) is appointed by God to keep order and is a threat only to those who oppose good order. Paul counsels cooperation with the governing power in giving what it has a right to ask. He recognizes its validity as was also the case in the Old Testament. But here as there this "power" is secondary to God. It was brought in to restrain evil and therefore not in God's riginal plan. It is therefore limited in what it can require.

It is important to take note that the discussion of the governing power" is set in the context of a discussion of true eoplehood. All of chapter 12 deals with it, ending with the ommand to love the enemy, and the discussion is continued n 13:8 onwards. It is in this context in which the Christian urged to live in love and the renunciation of violence that e is told that vengeance belongs to God who exercises it hrough the "governing power." It is a function in which the hristian is not to participate. (See John H. Yoder, *Politics f Jesus,* 193-214.)

There is also the suggestion in the New Testament that the ingdoms of this world are under the sovereignty of Satan. hat is clear from Matthew 4:8 and Revelation 13:4. That ould certainly exclude the Christian from participating in its unctions, even though he would be urged to obey and coperate in those areas that do not conflict with obedience to od.

In the New Testament, therefore, peoplehood is completely parated from nationhood. Christians may be subject to a nation" or "a kingdom of this world" or a "governing auority," but that is in no way superior or parallel to their bjection to God as his people.

nabaptism

The Bible represents our basic guide to Christian tradition. ut we also look to the source of our Mennonite tradition, amely sixteenth-century Anabaptism, as a model for renewal day.

Different kinds of Anabaptists. On this question there is ot unanimity within the Anabaptist movement. There are at ast three points of view from among which we will have to oose.

The first we can probably dismiss without discussion. It the eschatological view of Hans Hut and the Münsterites. ut believed that God would in his own time press the sword to the hands of the elect to carry out his vengeance. In the eantime, Anabaptists were to be the nonviolent, suffering urch.

The Münsterites believed that God had given them the ord, and they proceeded to set up a violent kingdom in hich, with respect to the state, they acted very much like otestants and Catholics.

Balthasar Hubmaier reflected a view of the state that was ry much like that of Huldreich Zwingli. He allowed that a ristian could be a magistrate and that it was his obligation defend the state, by the violence of the sword if necessary. ubmaier was the only Anabaptist leader to hold this view.

The majority view on the state was held by the rest of the ovement identified most easily by the names Conrad Grebel, gram Marpeck, Jacob Hutter, Menno Simons. By far the ost Anabaptists were associated with the views of these men, d therefore I will use this majority position as representing Anabaptist view of the state.

The Anabaptist view of the state. Anabaptists held a strong-dualist view of reality expressed in what has been called "two kingdoms" doctrine. They saw, in the words of Menno, two kingdoms, a kingdom of peace and a kingdom of strife. Of these two, they were most concerned about the kingdom of peace into which they believed they had come by pledging to follow Jesus as lord and leader. In this kingdom kindness, love, patience, forbearance, forgiveness, and persuasion were the norms. There were to be no rulers with the power of coercion.

Anabaptists, therefore, were back to the people concept of the Old and especially the New Testament. The people of God were their primary concern, a community of love and nonviolence. To it they gave their undivided loyalty and obedience.

The state or the governing authorities were, according to these Anabaptists, a part of the kingdom of strife. Here coercion, force, violence, vengeance, and killing were the norm. Since they belonged to the kingdom of peace, they were convinced that under no conditions could they participate in this order of violence. Therefore they refused to be magistrates, saying that that was a function that only a non-Christian could carry out. They refused to swear loyalty to the governments of their time and rejected any participation in their defense with the sword.

Still they insisted with Romans 3 that government was instituted by God to perform his vengeance on human wickedness. Therefore in all those things pertaining to common order and well-being the state was to be obeyed. But there were strict limits on such obedience. Wherever the demands of the state conflicted with the clear demands of the gospel, obedience could not be given and they were prepared to take the consequences.

Peoplehood and the state. Anabaptists gave their first loyalty to the people of God. But the people of God were scattered here and there among the nations, in various political jurisdictions.

Consequently they took very little account of political borders. "The earth is the Lord's," they said. Human governments cannot ultimately dictate where a disciple of Jesus will go, for he obeys a higher authority. Orders to keep them out of any political jurisdiction were freely ignored by Anabaptists because they denied to the governments of their day their claim to absolute sovereignty.

With the exceptions mentioned above then, Anabaptism was not tied to the state. Like the New Testament, they kept the notions of peoplehood and nationhood quite distinct. And because it was not tied to the state its message and the propagation of it were free. Their sense of peoplehood was unconfused because they were politically uncompromised.

The modern relevance of all this

First of all it needs to be emphasized that neither the Bible nor the Anabaptist tradition should be used as a prescriptive law today. Our conditions today are different from those of the first and sixteenth centuries. But we have in both experiences models which we can use to shape our own contemporary response to these issues.

Issues to be worked at today. The question of where our highest loyalty lies is epitomized by the sentence "We must obey God rather than men."

Get clarity between what it means to belong to a people, the people of God, and our involvement with the nation.

Get clarity about the precise function of government with respect to one's life. How important a master is the state?

How should one witness to the state today when the issues are not always as clear as they were in the sixteenth century?

In what ways can we today participate in government and state?

Religion and the state

The contemporary American scene

James Longacre

THAT RELIGION HAS played a most important role in the United States needs no defense. The discussion need only focus on the ways, means, and extent of religion's role. From the early Puritan settlers, who consciously planned to create a "holy commonwealth," through the present White House church services, where the idea has not been abandoned, religion in America has been visible and influential.

In the writing of American history where the names of those influential in the formulation of the republic are listed—Washington, Jefferson, Franklin — certainly such names as Jonathan Edwards, George Whitfield should be added. Despite the secularization of the West and waning church attendance, the national character and culture still emanate religion.

Any pretension of addressing the issue of religion and the state in the United States must state for the record a recognition of severe limitations. Who can speak for all the religions in the U.S.? The varieties of denominations and sects are notorious.

Rather than attempting to survey in any way the varieties of religious perspectives in America and their views of the state, I will lift out for thought and discussion one dominant, persistent perspective of the nation held by a vast majority of American Christians.

The thesis is this—that, in the main, American Christians have viewed the nation rather than the church as the agent of God's work in the world. Having vested in the nation the responsibility and authority to carry out God's work in the world, the American church has not developed an independent vision and judgment.

Now as the nation faces crisis after crisis, beginning in the 1960s and continuing to the present with ever increasing forcefulness, American Christians face the truth that the nation has performed neither selflessly nor effectively. But the church has not developed perspectives out of which to judge and counter. The church remains impotent in the age of crisis.

National crisis and American church weakness. Christianity has been a phenomenal success in America. Whereas a distinct minority claimed membership at the time of independence, between 5 and 12 percent of the population according to most authorities, the vast majority of the population now claims membership. The institutional strength of the Christian churches is now nothing less than awesome.

The churches have undoubtedly contributed much to the development and strengthening of the general morality of the people. Who can measure the effect of millions of sermons on the virtues of love, humility, and honesty?

The revival movements in American history have been known fr their dramatic countering of certain evils. The church's fest hour, some think, in the attack of specific evils came in te successful fight against liquor.

Whereas the Christian church has been undeniably successf in the nurturing of personal morality, it has been maniftly unsuccessful in confronting certain major evils in the body plitic. The American church in the main has in no way snificantly confronted the persistent sins of racism, exploitatn, violence, and war. On major moral issues in the society te church has been consistently and amazingly ineffective.

American Christians have persisted in the firm belief in the eential goodness of the American way. Exercising an amazi blindness, innocence, or ignorance, the Christian churches hve failed to confront a persistent pattern of violence, racism, ad exploitation. Worse yet, the churches have rarely been dply troubled by such evils. The vast gulf between the eectations of God's people laid out in the Scriptures and the pformance of the self-named people of God in America rely seemed to seriously arouse the churches. Only on rare ocasions did the so-called people of God come into conflict wh national direction and policy.

The conflicts between church and state requiring judicial riew only rarely revolved around conflicting claims of the kgdom of God as over the demands of the nation—conscientus objection being a case in point. The majority of Supreme Curt cases, most of these within the past three decades, stem rher simply from continuing efforts to de-Protestantize vario institutions and from such matters as whether or not the Mrmons can practice polygamy and the Jehovah's Witnesses pach from soapboxes.

Throughout the majority of its history the people of God in Aerica have been most content with the national policy. B the myth of American goodness and righteousness began to bshattered in the 1960s, a process which has continued with dastating relentlessness. The evils of racism, poverty, expitation, and violence were dramatically exposed.

Sidney Ahlstrom contended that in the sixties "the old fomulations of national confidence, patriotic idealism, [and] mral traditionalism" gave way. He added: "One may safely sa that America's moral and religious tradition was tested and fond wanting in the sixties" (*A religious history of the Americ people,* pp. 1080, 1084).

The decade of the seventies has continued to expose the indequacy of American morality. The continuing utter tredy of Vietnam, brought to sharpest focus by the Christmas bobing of North Vietnam, emphatically removed the halo of Aerican benevolent foreign policy. The mounting energy crs and other commodity shortages call into question the asmption that capitalism is the system near to the preference of God. Finally, Watergate has dramatically torn the mask off Aerican piety and folk religion and exposes the nakedness of se interest.

he American church has, in the main, been emotionally an theologically unprepared to respond to the crises. Whereas on longs for a Jeremiah, the church continues to put forward a raham.

he church's investiture of the nation with redeeming purpos. The development of the "doctrine" that viewed the Aerican nation as being the agent of God's unique activity n he world began early in national life and has persisted hughout the nation's history. The vision of the nation as h "elect of God" chosen for specific responsibilities has been a ost powerful notion. Time and again in its history the people have applied to the nation the biblical symbols of the people of God.

Robert T. Handy in a recent helpful book, *A Christian America: Protestant hopes and historical realities,* traces the conscious effort of the American Christians to build a Christian civilization. The early colonists had no such large vision. Many of the early settlers were simply intent on building a community by the joint cooperative arms of church and state in the European pattern of establishment. When one group was dominant, as in New England and Virginia, they proceeded promptly toward such establishment. Where situations of pluralism developed, no establishment resulted.

As establishments gave way under pressue of the religious minorities and Enlightenment reflections (the last establishment to give way in 1833), a new vision began to emerge. The prospect of broad evangelical consensus voluntarily working toward the triumph of a Christian civilization slowly emerged. In the preaching of the Great Awakening, the nation began to emerge as the new work of God.

Jonathan Edwards said: "America has received the true religion of the old continent; the church of ancient times has been there, and Christ is from thence: but . . . inasmuch as that continent has crucified Christ, they shall not have the honor of communicating religion in its most glorious state to us, but we to them. . . . When God is about to turn the earth into a paradise, he does not begin his work where there is good growth already, but as a wilderness, where nothing grows, and nothing is to be seen but dry sand and barren rocks; that the light may shine out of darkness, and the world be replenished from emptiness."

Later Edwards said: " 'Tis not unlikely that this work of God's Spirit, that is so extraordinary and wonderful, is the dawning, or at least a prelude, of that glorious work of God so often foretold in Scripture, which in the progress and issue of it shall renew the world of mankind. . . . And there are many things that make it probable that this work will begin in America."

Thus while legal establishment of any one denomination was neither permitted nor desired, a social establishment of Christianity developed. Through a variety of methods—revival meetings, Bible societies, and public (Protestant) education—efforts were made to develop a Christian society.

From time to time the idea emerged that America was the nation of the millennium where peace and well-being would reign. Particularly during the time of the Revolution such notions surfaced.

The marriage of the mission of the church and mission of the nation was most complete in World War I. From his pulpit in Washington, Randolph H. McKin stated: "It is God who has summoned us to this war. It is his war we are fighting. . . . This conflict is indeed a crusade. The greatest in history—the holiest. It is in the profoundest and truest sense a Holy War." Other preachers added their voice.

Stated another: "A thirty-centimeter gun may voice the edict of God as truly as the notes of a cooing dove. . . . The sword of America is the sword of Jesus."

That the "redemption" of the world was to take place by violence apparently troubled few.

One would suspect that the vision of American chosenness would have faltered under the impact of the Depression and have been weakned by the massive flow of immigrants who by background could not have shared the vision. The passing of the notion of American righteousness was undoubtedly delayed by the rise of Facism, Nazism, and Communism. In the face of such monstrous evils the lingering feelings of righteousness seemed to shine much more brightly.

Again in the decade of the 1950s in the fight against Communism, church and nation, preacher and politician, got additional mileage out of the mystique of American righteousness and chosenness, the purity and God-ordained character of the nation's institutions. God still stands by the nation in whatever difficulty.

In calling for a day of thanksgiving at the "end" of the Vietnam War the president said: "As a people with deep and abiding faith, we know that no great work can be accomplished without the aid and inspiration of almighty God."

One would have thought under the impact of increasing secularism and religious pluralism the notion could not endure. But the notion of the sacred character of American institutions has continued now apparently subscribed to by Protestant, Catholic, Jew, and unbeliever alike. One would have anticipated that the de-Protestantizing of American society, the second disestablishment, would have undercut the doctrine of America as the chosen instrument of God. But to some degree Jews and Catholics have joined Protestants to form what Harvey Cox calls a reconstruction of a "kind of tripartite American religion with Americanized versions of Moses, Luther, and Saint Thomas sharing the haloes. . . ."

The impotent church. Having been part and parcel of the formulation of the doctrine of the American nation as the agent of God in the world the American church may well have sold its soul. Having taken the symbols of the people of God and having placed them upon the nation, the American church has developed no separate identity, no separate vision, no separate mission.

The church has seen its role in the nurturing of the nation. It has seen itself as useful in developing the morality of the people upon which right and proper national policy are built. Personal religious faith has been viewed as a most essential element in the proper patriotic commitment. To this development of personal religious faith the American church has attended.

Because of its most significant involvement in the development of the American way, because of its marriage to the perspectives, and because of its institutional entanglements with the society, the church in the main has developed no independent standing. Thus in the 1960s and 1970s, as the social fabric has been shaken and torn, the church has had amazingly little of substance to say.

The delusion of the general goodness of the American way has been so deep that the general response of the church to the crises has been a magnificent perplexity or the standard run of devil theories, conspiracies, or the need for more faith in the American way.

Because of the limited function to which the church has confined itself, it has tended to make one aspect of the Christian message the sum total. Because the church has not seen itself as an independent movement in history, a kingdom over against the world, but rather as the custodian of individual piety and morality, the church's language and concern focuses only on that aspect of the gospel. The evangelist has remained as the "characteristic type of clergyman and the morality preached" has been restricted to the problems and vices of individuals (Martin Marty, *Righteous empire*, p. 226).

The gospel which is proclaimed in the church limits itself to the narrow confines of individual experience. The biblical God of justice, righteousness, and judgment is not spoken of.

The parameters of the gospel message and its vision for a renewed world seem increasingly limited. Thus recurring cycles of revivals create increased religious frenzy and spiritual exhibitionism but have no effect upon the deep ills of society. American Christianity effectively addresses personal anxieties, fears, and frustrations, personal sin and guilt, all of which should be addressed by an effective church. But at the same time it fails almost entirely to address the deep social ills of the society.

In various and devious ways the comprehensive and demanding claims of the Scriptures are emptied of their power by varieties of techniques. The vigorous demands of Jesus are spiritualized into smoke or relegated to an interim time, to a future time, or relegated to personal ethics but considered unfit for the real world.

Preachers were not the only ones to see "God almighty and the Lord Jesus Christ as day-by-day participants in the country's direction. Historians joined the interpretation. George Bancroft in the 1876 edition of his major American history wrote: "It is the object of the present work to explain how the change in the conditions of our land has been brought about; and, as the fortunes of a nation are not under the control of blind destiny, to follow the steps by which a favoring Providence, calling our institutions into being, has conducted the country to its present happiness and glory."

Having defined itself as the special creation of God, the nation viewed any internal struggles as fires of purification. The Civil War has persistently been interpreted as the anguish of a nation seeking to purify itself of a distressing evil. Then Harriet Beecher Stowe spoke of the "imminent 'last convulsion' which would purify the chosen people from the blight of slavery."

In the era of expansion and international intervention, the nation continued to speak and think in terms of its chosenness. Indeed it saw itself as the selfless agent of the work of God. "Not for gain, not for territory, but for freedom and human brotherhood," spoke one preacher of the Spanish-American War.

The notion that God had placed in the hands of the nation a great and important mission to spread the ideas of liberty, freedom, democracy, and other Christian blessings to the world was spread by preacher, politician, and missionary alike. That its mission would be costly no one denied, but the nation and people were selfless in fulfilling the call. The "Battle hymn of the republic" provided the explanation:

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me:
As he died to make men holy, let us die to make men free,
While God is marching on.

Through long practice, neglect, or simple ignorance the biblical message has been in effect relegated to a handbook of personal piety. The Bible in the American church is no longer a treatise of theology revealing the ways of God and the judgment of evil in the world. The church has no longer a theological framework from which to wrestle with the issues. J. H. Yoder's work in contending that the biblical message does address institutions and powers as well as individuals is truly creative and revolutionary. It builds a foundation upon which an independent judgment can arise.

Conclusion. The American church has lifted up the nation as the agent of God's work in the world. The church has limited its role to the narrow confines of individual religious experience and has not concerned itself with the vast redemptive purposes of God. As the nation wavers, the church increases its religious frenzy, but it is of little effect.

Christians in a world of international confrontation

ohn H. Redekop

I WILL BEGIN my analysis by asking how Canada and the U.S. reat each other and how we function in this interaction. I, or one, have been amazed, in recent years especially, how eadily we allow nationalistic considerations to fracture our nternational brotherhood. This trend is all the more interestng in view of the fact that despite various abuses—from both ides—we treat each other much better than either treats the hird world, that great majority of still depressed and opressed peoples of Africa, Asia, and Latin America.

We assess our North American interrelationship, then, not ecause it is critical in the global scene or we are the ones who nay be the losers, but mainly because this is a realm in which ur cross-national brotherhood has an immediate responsibility nd may have considerable opportunity for influence.

How does the U.S., assuming one can personify a country, eact to Canada? Many Americans view Canada simply as a lightly stunted extension of the U.S. The U.S. often treats anada as an economic vassal state, which is easy to do beause the Canadian economic elite goes along with this arangement.

Furthermore, perhaps the "accident which is Canada" will o away and Manifest Destiny will no longer be thwarted. uch reaction is not uncommon. Or, perhaps even worse, mericans tend to take Canada for granted or simply ignore t. More galling still, more than a few Americans assume that ince their country is the greatest, they are also individually he greatest. And, since in American mythology bigness is almost synonymous with goodness, the end result is a presumed moral superiority, national and individual. How our Anabaptist forefathers would shudder if they were here!

Canadians are different, but not better. Part of their problem is that they think they are. Often this attitude is expressed in constant, carping, nagging criticism. Crowded along their southern border, Canadians are inundated by American media and consequently become well informed about their southern neighbor. Although they insist on having this American "cultural" penetration, they nonetheless turn around and condemn it. Some, indeed, make a fetish of being anti-American. This peculiar love-hate reaction of many Canadians towards the U.S. has, unfortunately, also seeped into the brotherhood of believers. It's a vexing situation.

We turn now to the question of how Canada and the U.S. treat the developing countries. The answer is, "Generally, badly," especially at government levels, although the private sector is not particularly virtuous either.

Despite all our rhetoric and North American self-congratulation about foreign aid, there is precious little evidence of altruism or humanitarianism. Rather, one finds a widespread failure to respect indigenous cultures and values. In many lands traditional life-styles have been quickly destroyed by the Coca-Cola culture. We readily forget that dignity and self-respect are not limited to industrial areas.

Our record of destroying local economies and thus much of the entire societal fabric is a sorry one. Steven Langdon in his article "Canadians, too, can act like economic imperialists" (*Saturday night*, January 1974) illustrates the point well.

" 'I used to make new shoes,' Simon Kisondi told me, 'and I could make much more money then—maybe twelve dollars a month.' That was when he was a younger man, in 1958 and 1959. 'My business was growing very well—before Bata hurt it. After Bata shoes spread too much, my business was lost.' Now he must stick to repairs and earns six dollars a month.

"The East Africa Bata Shoe Co. Ltd., headquarters in Toronto, is one of the largest subsidiaries of international firms in Kenya. Wholly owned by foreigners, highly mechanized, a big advertiser, it manufactures and sells millions of shoes each year—and in the process seriously undercuts the future of thousands of African shoemakers like Simon Kisondi. That's what I found in visiting many little Machakos villages recently. . . .

"In fact, of thirty-two shoe-making businesses I investigated, eighteen of them saw Canadian Bata shoes as the block to building up their enterprises—and thereby bringing employment and money to this poverty-pinched region. Out of these thirty-two businesses, no fewer than twenty-two had declined over the last few years, as the Bata sales organization pushed further into the Kenyan countryside.

"This is a bit romantic, though, isn't it—like sentimentalizing the steam locomotive? Isn't the small-scale shoemaker a figure without a future anyway—sure to disappear, as he did in Canada when big mechanized factories appeared?

"Perhaps. But the question is, by whom will he be replaced? In Kenya, at the moment, Bata is superseding him. And that prevents locally owned, rural-based shoe factories from gradually emerging as replacements. This makes a big difference in the way Kenya is developing. . . .

" 'Bata makes plastic shoes,' (Patrick) Ndambuki (a potential Kenyan shoe industrialist) explained, 'that sell at less than my leather ones. So people buy there instead.' As a result, the country must import plastics, import sophisticated and expensive molding machines, and cut down potential demand for locally available leather. The highly automated process for making such footwear means far less employment is provided than if the rural shoe works were growing, because those rural shoe works provide more jobs. It's a development pattern that drains money and opportunity from poor rural areas and concentrates gains among a much smaller group of Africans. It benefits the international firms that sell the plastics and machines to Kenya or, like Bata, invest directly.

"In short, Canada's largest multinational corporation in Kenya generates some devastating defects."

There is thus a failure to take people from where they are, a failure to build without destroying the existing foundation. The justification, naturally, is profit. Langdon continues:

"Nor has Bata been unprofitable. No public statistics are available on its Kenya operations, but I did discover some reliable information that provides an indication: Bata's 1967 net profit in shoe manufacturing was 35 percent of the value of its gross production—which compares to an average of 27 percent for Kenya's other large firms. And such figures take no account of other ways in which money is commonly transferred from subsidiary to parent in multinationals—via management and service fees, parent sales of machinery to subsidiaries, interest payments on parent loans, and so on."

As one would expect, Langdon adds,

"Our companies abroad do use Canada's good name and facilities. Thus Bata in East Africa has close contacts with Canadian High Commissions there (they checked with our High Commission in Nairobi, for example, before their interview with me)."

But does not foreign aid greatly overshadow these negative developments? Hardly! In fact, we give extremely little assistance. No industrialized country gives even 1 percent of its Gross National Product. Canada gives about 6/10 of 1 percent. The U.S. gives an even smaller percentage and most of that is military assistance, with something like 75 percent of the total going to South Korea, South Vietnam, Taiwan, and Israel.

To add to the woes of underdeveloped countries, the rich countries, specifically Canada and the U.S., constantly siphon off thousands of badly needed, highly trained experts such as researchers, agronomists, physicians, engineers, professors, and technicians from these poor countries. It's cheaper for us to import experts than to train our own. This has got to be one of the most immoral trends of our times.

How do developing countries respond to the current disparate state of affairs? Much of the reaction consists of a volatile mix of envy and resentment. As the economic disparity increases and the industrialized world exhibits its lack of civilization by insisting on getting at foreign resources, there will increasingly be less envy and more resentment. In the long run, time is not on the side of the "have" countries.

Simultaneously racism spreads. The darker peoples have watched us carefully and have learned well. Kenya and Uganda are cases in point. Most of the world is not white. The U.N. has already been largely Afro-Asianized. We will inevitably have to come to grips with the fact that if western democratic principles, including majority rule, are applied to the world scene, the "Christian," white West is a permanent and dwindling minority.

Thus, quite apart from the Christian imperative, it is in our own interest to implement more enlightened policies.

One of the relatively easy reforms involves a shift from mainly unilateral aid to mainly multilateral assistance, by which I mean that instead of giving aid directly from one country to another it should be channeled through the U.N. or other plural agencies.

Donor countries, including Canada and the U.S., are reluctant to take this approach. Domestic voters—you and I—tend not to support any foreign aid and least of all multilateral aid. We want our governments to collect, and eventually cash in, political IOUs.

The underdeveloped countries, quite understandably, want to be seen as partners, not just recipients. In the past decade or two our missions bodies have accepted this reformed approach but in the political realm much paternalism persists.

Throughout the third world, exposure to advanced technology has stimulated appetites and expectations which must exceed available supplies or commodity production, especially as population figures zoom. For this reason alone it is likely that the present Communist-non-Communist confrontation will soon be supplanted by an East-West confrontation based more on economics and race and less on political ideology.

Despite the phenomena described above, some Christians suggest that this age of nationalism is drawing to a close, the nation-state will ultimately fade away, and devout Christians should work hard to promote that goal. As a matter of fact, however, the nation-state is not fading away. There are now more nation-states than ever before. Nationalism is very powerful.

In much of the world the age of nationalism has only begun.

Indeed, in many areas it is an antidote to the even more irrational practice of tribalism. Even in western Europe, where during the 1950s and '60s a new kind of internationalism seemed to be developing, there is a new surge of nationalism in almost every country and often in regions of a country.

Apart from the emotional factor, there are other reasons for concluding that the nation-state will grow rather than fade away. As the years pass, the world's nation-states are being saddled with ever-increasing responsibilities. A vast gamut of items comes to mind: full employment, social welfare, cultural amenities, massive health care, modernization, peace and safety, supervision of professions, regulation of production, management of physical environment, etc. All of this reinforces nationalism, and greater nationalism generates additional demands. Growing functional interdependence on the world scene seems not to be weakening nationalism one iota. We see this not only in Canada and the U.S., but in Ireland, Scotland, Wales, the Arab world, Latin America and the black African countries, and throughout Asia.

Should Christians seek to counteract nationalism, to work against the operation of the nation-state system? That depends upon the situation. In most cases we should rather *use* the state system and seek to modify it. We do well to remind ourselves that till the first part of the nineteenth century nationalism in Europe and the U.S. was largely libertarian and humanitarian. The reaction to the French Revolution and Napoleon, then the crises of 1848, brought fundamental changes. Nationalism became aggressive and militant. Nationalism shifted from the dignity of the individual, which had been stressed in earlier times (for example in the American Revolution and the British Reform Act of 1832), to the dignity and power of the nation.

As a result, much of the western world experienced a major shift from limitation and distrust of government to its exaltation.

Gradually, in the nineteenth century, nationalism took on major economic coloration. Then, at the turn of the century, the biological dimension of Social Darwinism was added. Race theories sprang up everywhere. The period associated with World War I added advanced technology which ushered n and made possible totalitarian nationalism. We are still n this period.

The masses in various countries, indoctrinated by notions of messianic destiny propagandized by elites, clamor for honor, power, and profit. We need to counteract this. I do not see how we can possibly bring an end to this age of nationalism, but perhaps we can help bring about a reverse metamorphosis, a rebirth of liberating nationalism.

Quite apart from all of the above considerations, it is not to be assumed, as some critics seem to assume, that a world government would operate on a moral plane higher than that adhered to by present national governments.

Is nationalism, then, a vehicle for positive action? Up to a point. It can certainly serve as a liberating force counteracting colonial oppression. Its cohesive thrust can help people to overcome tribal and other sharp divisions. It enables people to do together that which they cannot do individually or in small groups. It can help to create or restore self-esteem, ignity, and fulfillment.

In sum, then, nationalism in the larger perspective is not primarily a curse or a blessing but a fact. Its dynamic can e used for good or evil.

Any discussion of international confrontation must take ccount of the accompanying armaments race. Both major powers already have enough nuclear overkill to destroy the world several times over, yet the race to spend billions for more sophisticated hardware continues relentlessly. If ever there was an occasion warranting prophetic Christian response, this must surely be it. Of course, we can speak as peacemakers only if we ourselves are not caught up in the swirl of international hatreds.

What should Christians be doing in this age of global confrontation? Several items come to mind. We should urge governments to monitor more closely the foreign operations of firms licensed in and operating from our countries. We should bring the glare of publicity to bear on exploitative undertakings. We should make doubly certain that we and our investments are not supporting the abuse of man by fellowman. We must do all we possibly can to differentiate between our missionary and service activities and all non-Christian activities, both public and private, which emanate from our lands. We must redouble our efforts to avoid the snare of patriotic religiosity which involves the cultivation of hatred and militarism.

In a more general sense, Christians must try to bring Christian concerns to bear on all power levels. No level of decision making must be allowed to escape from the judgment of God.

Conclusion

1. The nation-state system is inherently sub-Christian although many national activities warrant our support.
2. At the moment militant nationalism needs to be checked, but much of the current agitation for a world government is both naive and irrelevant.
3. Christians dare not put complete trust in any social structure. We have not been called to become either militant nationalists or crusading universalists. Of course, the church *is* universal and in that sense we must all be the most dedicated and diligent of universalists.
4. The only thorough-going antidote to the abuses rooted in rabid nationalism is biblical Christianity, yet all too often even so-called Anabaptist Christians have become chaplains and vocal supporters of aggressive or exploitative nationalism.
5. If we, supposedly the salt of the earth and the light of the world, do not strive to reverse the present trends in extremist nationalism, then Lord Acton's prediction may yet become reality. "But nationality does not aim at liberty or prosperity, both of which it sacrifices to the imperative necessity of making the nation the mold and measure of the state. Its course will be marked with material as well as moral ruin, in order that a new invention may prevail over the works of God and the interests of mankind."
6. The present nation-state system is producing much injustice, exploitation and inequality. We are, *ipso facto,* caught up in this global drama. If we, the Christian church, don't lead by example, support reconciliation, criticize with integrity and clarity, point to less evil alternatives, and work diligently as the universal, transnational body of believers, then we will not escape God's judgment and wrath for our guilt.
7. Leighton Ford recently observed that the same God who said he would provide, also said he would judge us if we would not feed the hungry and clothe the naked. Two-thirds of the world goes to bed hungry every night. Alone we cannot cope with the problem but we can lead, and to some extent are leading, by example. But our governments control the bulk of what we produce. Are we prepared to speak out? Are we sufficiently love-motivated to stand firm in righteous indignation, as Jesus did, against those forces, structure, and policies which demean our fellowmen who are made in the image of God?

America, Israel and the Arabs

Larry Kehler

The second of five reports

ALTHOUGH the United States is separated by seven time zones from the Middle East, it casts an imposing shadow across the eastern Mediterranean.

Repeatedly during our 2½-week trip through the Middle East in May we were reminded by Arab spokespersons that America is a major part of the Middle East's problem. The U.S. was accused of allowing the 3 percent of its citizens who are Jewish to determine its Middle East policies, always to the detriment of the Arabs. The Arabs sense no commitment on the U.S.'s part to bring about a just settlement for the Palestinians, whom the Jewish people have displaced since the founding of Israel in 1948.

The Arabs also pointed out again, as they have done numerous times in the past, how imbalanced the coverage on the Middle East is in the North American communications media. Their point was underscored on my return to the office when I found a dozen news releases and background articles from Jewish agencies waiting on my desk. They came from the American Jewish Committee and the Consulate General of Israel in Chicago. No similar articles had come from any Arab source. Furthermore, most newspaper articles and radio and television news items on the Middle East originate from Israel, despite the fact that Arabs outnumber the Jews twenty to one in the Middle East.

The Israelis fully acknowledge their close ties to the U.S. Some of them jokingly refer to their country as the fifty-first state. According to a recent U.S. Supreme Court ruling, U.S. citizens are allowed to vote in Israeli elections and serve in its army and civil service without losing their American citizenship.

A faculty member at Hebrew University in Jerusalem who is uncomfortable with Israel's expansionist attitudes admitted that his country's founder-premier, Mr. Ben-Gurion, fought only when he had the backing of the United States or one of the other major powers behind him.

A 1973 book by Margaret Arakie, *The broken sword of justice: America, Israel, and the Palestinian tragedy* (Quartet Books, London), traces the U.S.'s unwavering commitment to Israel from President Truman's election statement in 1948 pledging America "to a state of Israel large enough, free enough, and strong enough to make its people self-supporting and secure" to the present.

U.S. Secretary of State Henry Kissinger, Israeli Premier Golda Meir, and Israeli officials roar with laughter after Ms. Meir was kissed by the American diplomat and told him, "I never thought you would kiss a woman," an apparent reference to photos of Secretary Kissinger embracing Egyptian President Anwar Sadat and other Arab leaders. The light moment came as Israel announced that it had agreed with Syria on an accord to separate in the Golan Heights. The agreement was worked out by Secretary Kissinger in a month of intensive personal diplomacy.

Mirror on the Middle East

Ms. Arakie, who has worked for the United Nations in the Middle East in several capacities, writes: "The United Nations is powerless in the face of Israel's defiance, because of the near certainty of a United States veto on any form of sanctions against the Zionist state."

Israel Shahak, a professor of organic chemistry at Hebrew University, is one of that small band of Jewish people who are speaking out for justice for the Palestinians. A survivor of the Belsen-Bergen Nazi concentration camp in Europe, Dr. Shahak is fighting a lonely battle for the Arabs who are being illegally arrested and whose land is being expropriated by the Israelis. In an interview he said that the only way that the Israelis will get serious about their obligations toward the Palestinians is if the United States will tell them to do so.

The Yom Kippur War (October 1973) and the Arab oil boycott have caused a noticeable swing in the Middle Eastern situation. The belief in Israel's invincibility and the Arabs' loser syndrome was shattered.

Israel won the battle—although only with the help of hurried-in replacement planes, tanks, and ammunition from the U.S.—but they lost the psychological war.

The losses for all parties were staggering. Ten thousand Arabs and Israelis were killed, 50,000 wounded, and $5 billion in armaments were blown up.

But for the Arabs, who had been going down to defeat with shamefaced regularity, October 1973 finally marked what they considered to be an upward turn in the road. No one to whom we spoke, Jewish or Arab, denied the new reality: The Israeli policy of trying to develop and maintain defensible borders had been found wanting.

The war had a sobering effect on Israel as well as Syria and Egypt, Michael Pragai, director of the church relations division of the Israeli Ministry for Foreign Affairs, admitted to us, "We were not as defensible as we thought."

Arab spokespersons pointed out that Egyptian President Sadat's sole purpose in launching the war had been to try to break out of the impasse which had tied the Middle East into a tight knot. He had no intentions of destroying Israel. The attack demonstrated that the technological warfare to which Israel had committed its security was vulnerable. Mr. Sadat resisted the obvious temptation of rearming quickly and attacking again.

It is against this backdrop of Jewish bewilderment and renewed Arab confidence that Henry Kissinger has been able to negotiate a disengagement of troops between Israel and both Egypt and Syria.

Not everyone is enamored of Mr. Kissinger's diplomatic magic. Graffiti on an Old Jerusalem wall read: "Kissinger equals Hitler." Another comment suggested the disengagement would be Israel's "Munich."

The Palestinians are divided in their views of the disengagement and the Geneva talks that are to follow. The fear is still very much alive among them that their concerns and welfare will be ignored again.

Patriarch Elias IV of the Syrian Orthodox Church, whom we visited in Damascus, held out little hope for Mr. Kissinger's long-term effectiveness. He said that the U.S. Secretary of State, like most westerners, has no understanding of the oriental people. Westerners think and do, they are so cold and rational, he said. Orientals, on the other hand, feel in their hearts. Trust is built up with time, not through a brief flurry of visits.

Mr. Kissinger was viewed somewhat differently in Beirut, which is the eastern Mediterranean's most westernized city. Gaby Habib, the acting director of the Near East Ecumenical Bureau for Information and Interpretation, was asked why Mr. Kissinger was trusted.

"He has treated people here as persons. He has understood the value of persons," said Mr. Habib. The power which the Secretary of State carries has not been lost on the people of the Middle East. "He does not have to go home to ask the 'board of directors' first," observed Mr. Habib. "Mr. Kissinger can decide quickly. He is a small emperor."

Mr. Habib noted how most of the American churches appear to be marching in lockstep with the U.S. Government's policy toward the Middle East. He would prefer to see a much more balanced view of the problem by North American Christians.

About one thing most of the knowledgeable people in the Middle East were clear: Disengagement is not peace. It is but a small step toward a solution of the problem. If it takes a solid month of Kissinger diplomacy to bring about a separation of troops between three of the belligerents, how much longer and more frustrating will the talks become when they get to more substantive issues, such as the withdrawal of Israel from occupied territories in the Sinai, West Bank, and Jerusalem, and the compensation of the Palestinians for their lost homes.

And lurking in the back of many minds was the haunting question: "What will happen if the disengagement agreements break down? Where can they go if Mr. Kissinger fails?"

Many Middle East Arabs are betting that the Kissinger magic will stick. An Egyptian shopkeeper who has fought against the Israelis three times and who carries a shrapnel wound in his leg as a badge told us, "All Egyptians" are happy with Mr. Kissinger's work. The Egyptians want peace, he said. They do not want to fight again.

free to follow, bound to choose
JESUS

Countdown to
St. Catharines

The nominating committee presents its slate

Fifty-nine names for thirty offices in the General Conference will make up the ballot at St. Catharines in August.

The official list of nominees has been prepared by the nominating committee and appears below. Further nominations from the floor of conference will be permitted.

The term of office for these various positions is six years, except for the president, vice-president, and secretary, who serve for three years.

The members of the nominating committee for this year's conference are William Block, Winnipeg, chairperson; Erwin Cornelsen, Vancouver; Richard Ratzlaff, Hutchinson, Kans.; Paul Roth, Canby, Ore.; Harold D. Thieszen, Mountain Lake, Minn.; Viola Weidner, Allentown, Pa.; and Leonard Wiebe, Fort Wayne, Ind.

Nominees for Women's Missionary Association offices have also been included this year.

Terse career summaries for each of the nominees have been prepared from information supplied by the individuals themselves. Limitations of space have not allowed us to use all the data supplied to the nominating committee. It should also be noted that some of the nominees did not indicate whether some of the positions and activities they listed were present or past.

We were not successful in obtaining pictures of all the nominees, although they were asked to supply one with their data sheets, but enough came in to assure the delegates that we again have a fine-looking group of prospective committee members.

President

Robert S. Kreider, MCC, Germany and Europe, 1946-49; Bluffton College: professor of history, 1952-present; dean, 1954-65; president, 1965-72; on leave, 1972-74; director, MCC self-study and COE Department of Higher Education, 1972-74; Bethel College, professor of peace studies and director of historical library; church activities: lay pastor, Woodlawn Church, Chicago, 1951-52; First Church, Bluffton, Ohio, deacon, 1953-59; Sunday school teacher; member, Board of Christian Service, 1952-69; member, COM, 1969-72; member, MCC executive committee, 1960-74; community activities: member, Torch, Lions, Community Planning Commission, district Boy Scouts council, and state and national educational bodies; member, First Church, Bluffton. *Concern*: "To sense the mission God has for us as a Mennonite people, to follow his leading, and to encourage one another to be faithful and loving."

Elmer Neufeld, professor of philosophy, 1965-74, and academic dean-elect, Bluffton College, Bluffton, Ohio; chairman of COM (retiring); chairman of Africa Inter-Mennonite Mission; vice-chairman of MCC; service with MCC in Africa and America, 1959-65; member, First Church, Lima, Ohio. *Concern*: "To utilize conference resources (1) to strengthen caring, witnessing local congregations and (2) to strengthen, with sister groups, a world ministry of justice, peace, service, and witness of Christ."

Vice-president

Edward Enns, pastor, Grace Church, St. Catharines, Ont.; pastor, First Mennonite, Saskatoon, 1963-71; teacher and principal, Bethel Bible Institute, Abbotsford, B.C., 1952-59; teacher, Rosthern Junior College, Rosthern, Sask., 1959-63; moderator, Conference of Mennonites in Canada, 1969-71; moderator, Conference of United Mennonite Churches of Ontario, 1974.

Jake Fransen, Smithville, Ont.; director of education (in Ontario), 1969-74; superintendent of schools, 1963-69; teacher, 1954-63; board of directors, Conrad Grebel College, Waterloo, Ont., 1963-66; past vice-chairman of Conference of United Mennonite Churches of Ontario; lay minister in United Mennonite Church, Vineland, Ont. *Concern*: "Our conference began as a *general* conference. Its base must continue to be broad enough to attract into cooperation, Mennonites with varying outlooks. The variety of program must demonstrate love and understanding for 'those for whom Christ died.' "

Kreider

E. Neufeld

E. Enns

Fransen

Baumgartner

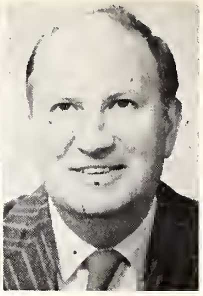
Sawadsky

Dunn

W. Friesen

Kaufman

Stenson


Tilitzky

Beachy

Cummings

Franz

Secretary

Phyllis Baumgartner, homemaker and substitute teacher; former high school teacher; president, Central District WMA, 1959-61; Central District vice-president, 1971-73; active in local church: Sunday school, choral society, mothers' club; community high school music boosters; member, First Church, Berne, Ind. *Concern*: "I would try to be as helpful as I could to the General Board and give assistance in whatever way possible to the executive officers."

Hedy Sawadsky, director of Christian education, Zion Church, Souderton, Pa.; director of Christian education, Bethesda Church, Henderson, Nebr., three years; MCC relief work with Palestinian refugees for two years; church worker, United Mennonite, Waterloo-Kitchener, Ont., 1960-67. *Concern*: "To be a discerning member of the executive committee, sensitive to the Spirit of Christ and to persons."

General Board

(Elect four.)
William W. Dick, director of counseling services and professor of psychology, University of Waterloo, Waterloo, Ont.; counseling psychologist at York University and University of Waterloo, 1966-74; pastor, churches in Toronto and Ottawa, 1950-66; Rockway Mennonite School board, 1970-74; vice-chairman, Conference of United Mennonite Churches of Ontario, 1966-68; president, Canadian University Counseling Association, 1974-75; member, United Mennonite Church, Toronto. *Concern*: "To help the church relate meaningfully to the needs of *whole* persons in its worldwide ministry, especially in emotional and intellectual areas of growth and development along with spiritual growth—to help set priorities for the 1970s and beyond."

Irene Dunn, Normal, Ill.; real estate salesperson; church activities: coordinator of primary Sunday school; Sunday school superintendent for three years; member, Central District program committee, three years; MCC assignment, Haiti; Christian business women's club; member: Normal Church, Normal, Ill. *Concern*: "My hopeful contribution is to be informed on conference issues and to help the committee coordinate the conference program. I will also try to be informed on persons for appointment to conference offices."

Willard Friesen, Butterfield, Minn.; proprietor, heating and air conditioning firm, 3½ years in CPS; church activities: congregational moderator, Sunday school teacher, deacon, church building, and Christian Endeavor; in the district has served as president, Mennonite Men, and on peace and social concerns committee; member, Bethel Church, Mountain Lake, Minn. *Concern*: "Jesus came to reconcile man to God. As a conference this reconciliation should begin within and then reach out."

Eleanor Kaufman, homemaker; minister of music, Eden Church, Moundridge, Kans.; two years; MCC service in Indonesia, seven years; church activities: organist, education committee, Sunday school superintendent; peace building chairman for Church Women United in Greater Minneapolis; member, Northern District education committee; member, editorial committee, *The Mennonite;* member, Faith Church, Minneapolis, Minn. *Concern*: "The General Board should be sensitive to the concerns and needs of the congregations and districts and provide implementation needed to reach their highest potential in God's kingdom."

Gary Stenson, pastor, West Swamp Mennonite, Quakertown, Pa.; pastor, Pawnee Rock, Kans., 6½ years; vice-president, Eastern District, two years; member, Eastern District program committee, three years; 1-W service at Alexian Brothers Hospital, Chicago (unit leader for one year); chaplaincy work in several hospitals. ***Concern:*** "I am concerned about the direction our conference takes in the future. I want it to retain and deepen its faith in Jesus Christ and its dependence upon the Scriptures."

Jacob Tilitzky, pastor, Eben-Ezer Church, Abbotsford, B.C.; church activities: moderator, United Mennonite Church Conference of B.C., six years; moderator, Conference of Mennonites in Canada, three years; community activities: hospital visitation, ministerial association, supervised mental hospital counseling. *Concern*: "Basically relationships —interconference, U.S.-Canada, conference commissions and staff-grass roots."

Education

(Elect three.)
Alvin J. Beachy, North Newton, Kans.; college professor; pastorates in Normal, Ill.; Canton Center, Conn.; Bluffton, Ohio; Somerville, Mass.; and Souderton, Pa.; secretary, Central Conference mission board, 1944-45; four years on the peace and social concerns committee of the General Conference; member, Bethel College Church, North Newton, Kans. *Concern*: "That the Mennonite church learn to take seriously the lessons of the Anabaptist experience of the sixteenth century and apply them, without apology, to its educational task. In particular, I am deeply concerned that we learn the necessity of a Christocentric approach to the Scriptures."

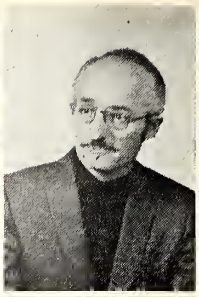
Mary Lou Cummings, Quakertown, Pa.; English teacher, part-time editor; church activities: Sunday school and Bible school teacher; member, Eastern District education committee, 1970-74; youth fellowship advisor, 1968-73; member, West Swamp Church, Quakertown, Pa. *Concern*: "That the fellowships of believers have tools available that would enable them to call out each individual's gifts and personhood in an affirming Christlike way."

Marian Franz, Washington, D.C., co-director of Dunamis, Washington, D.C. (relating Christian commitment to public affairs); supervisor, weekday church school, Chicago, Ill.; public school and church school teacher; church activities: member, Commission on Education; committee on the ministry; community activities: various parent organizations; member, Inter-Mennonite Fellowship, Washington, D.C. *Concern*: "The most important thing the church can do for its children (and adults) is to give them a thorough knowledge of the *Bible* . . . and to provide a believing community in which the path of obedience can be hammered out. Skills to do that will need to be developed."

B. Harder

H. Harder

Rupp


C. Dyck

Ediger

Flaming

Linberger

Bertha Harder, Elkhart, Ind.; instructor in Christian education in seminary; director of Christian education; past elementary public school teacher; church activities: relief worker in refugee camps under MCC; director, General Conference voluntary service; member, Board of Christian Service; member, COE; member, editorial council of new Anabaptist Curriculum Project; community activities: public school parent organizations; member, Hively Ave. Church, Elkhart, Ind. *Concern*: "Christian education: at the core of the church's ministry for children, youth, adults. Needed: intelligent, scripturally grounded convictions regarding the Christian walk of faith."

Helmut Harder, Winnipeg, Man.; teacher at CMBC; interim pastor, Toronto United Mennonite Church, 1968-70; elementary school teacher, 1954-59; church activities: member, editorial committee for former Board of Education; chairman, editorial council of the Anabaptist Curriculum Project; member, Charleswood Church, Winnipeg, Man. *Concern*: "That we need to work hard at the task of discerning what kinds of literature should be developed by the conference that will be helpful for our people and, further, what kinds of personnel resources need to be *stationed* at the Newton office."

Anne Neufeld Rupp, Shawnee Mission, Kans.; teacher in Mexico, three years, under the conference's mission board; writer, including curriculum, TV spots, audiovisual scripts; children's editor, *Builder*; church activities: choir work with both children and adults, drama directing, organist, accompanist, speaker; member, Rainbow Boulevard Church, Kansas City. *Concern*: "That we correlate more of the educational aims and goals at local and district levels with those at General Conference levels. That we place a primary focus on education in the church, training teachers that they can adequately teach students."

Question!

Is there a way that the work of the church could be done without hiring more staff to attend more meetings? Is it possible that our church structures follow a big business model of operation rather than a uniquely Christian one? *GL*

What concrete steps are being taken within the conference structure regarding more representation of women, nonwhite groups, and young people (after the board meetings of February 1974)? *IJ*

How are new commission members being prepared to take up their responsibilities? *MR*

Home Ministries

(Elect three.)

Cornelius J. Dyck, Elkhart, Ind.; professor, Associated Seminaries; pastor, Zion Church, Elbing, Kans., 1951-55; director, Institute of Mennonite Studies, 1958-; executive secretary, Mennonite World Conference, 1962-73; MCC service, 1945-51; member, MCC executive committee, 1971-73; Sunday school quarterly writer; community activities: member, Oaklawn Psychiatric Center board, 1963-69; Elkhart Urban League, 1966-72; member, Hively Ave. Church, Elkhart, Ind. *Concern*: "To recover the Christ-centered dynamic of the early church and sixteenth-century Anabaptism for our mission to the poor and oppressed through ministries to the total hurts of mankind, physical, spiritual, and social."

Peter J. Ediger, Arvada, Colo.; pastor, Arvada Church; interim pastor, Woodlawn Church, Chicago, 1964-65; city church field secretary, 1961-64; pastor, Community Church, Fresno, Calif., 1954-61; member, Commission on Home Ministries; community activities: member, steering committee, Denver Clergy and Laity Concerned (peace group); CROP committee, Arvada; member, Arvada Mennonite, Arvada, Colo. *Concern*: "I am excited and challenged by CHM's opportunities to discern what the Spirit is saying to the churches—what following Jesus means in the 1970s."

Ron Flaming, North Newton, Kans.; Western District youth worker; past president, Western District Conference Young People's cabinet; member, Alexanderwohl Church, Goessel, Kans. *Concern*: "We need to find more significant ways for youth and adults in the church to interact with each other for mutual Christian growth."

Fred Liechty, Berne, Ind.; bank loan officer; church activities: Sunday school teacher for twenty years, youth sponsor for ten years; community activities: member, Chamber of Commerce; treasurer, local migrant work; member, First Church, Berne, Ind. *Concern*: "That CHM become more involved in minority ministries."

Ray C. Linberger, Philadelphia, Pa.; youth director, Crossroads Community Center, Philadelphia; youth work at various levels; ministry; community activities: organized girls' and boys' clubs with sports teams, crafts, "soul" food, etc.; member, Second Church, Philadelphia. *Concern*: "That our commission would ever be about our Master's commission of Matthew 28:19-20 and that, whatever method is used by our commission, men and women would come to know Jesus as their Lord and Master."

Martha Nickel, Saskatoon, Sask.; homemaker; church activities: past president, Saskatoon Women's Missionary Conference; second vice-president, General Conference Women's Missionary Association; WMA representative on Commission on Home Ministries; former treasurer, Carmel House (MCC-sponsored home for delinquent boys); member, Nutana Park Church, Saskatoon, Sask. *Concern*: "That CHM will help our congregations affirm and develop all gifts of *all* persons within the church for Christian service."

Overseas Mission

(Elect four.)

Henry Dueck, Leamington, Ont.; leading minister, Leamington Church, 1970-; teacher, UMEI, 1969-; minister of church in Asuncion, Paraguay, 1956-68; Bible school teacher in Ontario and B.C.; member, Leamington United Mennonite, Leamington, Ont. *Concern*: "To be involved in the commission of our Lord and help others to be involved."

Peter J. Dyck, Akron, Pa.; MCC administrator; former pastor, Eden Mennonite, Moundridge, Kans.; MCC European director; member, Eden Church, Moundridge, Kans.

(and Akron Mennonite Church, Akron, Pa.). *Concern*: "To assure a joyous, full-orbed, and expanding ministry abroad in great sensitivity to national Christians and obedience to the Holy Spirit."

Lynn Liechty, Berne, Ind.; co-owner, mechanical contracting firm; church activities: Sunday school teacher, twenty years, superintendent of high school department, member, Central District missions committee, evangelism committee; community activities: member, Berne Chamber of Commerce; member, First Church, Berne, Ind. *Concern*: "I am vitally interested in the continued expansion and success of COM and in maintaining high standards in the selection of personnel and programming."

Joseph Neufeld, Regina, Sask.; professor, University of Saskatchewan, Regina campus; consultant and resource person for group counseling, special foster home program; private counseling and communication workshops; church activities: Sunday school teacher, deacon, board of education and service; chairman, MCC (Saskatchewan); community activities: Certified Psychologist in Alberta and Saskatchewan; member, Grace Church, Regina, Sask. *Concern*: "To become more informed of the total program."

Harold R. Rittenhouse, Pennsburg, Pa.; real estate broker; unit records and data processing, sixteen years experience; church activities: member, board of deacons and church council, instructor of catechism, member, Mennonite Historians of Eastern Pennsylvania; member, Eastern District missions committee; community activities: Rotary International/Souderton-Telford Club; member, Indian Valley Church, Harleysville, Pa. *Concern*: "That we may be found obedient to our Lord's Great Commission: 'Go and make disciples of all the nations.' "

Harold J. Schultz, North Newton, Kans.; president, Bethel College, 1971-; taught in Africa and England, 1966, 67, 70-71; professor of history (African and British) 1959-71; director of international education, 1966-71; Fulbright Scholar, Africa, 1967; church activities: deacon; charter member, Human Relations Council (church and community); author of series of articles on Christian education; community activities: interracial council, Rotary, Chamber of Commerce; member, Bethel College Church, North Newton, Kans. *Concern*: "How to make authentic and visible the lordship of Christ in the languages and context of every culture so that we are equal co-workers in the living and spreading of a universal gospel."

Anne Warkentin, Saskatoon, Sask.; director of care, United Church senior citizens home; MCC service in Indonesia, 1953-73; member, Superb Church, Superb, Sask. *Concern*: "To keep working at how COM can relate to and give more responsibility to national churches. The transition must come soon and must be worked at consistently and in a brotherly way."

Seminary

(Elect five.)

Floyd G. Bartel, Lancaster, Pa.; pastor, Bethel Church, Lancaster, Pa.; former pastorate in Topeka, Kans.; voluntary service, Mexico, 1951-52; public school teaching, 1948-51, 57-60; church activities: Eastern District education and publication committee, six years; president, Eastern District, two years; member, Eastern District mission committee; community activities: chaplaincy coordinator, Protestant Chaplaincy Service, St. Joseph's Hospital; board of directors, Brook Lane Psychiatric Center; member, Bethel Church, Lancaster, Pa. *Concern*: "That our training of men and women for service in the church remain Christ-centered and encourage personal growth and maturity as well as enabling us to use our God-given gifts with knowledge and skill for serving the spiritual needs of persons."

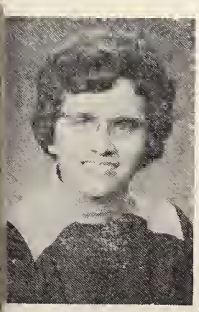
Helen C. Coon, Quakertown, Pa.; pastor's wife; substitute teacher; part-time writer; office worker; church activities: chairman, local church board of Christian education, Sunday school teacher, participant in church musical groups; member, Camp Men-O-Lan women's committee; member, Bethany Church, Quakertown, Pa. *Concern*: "As a pastor's daughter and wife, I have lived in three districts and participated in five churches. I feel special concern for the smaller churches at the grass roots level."

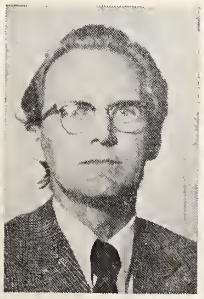
Herman W. Enns, Hamilton, Ont.; pastor, Hamilton Church, 1962-; chaplain and teaching supervisor in supervised pastoral education in psychiatric hospitals; church activities: developed a style of shared ministry which through the assistance of a VS unit emphasized evangelism through service; community activities: resource person for telephone crisis ministry; member, Hamilton Church, Hamilton, Ont. *Concern*: "I'm deeply grateful for the biblical, historical, and theological foundations I have gained at seminary and would support and encourage in-depth, disciplined, scholarly research and study. My concern is that persons who know how to minister with compassion, sensitivity, courage and vision be trained. Supervised pastoral education needs to be more fully incorporated."

Dorothy Nickel Friesen, Elkhart, Ind.; student, Associated Mennonite Biblical Seminaries; teacher, secondary English; church activities: servanthood work camp leader, cook, 1967; editor, *forum,* inter-Mennonite student/young adult magazine; VS, Arvada, Colo.; member, planning committee, consultation on the role of women in the church, 1973; member, Bethel Church, Mountain Lake, Minn. *Concern*: "'After having been a member of the seminary community for the past three years, I am convinced of the validity of theological education for lay persons, as well as for those training for professional church ministries. My concern is for AMBS to be effective academically and personally as an institution committed to the believers' church tradition."

Virgil M. Gerig, Freeman, S.D.; pastor, Salem-Zion Church, Freeman; pastorates in Smithville, Ohio, and Pandora, Ohio; farming, 1940-45; community activities: former member, Freeman Junior College board; member, Freeman Lions Club; member, Salem-Zion Church, Freeman. *Concern*: "To help the seminary maintain a vital and sympathetic relationship to congregations struggling to rethink their mission and ministry in a fast changing age."

Frank R. Keller, Inman, Kans.; pastor, Hoffnungsau Church, Inman, Kans.; owned and operated a meat business in Souderton, Pa., for nineteen years; church activities: trustee and a deacon, Zion Church, Souderton, Pa., for many years; one summer in park ministry in Yellowstone; community activities: member, school board, twelve years; president, Souderton-Telford ministerium, two years; member, Hoffnungsau Church, Inman, Kans. *Concern*: "I see the seminary and church as partners in the common task of Christian witness. The seminary equips


Nickel


Dueck

P. Dyck

L. Liechty

. Neufeld

Rittenhouse

Schultz

Warkentin

Coon

D. Friesen

Gerig

Keller

Mast

Oyer

Rempel

Sack

E. Dick

Ewert

the student for the ministry and for continuing education in the future."

Russell L. Mast, Souderton, Pa.; pastor, Zion Church, Souderton, Pa.; earlier served as pastor of Bethel College Church, North Newton, Kans.; member, Zion Church, Souderton, Pa. *Concern*: "That the seminary make it its purpose to train *servants of the Word* who are willing to serve the churches we now have, as pastors."

Lora S. Oyer, Chenoa, Ill.; "partner" to a busy physician; homemaker; volunteer worker; teacher, public school, music and English; church activities: vice-president, General Conference Women's Missionary Association; member, MCC Peace Section; past president, Central District WMA; past chairman, Bluffton College women's advisory council; choir director; community activities: instrumental in promoting and securing a kindergarten in local school curriculum; participant in various community chorus groups; member, Meadows Church, Chenoa, Ill. *Concern*: "Make fresh insights and gifts of seminary community available to more conference churches. Biblical basis for men and women being needed as copartners in God's world."

Dietrich D. Rempel, Abbotsford, B.C.; pastor, West Abbotsford Church; earlier served Hoffnungsau Church, Inman, Kans.; teacher and principal in public school prior to ministry; church activities: youth executive at provincial level; vice-chairman, B.C. Conference; former president, Western District Conference; community activities: member, Kinghaven Halfway House board; member, West Abbotsford Church, Abbotsford, B.C. *Concern*: "That others have the same wonderful opportunity that I had of studying for the ministry at Mennonite Biblical Seminary."

Nobel Vernon Sack, Portland, Ore.; professor of Christian history and thought, Western Evangelical Seminary, Portland; director of admissions and registrar of same seminary, 1952-74; professor of religion and philosophy, Westmar College, Le Mars, Iowa; Army Air Force chaplain, World War II; church activities: member, secretary, and chairman of the committee on home missions and the ministry, Pacific District Conference, 1965-73; member, education committee of same conference; member, Calvary Church, Aurora, Ore. *Concern*: "My concern for theological education is to prepare young men and women for positions of leadership in the church of Jesus Christ. By adequate preparation I mean comprehensive and in-depth knowledge concerning biblical Christian faith and the ability to communicate effectively."

Administration

(Elect three.)

Earl Dick, Saskatoon, Sask.; hospital executive director; private accounting, 1950-54; church activities: member, church council, twelve years; Rosthern Junior College board, three years; currently chairman, Nutana Park Church. *Concern*: "Achieving compatibility between business administrative practice and the appropriate activity of the church and Christian living."

Marvin H. Ewert, Newton, Kans.; administrator of Bethel Deaconess Hospital and Bethel Home for the Aged, Newton, Kans.; chaplain at the same institutions for some time; part-time instructor, Mennonite Biblical Seminary, 1954-55; church activities: Sunday school teacher, deacon, chairman of the board; community activities: Kiwanis Club, Chamber of Commerce, member of citizens' steering committee in revision of public school curriculum; member, First Church, Newton, Kans. *Concern*: "To assure good stewardship in the management of the conference's financial assets and programs . . . give direction to and promotion of the budget. To do this is a part of the work of the kingdom of God in a world greatly in need of the gospel of Jesus Christ. . . ."

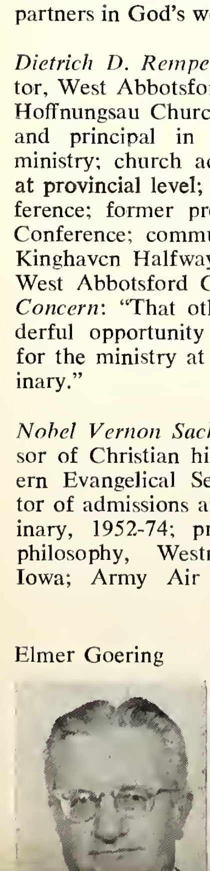
Elmer Goering, Moundridge, Kans.; grain and livestock farmer; practiced law for one year; board of trustees, Western District Conference; church activities: trustee, deacon, Sunday school teacher, and currently moderator and chairman of council; community activities: served in the "co-op," bank, city council, and board of local housing authority; member, First Church of Christian, Moundridge, Kans. *Concern*: "The most efficient management of conference resources is necessary to avoid reduction of program in these times of runaway inflation."

Erwin C. Goering, Lyndhurst, Ohio; director of development and community relations, Huron Road Hospital, Cleveland, Ohio; vice-president for development, Mennonite Hospital, 1966-72; executive secretary, General Conference, 1960-63; public relations, Bethel College, and teaching in Kansas public schools; pastor, Walton Mennonite Church; member, First Mennonite, Normal, Ill. *Concern*: "I have been impressed with the response of our churches financially, and by the tremendous opportunities which lie ahead . . . for a world ministry to the whole . . . person. I would like to continue to . . . encourage support for the budgets, pastors, and programs of outreach, at home and abroad."

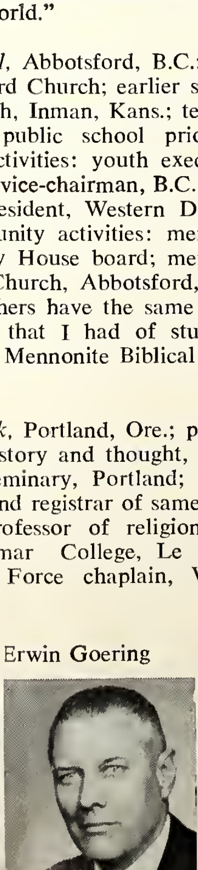
Ray K. Hacker, East Petersburg, Pa.; reference librarian, Millersville State College, Millersville, Pa.; librarian, Mennonite Biblical Seminary, 1962-65; circulation librarian, West Chester State College, West Chester, Pa.; 1957-62; member, historical committee, Eastern District Conference; board member, Eastern Pa. Mennonite Historical Library; church activities: deacon and chairman of the congregation; community activities: Lancaster County Library Association; member, Bethel Mennonite, Lancaster, Pa. *Concern*: "To encourage an aggressive stewardship education program of all of our resources in order that the three commissions and the seminary may effectively proclaim the gospel."

Julian S. Hagin, Harleysville, Pa.; manager, Philadelphia office of Harleysville Insurance Company; business administration committee, Eastern District, 1966-; president, local congregation; executive member, Mennonite Historians of Eastern Pa.; commissioner, Lower Salford Township Police Department; member, Indian Valley Mennonite, Harleys-

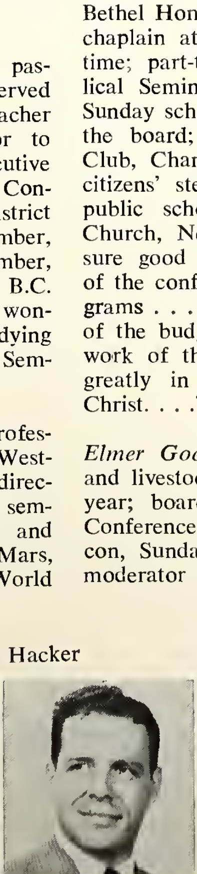
Elmer Goering



Erwin Goering



Hacker



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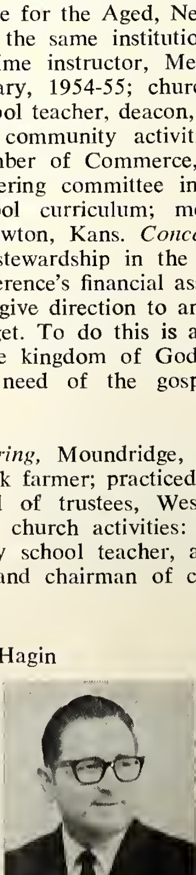
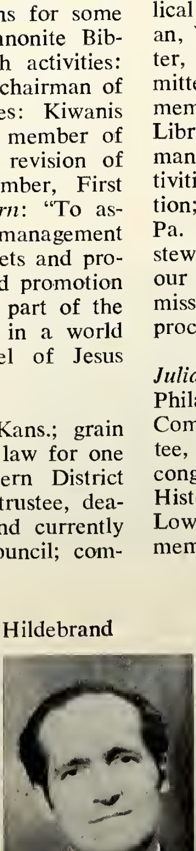
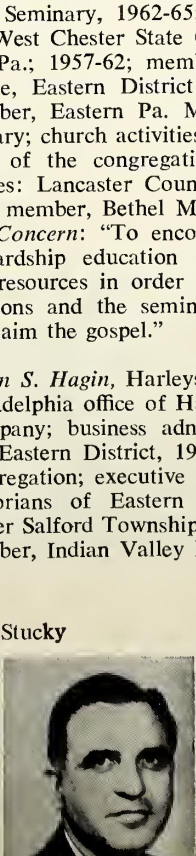


Hildebrand



Stucky



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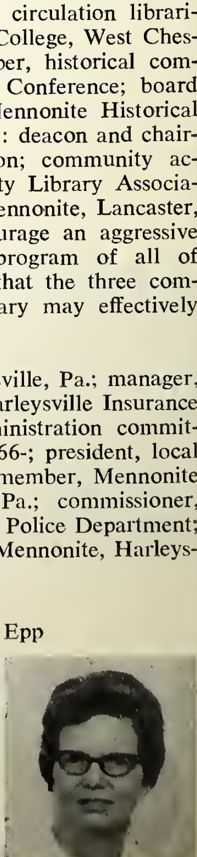

Letkemann

Gingerich

Raid

Deckert

L. Harder

Preheim

Wollmann

ville, Pa. *Concern*: "That the affairs of conference continue on sound business footings and that the various aspects operate within the budget limitations, that the interests of *all* be served."

Jacob Hildebrand, St. Catharines, Ont.; lawyer, 1955-; advisor to Conference of Mennonites in Canada, Conference of United Mennonite Churches of Ontario, and church-related organizations in Ontario; deacon and chairman of church council; past president and board member, Children's Aid Society; past president and board member, Lincoln Law Association; member, Grace Mennonite, St. Catharines. *Concern*: "I trust my training and experience will enable me to make a meaningful contribution to the work of the Division of Administration."

Edward Stucky, Berne, Ind.; postmaster; former president of Berne Lumber Company; funeral director and embalmer; church activities: Sunday school teacher and superintendent, building committee, ministerial committee, and men's brotherhood committee; community activities: Rotary Club, Chamber of Commerce, and medical task force of Berne; member, First Church, Berne, Ind. *Concern*: "While using sound business methods, that we remain sensitive to the voice of the Holy Spirit, who can help us in evaluation of the present and give vision and wisdom for the future."

Program committee

(Elect two.)
Betty Epp, Aberdeen, Idaho; assistant kindergarten teacher with emphasis on music; piano instructor; elementary public school teacher; president, General Conference WMA; member, Mennonite Central Committee; church activities: Sunday school teacher, camp counselor, camp music director, children's choir director; community activities: PTA; president, YWCA; and work on YWCA committees; member, First Church, Aberdeen, Idaho. *Concern*: "That the program for the General Conference sessions be planned in such a way that the commissions would be helped in finding direction and that people of various ages and interests would participate in fellowship and receive new inspiration and challenge."

Jacob Letkemann, Winnipeg, Man.; high school teacher; Canadian Conference administration, three years; member, MCC (Manitoba) board and peace committee; chairman, Crossroads Inner City Ministry; church activities: Sunday school teacher, ministerial committee member; community activities: coaching community club baseball; member, Home St. Church, Winnipeg. *Concern*: "To facilitate six days of vital, enjoyable sessions every three years, with Mennonites of all ages and all vocations paticipating."

Ernest W. Neufeld, Phoenix, Ariz.; pastoral ministry since 1955; teacher, 1956-58, Summerfield, Ill.; nursing home chaplain, 1971-73; secretary, Eastern District, 1964-68; executive officer and ministerial committee, 1968-71; community activities: Philadelphia youth referral committee, 1961-66; Allentown pastoral services committee, 1967-73. *Concern*: "The greatest needs in our churches are in the area of family life and the devotional life which includes Bible reading and prayer. If the program of the General Conference is to *grow in Christ,* these areas will need to receive emphasis."

Norman Schmidt, Quakertown, Pa.; pastor, East Swamp Church; served in various pastorates; member, East Swamp Church. *Concern*: "To develop a program that exalts the Lord Jesus Christ and that is both inspirational and informative. Less emphasis on conference and more on the local church, where the action really is."

Schowalter Foundation

James Gingerich, Moundridge, Kans.; pastor, First Church of Christian, Moundridge, Kans., 1971-; formerly served churches at Warden, Wash., and Burrton, Kans.; church activities: member, Pacific District Christian service committee, 1961-64; member and chairman, Western District peace and social concerns committee, 1966-73; member, Kansas State Fair witness committee, 1966-69; MCC in Amsterdam, Holland, 1957; community activities: member, board of directors, Someplace, Newton; member, First Church of Christian, Moundridge. *Concern*: "To encourage innovative programs to work for peace in a time when peace concerns ought to be a live issue."

Howard Raid, Bluffton, Ohio; professor of economics and business, Bluffton College, twenty-five years; president, Freeman Junior College, two years; chairman, Association of Mennonite Aid Societies; director, Mennonite Mutual Aid Association; member, Central District historical committee; co-founder and partner of Raid Brothers Construction; community activities: downtown renewal committee; member, First Church, Bluffton, Ohio. *Concern*: "As Mennonites we are moving into the period when we are developing a concern for the stewardship of our accumulated resources as well as our incomes. The work of the Schowalter Foundation is to provide further opportunity for our people to serve the Mennonite church through accumulated wealth."

WMA

Vice-president
Lois Duerksen Deckert, North Newton, Kans.; homemaker; former member, Western District youth cabinet; former editor, youth section, *The Mennonite;* MCC worker in Morocco and Indonesia; church activities: Sunday school teacher; member, Bethel College Church, North Newton.

LeEsther Funk Harder, Mountain Lake, Minn.; homemaker; former teacher in Congo; former secretary to General Conference Board of Missions; current church office secretary and Sunday school teacher; former youth sponsor and choir member; community activities: president, women's committee, County Farm Bureau; member, state resolutions committee, Farm Bureau; member, First Church, Mountain Lake, Minn.

Secretary
Mrs. Otto (Sieglinda) Preheim, Freeman, S.D.; homemaker; editor, *The northern light;* church activities: Sunday school teacher; mission circle; Freeman College Auxiliary; visiting the sick and aged; member, Salem Church, Freeman, S.D.

Naomi Tieszen Wollmann, Moundridge, Kans.; homemaker; registered nurse; church activities: Sunday school teacher, church librarian, member of mission circle, where she has held many positions; dental voluntary service in Mexico; member, First Church of Christian, Moundridge.

NEWS

Vietnam workers urge cut in arms flow

Twenty-two Mennonite Central Committee and Eastern Mennonite Board of Missions workers in Vietnam have written an open letter to five U.S. congressional committees involved with military funding for Vietnam, urging that the flow of armaments into that country be drastically reduced.

Workers preparing the letter are an international team from Canada, Japan, India, and the United States. At their request, MCC and Eastern Mennonite Board of Missions forwarded the letter to the Senate foreign relations committee (Fulbright), Senate subcommittee on refugees (Kennedy), Senate appropriations committee (McClellan), House appropriations committee (Mahon), and House foreign affairs committee (Morgan).

The letter said, "The military force being supplied to this country by the United States is not bringing about a resolution of the political problems facing the Vietnamese people. On the contrary, it is preventing such a resolution.

"For this reason we Mennonite personnel in Vietnam appeal to you to do all within your power to reduce drastically the armaments flowing into this country. A significant reduction in the level of military supply to this country will, we believe, strengthen the forces of political and social harmony and bring close the day of peace for this beautiful but troubled land."

The Mennonite workers wrote of their personal experiences in witnessing the imprisonment of persons who speak effectively for reconciliation, the use of U.S.-provided ammunition to shell areas under the control of the Provisional Revolutionary Government, extensive military operations to wrest control of areas long under PRG surveillance, and the preventing of thousands of refugees from returning to their homes in contested or PRG areas by threat of arrest.

Signers were Paul and Esther Bucher, Earl and Pat Martin, Hiro Ichikawa, Linda and Murray Hiebert, Mike and Doris Devadoss, James and Arlene Stauffer, Donald and Joyce Wyse, Norman and Joy Blair, Ann Noel Ewert, Max Ediger, Jean Hershey, Wally and Claire Ewert, and Luke and Dorothy Beidler.

Herta Funk

Funk to take part in adult education, women's concerns

Herta Funk, Lawrence, Kansas, has been named to fill the new position of director of adult education with the Commission on Education.

Beginning in mid-September, she will assume duties in adult Christian education and women's concerns, possibly conducting workshops in local congregations and gathering resources. She will devote at least half time to her assignment in the area of women's roles, which is for a two-year period only.

Born in Russia, Ms. Funk is a Canadian citizen. She is a 1965 graduate of Canadian Mennonite Bible College, Winnipeg, and a 1969 graduate of Bethel College, North Newton, Kansas. She is now working on a PhD in German at the University of Kansas.

She has also been a public school teacher in British Columbia and worked at the General Conference offices in Newton in 1966-70 as director of news service and editor of the *Junior messenger*.

Ms. Funk is a member of the West Abbotsford Mennonite Church, Abbotsford, British Columbia.

Seminary sends out grads, breaks ground for library

The largest class in the history of Associated Mennonite Biblical Seminaries graduated May 30 in Elkhart, Indiana. Thirty-two graduates were presented at commencement following a groundbreaking ceremony for the new library addition. Construction of the addition should be completed by the end of the year. The facility will provide space for individual study carrels, bookshelves, library office space, and an area for small conference groups and workshops. Breaking ground for the building were seminary presidents Erland Waltner and Joseph Hertzler (acting president) and board chairpersons Richard Yordy and James Waltner.

MESSAGES IN FILM

BANGLADESH PLOWMAN

16mm, color, 22 minutes. Rental: freewill offering or contribution.

The film was photographed in Bangladesh in 1973. It shows how the farmer of Bangladesh is learning about new crop varieties and agricultural techniques with the help of Christian volunteers. The film attempts to understand the Bengali, his past history, the effect of the war in his life, and his hope for the future.

LEO BEUERMAN

16mm, color, 13 minutes. Rental: $12.00

This is the story of a handicapped man, unable to hear or speak who builds his own tractor-cart, sells pencils, repairs watches, reads the Book of Job, and lives with Job-like steadfastness and integrity. This is an Academy Award nomination.

WHO SHOULD SURVIVE?

16mm, color, 26 minutes. Rental: $12.50

The case history is recreated, with the actual doctors and nurses playing their true life roles in the life of a mongoloid child. Following the dramatization, a panel of experts in the fields of medicine, law and religion, sociology and psychology discusses the ethical, legal and scientific issues involved. Did this helpless infant have to die? Did his parents have the right to condemn him to death because he was born defective? Who decides who should survive?

THE YOUNG BOLD BELIEVERS

16mm, color, 45 minutes. Rental: freewill offering or contribution.

This is the story about Union Biblical Seminary, Yeotmal, India, in which several denominations cooperate in higher theological training for leaders throughout the Christian church.

NINTH MENNONITE WORLD CONFERENCE

16mm, color, 45 minutes. Rental: $30.00

The story of the world conference as viewed through the camera lens during the sessions in Curitiba, Brazil. This is the only such film ever produced. Several have indicated, "All Mennonite congregations should view this film."

AUDIO VISUAL LIBRARY
Faith and Life Press
Box 347, Newton, KS 67114

LETTERS

Capitalism smeared

Dear Editor: I am writing in response to Palmer Becker's article, "A case of poverty," (April 23 issue). In his article Mr. Becker provides us with excellent examples of how to: (1) misrepresent and/or misunderstand the concept of capitalism and (2) carry on a smear campaign against capitalism.

Mr. Becker's initial error is his assumption that we North Americans currently operate under a capitalistic system. The only regulators in a capitalistic economy are supply and demand in the marketplace. The person able to produce the best product for the lowest price is the person who becomes wealthy. If that person becomes less efficient in supplying the public, another person able to produce an improved product for a lower price gains a foothold in the market and acquires wealth.

In the long run, the beneficiary of the absolute objectivity of the law of supply and demand — from the poorest to the wealthiest families — is the public. The public obtains the best product for the lowest price and improves its standard of living. The capitalistic economy must be regulated by only the law of supply and demand — not by a government which subsidizes railroads, aircraft manufacturers, agriculture, and welfare clients — not by a government which regulates business and sets prices. To assume that the United States is presently capitalistic is, at best, questionable. To assume the same for Canada is equally doubtful. We have not had capitalism for at least forty years and continue to move away from the benefits of capitalism. To equate our present system with capitalism and then blame capitalism for our society's and world's ills is grossly unfair.

It appears that Mr. Becker views abject poverty as the ideal existence toward which Christians (human beings) should strive. Consider what sort of god would create a creature with the complexity and potential of man and then establish mere survival, with few of the amenities of life (some of which money can buy), as that creature's way of life — as the only means by which that creature can attain happiness.

Mr. Becker cites crime and divorce statistics as evidence of the failure of "godless capitalism." However, he sees no need to demonstrate a cause and effect relationship between "godless capitalism" and these "horrible statistics." Indeed, the entire article lacks any conscientious attempt to demonstrate that the woes of our society are *caused* by "godless capitalism." We might just as reasonably assume that, if only Christianity had been kept out of North America and "godless capitalism" allowed to operate freely, our crime and divorce statistics would be in much better shape.

Mr. Becker asserts that North Americans are known as both the most Christian and the most violent people on earth. Known by whom? He seems to give this assertion the credence of a scientifically demonstrable fact which is so generally known and accepted as to be unquestionable. As a matter of fact, I have a good friend who is a North American and he's one of the most peaceful people I know.

The article suggests its own peculiar brand of class hatred — i.e., hatred of the class of people known as North Americans and who live comfortable lives. Rich people are characterized as being incapable of maintaining warm and loving relationships with other human beings. Does Mr. Becker know all rich people and is he therefore justified in making this characterization? Or, is he guilty of stereotyping (class prejudice)?

There are other aspects of the article which disturb me, but I have discussed above the ones which seem to me most important. I am now asking myself why I have written this letter. I think I have done so because the concept of capitalism deserves fair treatment. It deserves better than the vague smear tactics used by Mr. Becker — it deserves rational consideration. I hope this letter will stimulate at least a few readers and Mr. Becker to view capitalism in this light. *Tom Shelly, 3725 39th Ave. South, Minneapolis, Minn. 55406* April 29

Mother's "wuv"

Dear Editor: "Your four-year-old looked rather depressed and when I asked her what the matter was, she said she needed 'love,' " my babysitter told me laughingly.

It all began when our first, now six years old, was crawling on the floor and had one of those "blue" days. Everything seemed to result in whining. I picked her up and we sat down in a comfortable chair and I told her that we would now "love" and soon she would feel much better. (Every mother does this, but how many remember to give it a name?) She didn't even know what her problem was, but surprisingly after several minutes of Mommy's love, she did feel better. (Maybe she was brainwashed!)

These incidents were practiced frequently until one day my toddler came to my knee and whiningly said, "Wuv," and reached for my lap. My preschoolers know that the answer to their "inside" problems is some of Mommy's love, which is always available.

It didn't stop there. When I felt kind of down, I would not hesitate to ask my two girls for "love"; and what is more beautiful than having a sticky, wet-mouthed child hugging, pattying, passifying a depressed Mommy? "Do you feel better now, or do you want more love?"

My purpose in teaching the word together with the action was so that the children could be sensitized to recognize loneliness, sadness, or depression and know that the remedy is love.

All this is grounded in the words of Jesus, to "do unto others as you would have them do unto you." *Lydia Warkentin Mathes, 4605 N. Drake, Chicago, Ill. 60625* May 14

Wanted: Houseparents

Husband and wife to live in group home with ten Children in Need of Supervision (CINS). Good salary. Ample benefits. Send resume to:

Pastor Monroe C. Good, director
Dundalk Youth Service Center
Yorkway and Shipway
Baltimore, Maryland 21222

Pastor wanted

The congregation of the Lowe Farm Bergthaler Mennonite Church is looking for a full-time pastor.

Lowe Farm is a farming community about fifty miles southwest of Winnipeg. The congregation has 135 members.

Applicants may contact John G. Dueck, Box 121, Lowe Farm, Manitoba R0G 1E0, by letter.

william barclay

the men,
meaning, and
messages of the
new testament

I Peter:
The obligations of grace

It has been said that of all the New Testament letters the First Letter of Peter is the easiest for a modern man to read. Izaak Walton used a quartet of adjectives to describe the general epistles of James, John, and Peter—"affectionate, loving, lowly, humble"—and this description is specially applicable to this Letter of Peter. Moffatt said that it has two aims, steadily to encourage "endurance in conduct and innocence in character."

It is quite possible that the First Letter of Peter consists of two addresses interwoven into one. A doxology naturally comes at the end, and 4:11 ends with a doxology. So it is suggested that 1:3 to 4:11 was originally a baptismal sermon—3:21 talks about baptism—and that it was meant to underline and outline the duties of people who had newly been baptized into the membership of the Christian church. The following passage, 4:12 to 5:11, has then been taken to be another sermon addressed to the church when persecution was threatening and when life was in jeopardy, urging Christians to be steadfast.

Peter begins with the basic conviction that the Christian is a man reborn (1:3, 1:23). This new beginning, this rebirth puts a man into a whole series of relationships.

1. The Christian is in a relationship to Jesus Christ. It has often been argued that Peter has what is called an *exemplarist* Christology, that is, that he sees the work of Jesus Christ as the morally moving power of a great example, a power so effective that the new example makes a new man. The word for *example* is in Greek *hupogrammos,* which is the word for the line of perfect copperplate handwriting at the top of the page of a child's writing exercise book; and just as the child learns to write by copying the perfect writing pattern, so, it is said, the Christian learns to live by copying the perfect pattern of life in Jesus.

The obligation. There is much more than example in Peter's view of Jesus. He never mentions what God or Jesus has done for us without pressing on us the obligation which this action for us brings. It is not with silver and gold that we have been ransomed, but by the blood of Jesus Christ, the lamb without blemish and without spot. *Therefore* we must be obedient children (1:13-21). We have experienced the supreme kindness of the Lord. *Therefore* put away all evil things (2:1-3). We have received the mercy of God. *Therefore* live like a holy people (2:9-10). Christ suffered for us. *Therefore* leave the sins of the past behind (4:1-6). The end is near. *Therefore* live in that love which befits those who are stewards of the grace of God (4:7-11).

Again and again Peter presses the utter obligation that the mercy of God and the suffering love of Christ lay on the Christian. He insists that no man who has experienced the grace of God and the love of Jesus Christ can remain the way he is.

But Peter goes beyond that. He uses three pictures of Jesus which contain far more than the demanding power of a great example or a great gift.

First, he sees Jesus as the Passover lamb (1:19), for the Passover lamb was without spot or blemish (Ex. 12:5); and it was the blood of the Passover lamb, smeared on the doorpost of the house, which protected that house from the angel of death. The blood of Christ rescues from the death of sin.

Second, he sees Jesus as the suffering servant (2:21-24). As it has been put, this is Isaiah 53 read by someone who has seen Jesus Christ suffer and die. The servant died for others; so did Jesus Christ.

Third, he sees Jesus as the scapegoat. In the ritual of the Day of Atonement the scapegoat, the goat for Azazel, went out into the wilderness bearing upon it the sins of the people (Lev. 16:20-22), and so Jesus bore our sins to or on the cross (2:24).

Silent sermon. 2. The Christian is in a relationship to the world.

(a) If in the *family* one partner is a Christian and the other is not, the life of the Christian partner must be a sermon, silent, but so powerful that it is irresistible. Those who do not obey the word are to be won without a word, by the power of a life (3:1-6).

(b) In his *day's work* the Christian is to live with a service like the service of Jesus Christ, even if he is cruelly and unjustly treated. As a servant the Christian must reproduce the service of Jesus (2:18-25).

(c) As a *citizen* the Christian is to live with such excellence that his life will give the lie to all who make charges against him (2:11-12, 13-17). Peter is quite sure that there is no argument for Christianity like the argument of a Christian life.

Into glory. 3. At the back of First Peter there is the continuous threat of persecution; those who will read this letter are in continual jeopardy of their lives (1:6-7; 2:12, 15; 3:13-17; 4:12-19; 5:9-10). In face of this Peter insists on certain things.

(a) The purpose of persecution is to produce a faith that is like gold tried in the fire, a faith so purged and strengthened that nothing can break it (1:6-7).

(b) When charges are made, the only way to disprove these charges is to live in such a way that they are demonstrated to be untrue (2:12).

c) It is inevitable that a Christian will have to suffer. Let him see to it that he suffers always for the right, and never as an evildoer (3:13-17).

(d) After the cross there comes the crown; after the suffering there comes the reward (4:12-19). To be reproached for the name of Christ is to have the spirit of glory resting on us (4:14).

(e) To suffer for Christ makes us one with that heroic band who throughout the ages and throughout the world have put fidelity before safety, obedience before comfort, and loyalty before life (5:9).

Hades, not hell. From First Peter there comes the scriptural warrant for the sentence in the creed which says of Jesus, "He descended into hell" (3:18-20; 4:6). This is hinted at in other places in the New Testament, along with the triumph of Jesus in every corner of the universe (Acts 2:24-32; Rom. 10:6-8; Eph. 4:8-10; Jn. 5:25; Phil. 2:10; Rev. 5:13).

We must first note that descended into *hell* is not the correct translation; it is descended into *Hades,* and Hades was not hell; it was the place of the dead, to which, it was believed, all the dead went, before any real doctrine of immortality and life after death had emerged. So what Peter says, and what the creed ought to say, is that Jesus descended into the world of the dead. What does this doctrine mean?

First, it is a natural outcome of wondering what Jesus was doing in the time between his death and his resurrection. Even then he was engaged in his saving work.

Second, it is the statement that there is no limit to the area in which the grace of God can work. Often we ask, what is to happen to those who died before Jesus came, who never had the opportunity in life to hear the gospel? This doctrine says that in the period between his death and his rising again Jesus took the message of the gospel to the dead.

Third, it may be that the main aim of this doctrine is to say that Jesus really and truly did experience death; he did really and truly descend into the place of the dead. Jesus did not go through some trance-like sleep; he truly died.

There are only five chapters in First Peter, but it is one of the richest letters in the New Testament.

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Next issue: 1 John

questions for discussion

1. What would be wrong with a doctrine which saw in Jesus only the supreme example?

2. How in a modern, industrial society can a man or a woman make his or her life a sermon for Christianity and propaganda for the Christian faith?

3. In what ways can a Christian still be persecuted even in a so-called Christian country?

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COVER

These road signs look strangely like the symbol which has been prepared for this year's triennial sessions at St. Catharines (see the symbol on page 438). Let us hope that the choices and the issues presented at the conference prove less confusing than these markers.

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Any nominations from the floor?

William Block

"ARE THERE any nominations from the floor?" Your mind begins to race through the membership list, frantically trying to think of a good nominee who will not hold it against you if you nominate him or her (usually him).

"If not, would someone please move that nominations cease?" Boy, you blew it again. You didn't do your homework, and now you are too ashamed to move that nominations cease. But somebody always does, and so another election goes without nominations from the floor.

It has been my observation that this is happening more and more. I see it in the local church, in the provincial sessions, as well as in the Canadian Conference. The same may or may not be true at the district conferences. At the triennial sessions it is also prone to happen. It will happen unless we do our homework and come with names already checked out.

The power of the nominating committee is immense. The delegates have the final power in the vote, but unless they exercise their privilege of nominating someone from the floor, the nominating committee narrows it down quite a lot. The problem is that the composite wisdom of seven or eight people is limited. We did check quite widely for ideas and suggestions, but no doubt we missed many capable and dedicated people. The delegates know who these are and ought to bring them forward.

Before selecting nominees, the nominating committee developed seven guidelines which we tried to observe. Some of these had been registered with us by concerned members of the conference, and others we developed. They were as follows:

1. There is a need to have more women on the different commissions and boards.
2. Minority races or groups should be represented where possible.
3. We need the voice of people from our entire theological spectrum.
4. We need youth representation on the commissions and boards.
5. We felt there was a need for more lay persons to be represented.
6. There is a need for thinkers as well as for *doers,* persons with vision and persons with know-how.
7. Nominees should come from as wide a geographical spread as possible.

We felt good about the guidelines. We did not feel quite as good about our performance in sticking to them. Some of the committees and commissions already had a balance in most of these areas, others did not. It was not always possible for us to think of a person of vision for a particular commission who came from a district that was not well represented on that commission.

Our knowledge of lay people from other than our own local regions was severely limited. Most of us tend to know the leaders and the people who work for our institutions.

The most obvious failure as far as the guidelines go is in the area of minority groups and youth. We regret this. This is where nominations from the floor can make up for the inadequacies of the nominating committee's slate.

It seems inevitable that some geographic areas have more than a fair share of persons on the ballot. It seems that the areas where our conference institutions are located explains most of this. Since only about half of the commission and board members are elected at the triennial sessions, the district conferences still have the opportunity to balance this out when they elect or appoint their representatives.

The brief biographical write-ups in this issue do not list degrees earned, as in the past. Instead we have tried to promote the brotherhood concept of the church by asking each of the persons nominated to include a terse statement of their chief concern in the area of their responsibility. We do not see this as "electioneering." It is a limited attempt at giving some glimpse into the mind of the candidate. Unfortunately, with all the miles between us, many of us still know far too little about the people we are voting for.

That brings the final concern to the fore. We need the guidance of our Lord in our voting and nominating. It is a human process, but it is the Lord's work. Sensitivity to his leading is called for.

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear July 23.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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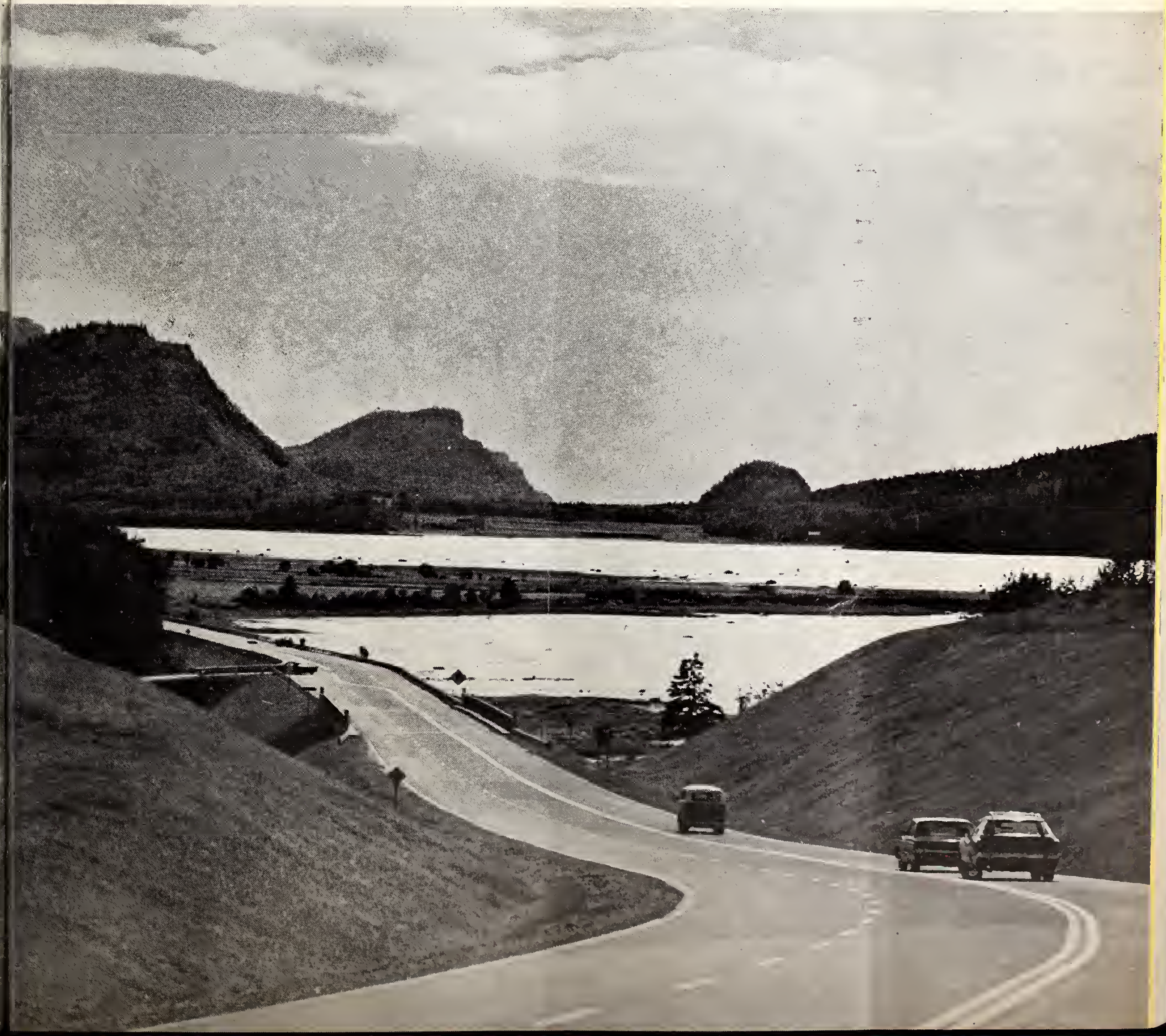

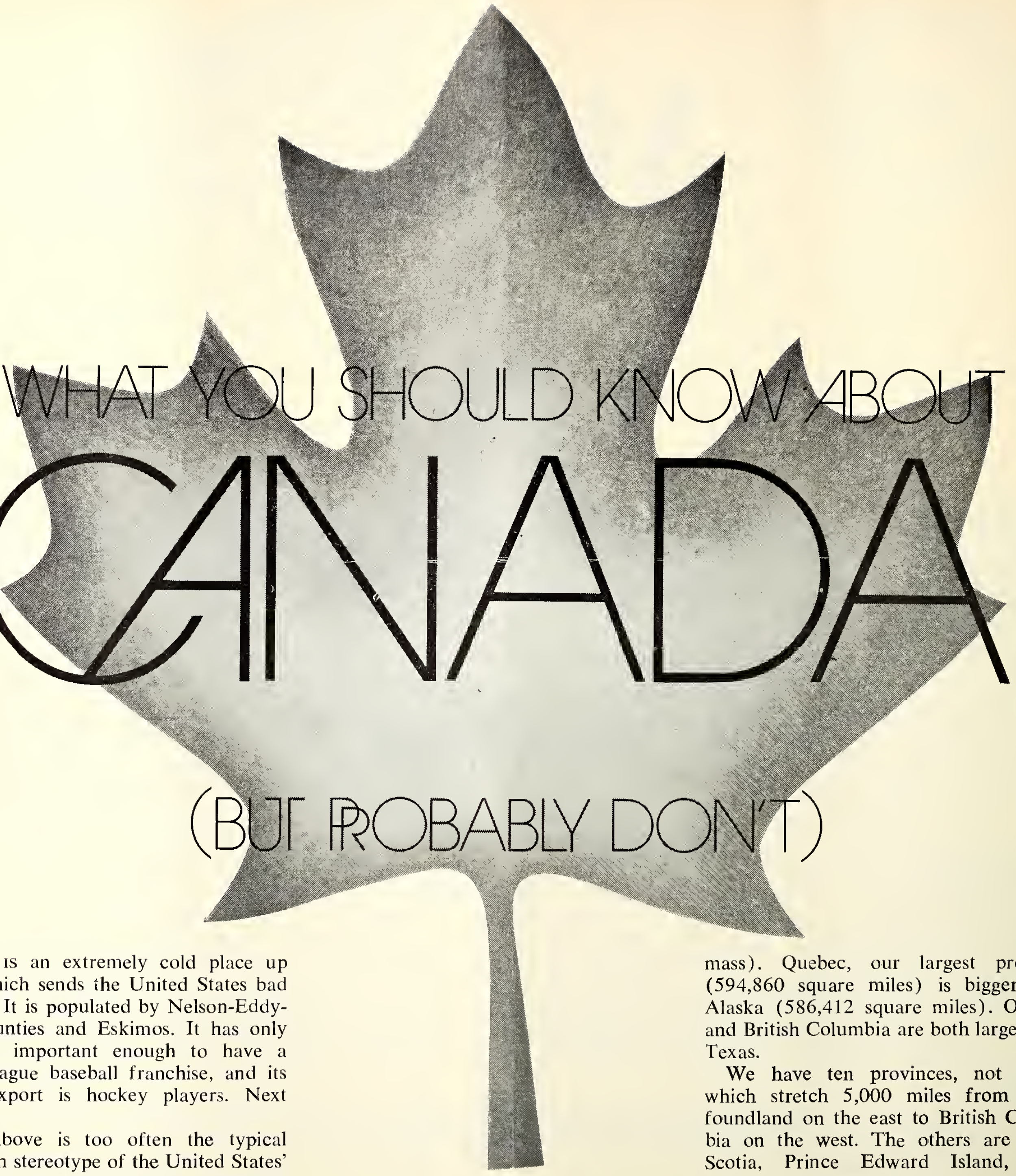

WHAT YOU SHOULD KNOW ABOUT CANADA

(BUT PROBABLY DON'T)

Jules Gray

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CANADA IS an extremely cold place up north which sends the United States bad weather. It is populated by Nelson-Eddy-like Mounties and Eskimos. It has only one city important enough to have a major league baseball franchise, and its major export is hockey players. Next subject.

The above is too often the typical American stereotype of the United States' neighbor nation. As Canadians, we are tired of an ignorance and indifference which is often found in the United States. We know a lot about you and your government; you rarely know anything about us. So, for the sake of international brotherhood, how about learning something about us?

Though its population is little more than 21 million, Canada is the second largest country in the world (in land mass). Quebec, our largest province (594,860 square miles) is bigger than Alaska (586,412 square miles). Ontario and British Columbia are both larger than Texas.

We have ten provinces, not states, which stretch 5,000 miles from Newfoundland on the east to British Columbia on the west. The others are Nova Scotia, Prince Edward Island, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, and Alberta. There are also two vast territories, the Yukon and the Northwest Territories (which is divided into three districts).

Canada spans seven time zones. In addition to the United States' Eastern, Central, Mountain, and Pacific zones, we add Atlantic and Newfoundland time in the east and Yukon time in the west. Our southernmost point, Point Pelee in

Lake Erie, is south of the California-Oregon border.

After the British North America Act made us a nation 107 years ago, we developed into a modern, urban country. Three-quarters of our people live in cities. Three of those cities—Montreal, Toronto, and Vancouver—have populations of over one million. Half of the people live in Ontario and Quebec, and, yes, nearly 90 percent of us *do* live within 100 miles of the United States border.

Canada is a rich nation. Canada vies with the United States for the second highest standard of living in the world (Sweden now ranks first). We are highly industrialized, yet much of our wealth is in natural resources. Canada produces one-twelfth of the world's gold and is a leader in copper and uranium. We are the foremost producer of nickel, platinum, and asbestos. Our hydroelectric power plants are the world's largest. Wheat, pulp, and paper are among our greatest exports. Yet, more valuable than all of these are our extensive oil and natural gas fields.

Canada is not ruled by England or its queen. Like other independent members of the British Commonwealth, Canada has its own government and makes its own laws. The central government in Ottawa, our national capital, is based on the parliamentary system.

Parliament consists of the governor general and two lawmaking houses: the Senate and the House of Commons. The governor general (now the Rt. Hon. Jules Leger) is a figurehead with only symbolic power. He is the representative of Queen Elizabeth II, who is symbolically queen of Canada as well as Britain.

The 102 members of the Senate are selected by the prime minister and again, symbolically, though officially, appointed by the governor general. Members of the Senate hold their appointments until age seventy-five.

The 256 members of the House of Commons are elected by the Canadian people. These members serve for five years, unless an election is called earlier. Bills must be approved by both houses of Parliament and signed by the governor general before they become laws. All money bills (as in the U.S. House of Representatives) must be introduced in the House of Commons.

The House is much more powerful than the Senate and the real work of running the government is done by the prime minister, who is a member of the House. The prime minister does not

Canada produces much inexpensive hydro electricity, but in both Manitoba and Quebec it is now facing strong opposition from the Indian people, who charge that their land rights are being violated in the construction of new dams.

Agriculture is still one of the major Canadian industries. Over twenty million acres of wheat is being grown this summer.

Montreal

Canada has not subscribed to the "melting pot" notion of absorbing and homogenizing the various nationalities within its borders into a unique new nationality. It has fostered the "cultural mosaic" concept, which encourages people to retain many features of their own ethnic culture.

have the executive privilege or the power of the president of the United States.

The current prime minister is Pierre Elliot Trudeau, a Liberal, a French-Canadian, a millionaire, and one of the better educated heads of government in the world. He also wears turtlenecks, sandals on occasion, puts roses in his lapel, and is married to a woman young enough to be his daughter.

Canada has four significant political parties — Liberal, Conservative, Social Credit, and New Democratic. The Liberals get most of their support from middle and upper classes in the cities, from ethnic voters and French-Canadians.

Conservatives, now called "Progressive Conservatives," are usually strong among older voters, Protestants, and in English-speaking rural areas.

Most of the Social Credit strength is found in Quebec and among the lower economic class. The New Democrats are akin to Britain's Labor Party and profess a form of democratic socialism.

Canada's Supreme Court consists of a chief justice and eight associate judges who are appointed by the federal cabinet and serve until age seventy-five.

Canada is not "just" like the United States." Even though we Canadians are North Americans, we are not "Americans." If there is a "Canadian dream," it is not heroic as much as it is sentimental, not external as much as it is internal. Our dream is more of a yearning than an ambition. We have probably more poets and folksingers than any other nation. Consider the words of our writer-pundit John Porter:

"These (American dream) charter values of liberty and equality, particularly equality of opportunity, are recurring themes in American culture and provide goals towards which society strives and in the light of which progress can be measured.

"Canada did not start with a revolution and therefore, unlike the United States, the charter values that guide it are not clear. With its counterrevolutionary past, prolonged colonialism, and monarchical institutions, Canada has not rejected the old European forms as Americans have said to have rejected the 'European father.' Consequently, people are judged more in terms of what they've achieved than of what they might achieve. This conservative climate has been reinforced by the efforts of Canadians to distinguish themselves from Americans. Hence, Canadians have rejected republicanism as being essential to the creation of a new nation."

Though from a status and class point of view, Canada appears more elitist than the United States, it *is* a twentieth-century democracy based on an industrial economy. Though we have two charter groups, one speaking English and one speaking French, both take on the appearance of separate nationalities. Quebec is Quebec and Canada is Canada. The part lives within, yet is somewhat separate from the whole.

Is Canada controlled by American business? The richest and fastest growing sectors of the Canadian economy are controlled by United States business interests. For instance, while we own 94 percent of our own agriculture, forest, fiishing, and trapping industries, Americans hold 99 percent of our booming petroleum industry.

Canadians still hold 71 percent of their own investment companies, 81 percent of public utilities, 69 percent of retail trade. Yet, foreign domination of the economy is gaining strength because it is concentrated in Canada's most powerful and profitable companies. Though, in a 1968 survey, nonresident corporations accounted in number for only 3 percent of all Canadian firms, they controlled 27 percent of all assets, made 35 percent of all sales, and cleared 51 percent of all profits.

Almost twice as many magazines sold in Canada are U.S. products rather than Canadian. American books dominate and threaten to obscure forever the Canadian publishing industry. American teachers are in key positions of influence at our universities.

Canada for Canadians? These economic and cultural facts have started a wave of nationalism in Canada—a move to keep Canada for Canadians. At the moment this movement is more naturalistic than patriotic, that is, more passive than aggressive. Our disillusionment with copying the United States came at about the time of the assassination of President Kennedy. When we saw America's racial strife, street crime, and participation in the Vietnam War (which our government officially opposed), it made us question whether the American way should be the Canadian way. We are beginning to oppose the economic and cultural domination of our country by another. We are still the "friendly-neighbor-to-the-north," yet we are an increasingly cautious one.

Canadians, especially the arists, are very much engaged in finding a voice and identity of their own. For them, Canada's very survival as a nation and a people is at stake.

We are in a revolution of the self. We are organizing our potential to use our human as well as our natural resources. We don't want to be either European or American. We want to be Canadian. We *are* different, and you'll realize that more as you know us better.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

ONTARIO MENNONITES

ABOUND IN NUMBERS AND VARIETIES

J. Winfield Fretz

THE 1974 triennial sessions of the General Conference to be held in St. Catharines, Ontario, will be just seven miles from Vineland, the historic site of the first organized Mennonite church in Canada. Vineland is to Mennonites in Canada what Germantown is to U.S. Mennonites.

The first of three early Mennonite settlements in Canada was made in 1786 (103 years after the Mennonites came to Germantown) by five families from Bucks County, Pennsylvania, what was then known as the Twenty, because it was along a creek twenty miles west of Niagara. The Vineland congregation was organized in 1801.

There are 40,120 Mennonites in Ontario according to the 1971 federal census. This is 24 percent of the Mennonite population in Canada, which is 168,150.

Nowhere else in the world are there as many Mennonite branches found as in Ontario. There are sixteen separate groups. These include the conservative Old Order Amish (2,000), Old Colony Mennonites (550), Old Order Mennonites (3,000), Reformed Mennonites (175), Ontario Conference (4,700), Church of God in Christ Mennonite (85), Beachy Amish (375), Western Ontario Conference, formerly Amish-Mennonite (2,800), United Mennonites (GC, 4,100), Mennonite Brethren (2,900), Waterloo - Markham Mennonites (1,000), Evangelical Mennonite Mission Church (150), and four small groups with one or two congregations each.

Despite the many separate groups there are few places, if any, where there is as much inter-Mennonite cooperation as in Ontario. Almost all groups in Ontario support the Ontario MCC. Before it was separately organized in the 1960s, the majority of Mennonite groups cooperated in relief and peace activities through the Nonresistant Relief Organization. Four of the larger groups established Craigwood, a home for emotionally disturbed boys in the 1950s and continue to operate it today. Five Mennonite groups took the initiative in establishing Conrad Grebel College. The Mennonite Brethren withdrew in 1963, but the remaining four groups have cooperated harmoniously during the college's eleven-year existence.

On May 11, three of the largest Mennonite bodies, the Ontario Conference (Old Mennonite), the Western Ontario Conference (Amish - Mennonite), and the United Mennonite Conference of Ontario met in a historic all-day meeting to discuss business of common interest. The forenoon was devoted to missions and the afternoon to education, specifically Conrad Grebel College. At this session a permanent executive council was organized for the purpose of conducting jointly whatever business matters and service projects are agreed can and should be done together rather than separately.

Fifty years ago there was no organized General Conference Church in Ontario. Today there are sixteen congregations with over 4,000 members. Exactly half of these are in the Niagara Peninsula, where the conference is being held.

The Ontario General Conference Mennonite congregations, with one exception, are from Russia. Most of those coming in the 1920s started on small farms.

In the Niagara area large, formerly diversified farms were divided into small ten- and fifteen-acre fruit farms. In the Leamington area, thirty miles from Windsor, there are over 2,000 Mennonites, a large percentage engaged in agriculture especially tomatoes, cucumbers, potatoes, cabbage, and lettuce. There are some corn and soybeans grown, also. Quite a few of the farmers have erected greenhouses on their farms for year-round production of tomatoes and cucumbers. Tobacco used to be grown, but little of it is grown today. While in Leamington probably half of the family heads are engaged in farming, the percentage of Mennonite farmers in the rest of Ontario is about 10 percent.

An unusually high percentage of Mennonites in and around St. Catharines are in the construction industry. Even some of those who immigrated after World War II have their own construction firms. Other kinds of business and industry occupy perhaps 10 percent as proprietors, while 22 percent are craftsmen, 13 percent are clerical workers, and 21 percent are service workers and cooperatives.

In Ontario the Mennonites operate a number of their own schools. The Old Order Amish and Old Order Mennonites have a total of thirty-four of their own elementary schools with 1,000 students. There are three Mennonite high schools in Ontario: United Mennonite Educational Institute, Leamington; Rockway Mennonite High School, Kitchener, founded by the Ontario and Western Ontario conferences; and Eden Christian College, Virgil, which is operated by the Mennonite Brethren. A fourth high school, Niagara Christian College at Fort Erie, is operated by the Brethren in Christ.

Conrad Grebel College, on the campus of the University of Waterloo, is the only Mennonite college in Ontario. It has ten faculty members and in 1973-74 taught 1,214 students.

Ontario is Canada's most industrialized province. As a consequence the majority of its population is urban. The Mennonites here, as in the U.S., have moved to the cities in great numbers. Urban churches have tended to attract and hold members moving from the country to the cities.

St. Catharines has three Mennonite Brethren and two General Conference congregations with a total Mennonite population of 3,300. Kitchener-Waterloo has seven Mennonite congregations—three Mennonite Brethren, four Ontario Mennonite. one General Conference, and Stirling Ave., which belongs to both the Ontario and the United Mennonite conferences — with a total population of 3,700.

Visitors to St. Catharines may enjoy seeing the Welland Canal locks, the museum at Jordan Station, the Doon Pioneer Village, and the Farmers Market at Kitchener.

It is assumed that all conference visitors to Ontario will stop at Niagara Falls either going or returning.

People without a homeland

Larry Kehler

The third of five articles

ARABS OWNED or occupied over 90 percent of the land in Palestine prior to the founding of Israel in 1948. Most of the 1.2 million Palestinians were simple peasant folk who had no flare for international intrigue. They were politically naive and quite unprepared to defend themselves against the well-organized Jewish people with whom they were forced to share their homeland when the United Nations partitioned the "Holy Land."

Many mistakes were made which the Israelis turned to their own advantage. Before twenty years were up, the Palestinians had lost all their land. Over a million of them now languish in refugee camps on foreign soil, and another million live under Israel's control.

These once docile people became intensely angry at the injustices which were visited upon them. Out of their extreme frustration at the world's failure to recognize their plight has grown a militancy which is pushing some of them to use violence to attempt to achieve justice, or at least to draw attention to their case.

The Arabs to whom we talked in May all expressed embarrassment and displeasure with the Palestinian commandos' use of terror tactics, such as their attack against school children at Maalot in May.

Peter Salah, the Jordanian Government's director of information, condemned Maalot. He wondered, however, where the greatest blame lies: with the disillusioned young Palestinians or with the Israeli Government, which deliberately programmed massive retaliatory strikes against the refugee camps in Lebanon?

Mr. Salah said that it was Jordan's intention to let the Palestinians determine their own future on the West Bank once Israel withdraws its occupation forces. The Palestinians may opt for an independent state, although he felt that a confederation with Jordan would be more likely.

Nayef Nofal, the governor of Quneitra, one of Syria's nine states, likewise deplored Maalot. "We are against such methods," he told us. But he went on to tell how hundreds of children and women in his state, which includes much of the Golan Heights area, had been killed as a result of Israeli shellings and bombings during the past twenty-six years. None of the North American and European media took notice when these people were killed, he said. "Are the Israeli children somehow exceptions and ours not?" he asked.

He was also grieved by the media's tendency to imply that the Palestinians start each incident. The Maalot raid was a retaliation for Israeli wrongs. It occurred on the twenty-sixth anniversary of the partitioning of Israel.

A Lebanese spokesperson who is close to the Palestinians, when asked to interpret Maalot, said: "The universal negative reaction is normal, understandable, and right. . . . While deploring and condemning them we should, however, remind everyone that these incidents will not stop until the Palestinian issue is solved.

"Acts of desperation can be justified psychologically," he said. "They remind Israel that security is not a matter of border. It tells Israel, 'You have to look elsewhere for security.' "

Twenty-seven persons, most of them teenage students, died in the Maalot raid. Israeli raids on Lebanese refugee camps in late May resulted in sixty deaths, many of them were women and children.

The daily star, an English-language newspaper in Beirut, reported in a front-page story on May 21 that booby-trapped toys containing explosives were dropped by Israeli planes in their flights over several refugee camps in southern Lebanon. The dolls, teddy bears, dinky toys, and robots were set to explode when handled. *The daily star* story said that several children had been hospitalized with injuries received when they picked up the toys. Israel denied having dropped them.

Just as in Vietnam, southern Africa, and in other regions where so-called wars of liberation are being waged, the resolve of the Palestinian people is strengthened rather than weakened by the Israelis' stern reprisals. A Lebanese politician who toured one of the bombed camps a day after the raids was told by one female resident: "We don't want your visits. We want airports from which to strike at Israel."

The Palestinians living in the occupied West Bank area and Jerusalem are resisting the Israelis in much more subtle ways than the commandos. Several persons to whom we spoke told us that they make it a point not to ask the occupying forces for any concessions. They will not allow themselves to be cowed into submission.

About 3,500 Palestinians are now in the occupied territories of West Bank, Gaza, and Jerusalem. Of this number, about 500 have been held since the October War. Young people are frequently arrested, beaten, and detained incommunicado for days. The UNRWA school for girls at Ramallah, the Mennonite Central Committee school at Beit Jala, and a college at Bir Zeit all told of students and teachers being subjected to harassment and arrests.

Over 200 Palestinians, including at least one Christian pastor and many other community leaders, have been expelled to

Mirror
on the Middle East

Jordan from the occupied areas during the past few years.

Felicia Langer, an Israeli civil rights lawyer, in a recent interview in London, United Kingdom, decried her country's short-sighted attitude toward the Palestinians, particularly their leaders.

She viewed as both illogical and tragic the fact that Israeli officials have been stifling precisely those Palestinians with whom they may soon have to talk about peace. She argued that Israel's repressive tactics are against the best interests of the Israeli people.

Israel Shahak, chairman of the small but active Israeli League for Human Rights and professor of organic chemistry at Hebrew University, told us that he is convinced that persons whose family homes are being expropriated and whose relatives and friends are being jailed are likely candidates to become terrorists. Repression breeds violence.

The Palestinian story is one of the truly sad chapters of this century. During the past several decades these humble people have been scattered, politicized, and used as the unwilling pawns in a giant international game which they did not understand and which they always lost.

Their numbers have doubled since 1948. Three hundred thousand live in Israel. One million are residents of the West Bank, Jerusalem, and Gaza, territories occupied by Israel. Over 800,000 are in Jordan, and nearly 200,000 each are in Syria and Lebanon.

Approximately 1½ million of the above people are listed as refugees by the United Nations Relief and Works Agency for Palestinian refugees. This organization, which provides the people under their care with education and some food supplies, is in difficult financial straits. At the moment it has an operating deficit of $11 million.

In addition to the registered refugees there are currently 255,000 Palestinians who are described as "displaced persons." This is the group which was uprooted for the first time during the October 1967 war. They are figured separately because UNRWA does not take responsibility for them. Most of them are in Jordan, and the government of that country is providing for them.

Even among the abused Palestinians there are signs of hope. A Palestinian teacher who serves on the faculty of a school in Jerusalem told us that despite all the wrongs he and his people have suffered at the hands of the Israelis he wants to relate to them as persons and friends.

"We tend to think of each Israeli as being directly responsible for the occupation. It is difficult to meet with them because of the history of Jewish-Palestinian relations, but it is helpful to meet," he said. "We need to find a way of showing each other that not every Palestinian is a hijacker and that not every Israeli is a Zionist."

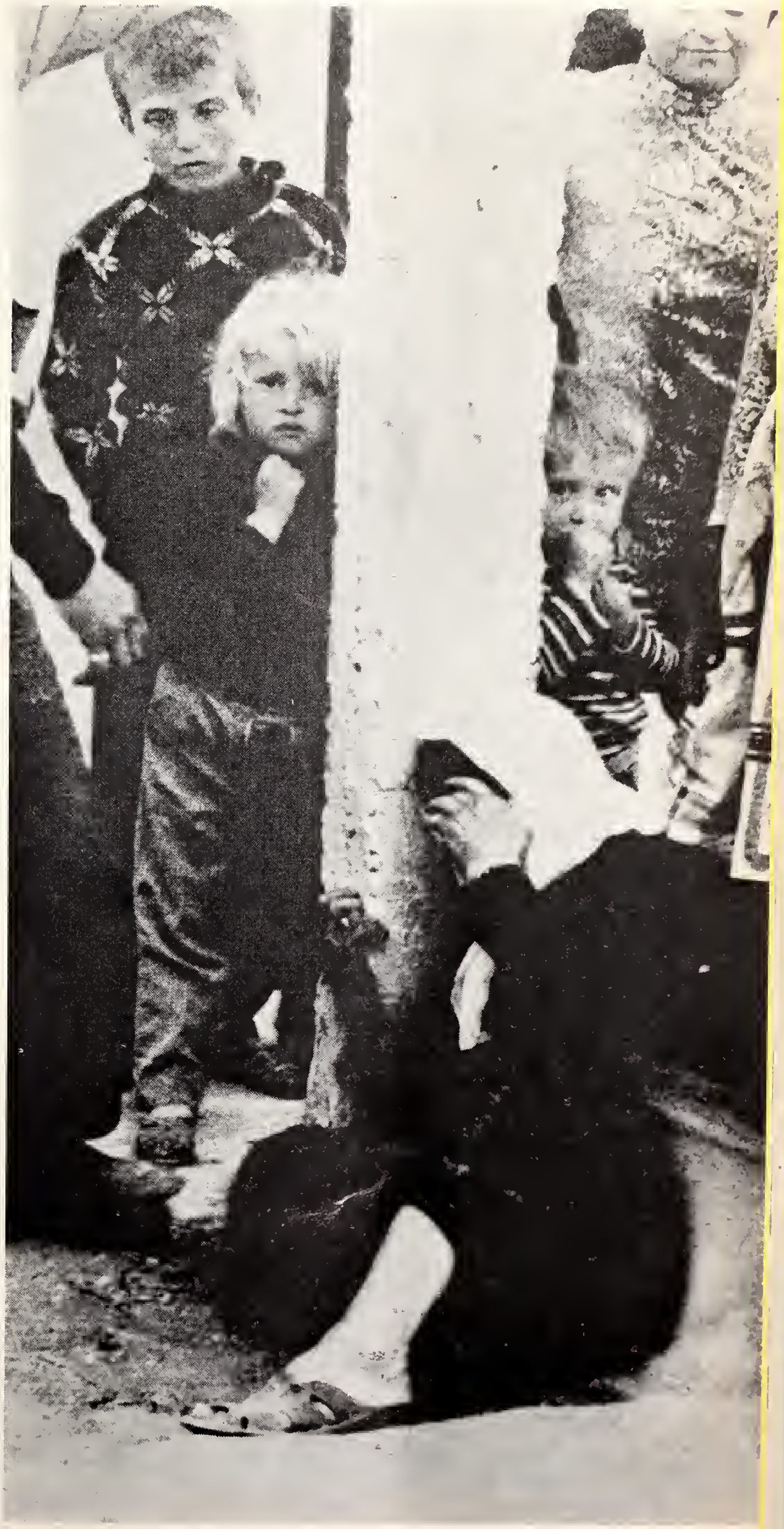
He thinks that the establishment of an Arab Hebrew newspaper would be a helpful medium for dialog. He has learned Hebrew himself, and he knows of several dozen other Arabs who have.

He told how he had bought his furniture from an Israeli shop and how he became a friend of the owner. After the October War last year he went to the furniture shop several times to see if his friend had returned from his service duties.

"When I finally found him," the Palestinian teacher recalled, "I kissed him becaue I was glad he was safe."

This story was told to us the day before Maalot. I have wondered about these two men often since: Are they still friends? In some communities Jewish-Arab relations were strained almost to the breaking point after Maalot.

Surrounded by her family, a Palestinian grandmother grieves outside their home after her husband was killed during an Israeli naval bombardment of the Rashidiyah refugee camp in southern Lebanon. The attack was a continuation of the raids staged by Israel in reprisal for the kidnaping and shooting of students by Palestinian guerrillas in Maalot in northern Israel.



NEWS

Northern District celebrates centennial

One hundred years in North America, rather than debate over current issues, was the focus of this year's Northern District Conference.

The conference, hosted June 20-23 by the Bethel Mennonite Church, Mountain Lake, Minnesota, included three presentations on the centennial theme by Cornelius J. Dyck, professor of historical theology at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Mr. Dyck's description of Mennonites in Russia one hundred years ago and the immigration to North America brought out some little-publicized facts on Mennonite prejudice against Russians, the impetus which Russian peasant revolts gave to the emigration, the unequal distribution of wealth within the Russian Mennonite community, and the harsh treatment of the Mennonite Brethren by the "church" Mennonites.

Mennonites who came to North America became more conservative in the process of coming, he said. They came to avoid Russianization, but in one hundred years they have become Americanized.

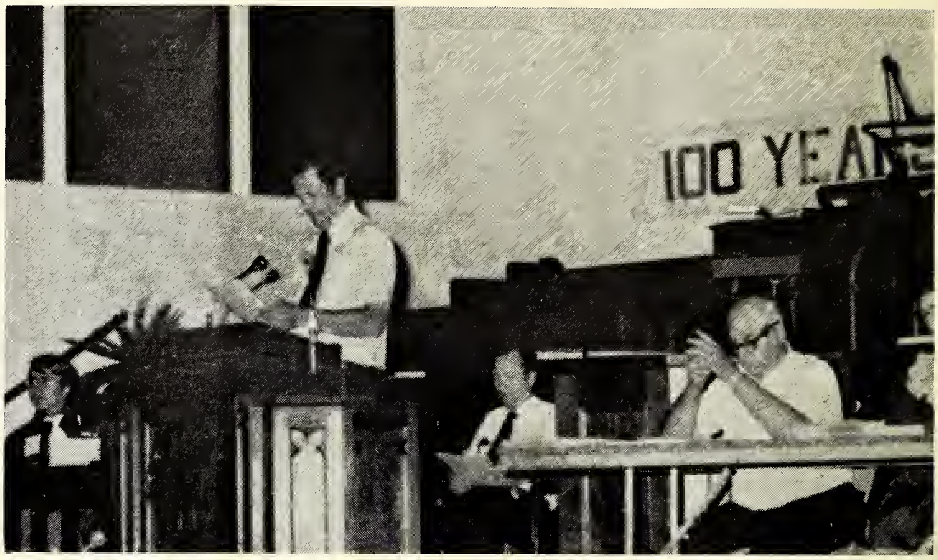
The work ethic has stayed with us, Mr. Dyck commented. Mennonites have grown in stewardship but are still an affluent church.

The centennial theme was carried out Friday in an old-fashioned Low German meal of sausage, fried potatoes, zwieback, and *pluma moos*. Six area churches presented the historical pageant *We are pilgrims*, by Maynard Shelly, Saturday evening.

There was also opportunity to tour Heritage House, a collection of buildings on the south edge of Mountain Lake, including an old house with a traditional brick oven, a general store, and the old Mountain Lake railway station.

During business sessions, delegates accepted a recommendation from the executive committee to continue investigating the possibility of hiring a full-time conference minister.

The Northern District has had an official conference minister for only two years: Malcolm Wenger of Newton, Kansas, served one-fourth time in 1970-72.



Vernon Lohrentz, Freeman, South Dakota, presents the committee on the ministry report at Northern District Conference.

The executive committee will not recommend a budget item for a conference minister's salary until 1975.

The small amount of discussion—pro or con—centered on the possible duties of the conference minister. Delegates saw such a person variously as a pastor to pastors, a reconciler of small congregations and large congregations, and a revival speaker.

A budget of $53,230 was adopted, $1,800 higher that last year. The bulk of the money goes for home missions and Swan Lake Christian Camp.

Some new money will also be spent for bookrack evangelism, the subject of several testimonials at the conference.

Newly elected officers of the conference are Levi Koehn, Bethany Mennonite Church, Freeman, South Dakota, vice-president, and Delmer Hofer, Hutterthal Mennonite Church, Freeman, secretary.

Abe Krause, Bethesda Mennonite Church, Henderson, Nebraska, was reelected to the General Conference's Commission on Education, and Harris Waltner will be the Northern District representative on the General Conference's Commission on Overseas Mission. *Lois Barrett Janzen*

Mennonite "prediger" is not a minister

Manitoba's tempest in a teapot about whether or not a Mennonite lay preacher had served illegally as a returning officer in a provincial election on June 28, 1973, has been resolved.

Two judges of the Manitoba Court of Queen's Bench, both Jewish, have ruled that George Epp is a "*prediger*, a lay preacher," and not a paid minister.

The ruling by Mr. Justice J. R. Solomon and Mr. Justice Israel Nitikman officially declared Premier Ed Schreyer elected in Rossmere constituency. The election could not be made official until Mr. Epp's eligibility was ruled on.

The case was brought to the courts by Alfred Penner, also a Mennonite, who was defeated by Mr. Schreyer in the Rossmere election by 588 votes in the 1973 election. He based his appeal on a Manitoba election act clause which prohibits clergy from serving as returning officers.

Mr. Epp was elected as a lay preacher for a five-year term in 1968 by a Winnipeg Mennonite congregation. Both judges agreed that he wasn't a minister as defined under the election act.

The Mennonite

Central District Edition

July 23, 1974

Idealism of youth should be encouraged

This is written in mid-June in the lingering glow from the commencement season, with its aura of optimism and creativity. To be sure, problems were acknowledged, but in the light of challenges to be met by young people on the march. Whether it was the class mottoes or the themes of speeches, there was that note of optimism and challenge. For example, one large high school class had as its theme, "Only the mind of man creates barriers," and the speeches by high school seniors bore the titles "Choice—Is it ours?" and "The future step."

Too bad that by mid-July, when this is published, much of that glow will have already faded. Many of these same people will feel forced into the molds prepared for them by their elders, they will join the establishment, and the problems they were so anxious to have a part in solving will seem insoluble.

We need to do all we can to preserve this glow, to encourage youth to keep their idealism and spirit of adventure. We need it in the church. Enthusiasm and idealism untempered by experience may result in some mistakes, but it is better to take that chance than to discourage the attempt to solve problems by new and creative approaches.

In the church we teach a faith that is enduring, but ways of expressing that faith must be meaningful to each generation. Worship is an essential in our relationships with God. But forms of worship must express the yearnings of contemporary man. It is so comfortable to do things the way we have always done them and by our resistance to change to snuff out the creativity and enthusiasm of those who would, if encouraged, make the church the force in the world that God intended it to be. *Lloyd Ramseyer*

For consideration:

Should unbaptized children take communion?

At the last General Conference session, in 1971, a resolution was presented proposing that children who have not yet joined the church should be invited to participate in the communion service on the same basis as members. After some debate the resolution was tabled for further study. A pastor who favors this procedure says, "For almost three years this congregation has invited young children to participate in Holy Communion, although this is at variance with standard Mennonite practice. We believe that children love and honor Jesus Christ long before they may be ready to commit themselves fully through baptism or other public confession."

What do you think about inviting children who have not yet made a formal declaration of faith to take part in the communion service? It is possible that this question may be taken up again at the next General Conference.

Children cannot grasp the meaning of discipleship

I'm sorry that I haven't been able to come up with a good reason why we have not usually included our children in our communion services, other than that the privilege has some adult responsibilities. We have tried to resist so-called child evangelism for the reason that becoming a Christian is a mature decision. A child cannot grasp the meaning of discipleship. That is no fault of the child. He/she simply isn't ready for it. So, also, we have not seen fit to confer voting rights on our little ones. The church is responsible business. At the age of twelve Jesus was able to say, "I must be about my Father's business." Or is all this beside the point of accepting this as another means of grace for all ages? *Walter Dyck, copastor, North Danvers and Carlock churches, Illinois*

Should not be denied to those committed

Permit me to state in the outset of this article my uncertainty on the matter of children and communion. On the one hand, we need to keep in mind that many children love the Lord long before they are permitted to make public confession of their faith through baptism and church membership in our denomination. Christ died for their sins. They love him and stand ready to make a public confession of their commitment. Why should they be denied Holy Communion when they have gone as far as the church allows them to go? On the other hand, does God withhold any grace from them simply because the church has them wait until they come to a fuller understanding of the Christian faith?

It appears to me that in view of the practice of our denomination concerning children and baptism, born-again children ought not be denied the privilege of Holy Communion. *Alvin D. Kleinsasser, pastor, Zion Church, Donnellson, Iowa*

Some exceptions made

Our deacons and church council have briefly discussed this matter but have come to no real conclusion. We do not give a general invitation to children. However, when parents tell us their child wishes to participate in the communion service, we encourage them in this direc-

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No Central District Edition in August

tion. To give a general invitation to children whose parents have not told them something of its meaning would lower the significance and importance of the communion participation. *Ward W. Shelly, pastor, Calvary Church, Washington, Illinois*

Communion could be a family experience

I, too, believe "that children love and honor Jesus Christ long before they may be ready to commit themselves fully through baptism or other public confession." Affirming this still does not mean they should take communion. Children have a natural curiosity which makes them want to taste what others are eating and drinking. I am hesitant to say children should take part because a child does not have the capacity to understand the symbolism of the elements. Taking the communion elements should be seen as a religious observance. So for these reasons, I am not in favor of a change which would allow all unbaptized children to take communion.

However, I believe there could be two exceptions to this principle. (1) If there are young people near the age of baptism who give evidence of Christian maturity, I would be in favor of the church granting permission, if they request it. (2) Perhaps the objection of children's not understanding the communion service could be overcome if a church had facilities where people could take communion within their family circle with time given for older members to share their faith with the younger ones. If there were facilities for people to sit in families around a table with enough time available, then perhaps the service would take on religious meaning to small children as the older members of their family share what the communion elements mean to them and explain, on the level of the child, what it means to love and follow Jesus. *Roger Siebert pastor, Grace Church, Pandora, Ohio*

Belief, not baptism is scriptural requirement

The Wadsworth Church has been celebrating communion with children taking part for the last three years. Let me speak to the thinking behind the practice and the results.

The church is a voluntary fellowship of the baptized followers of Christ, including such members of God's kingdom as children. Baptism is a sign of committed discipleship to Jesus Christ rather than a sign of salvation. As such it must be voluntary and requires the discrimination of an adult (*Mennonite encyclopedia,* p. 225). Our concern is to aid this voluntariness and discrimination. This creates an exclusion of children who may truly believe in Jesus Christ but not yet understand all that discipleship requires. As the family Seder recounted the Jewish heritage, so the communion service introduces our children in the faith.

Scripture makes belief, not baptism, the invitation to the meal. We have intellectually rejected the belief that the elements of communion have a mysterious power to do something to us, yet we treat them as if they might, by withholding them from our children.

In our congregation this has been a voluntary procedure: families are asked to discuss the meaning and participate as they feel led; I note that some do, some don't. Some parents have expressed appreciation because they felt their children were ready and it made the communion service very meaningful to them all.

We have not talked very much about it, but we have had two meetings in the past six months where we talked in depth about our responsibilities to our children, the age and length of preparation necessary before baptism, and the correlation of age with learning and commitment.

As a pastor I feel the practice is defensible and beneficial. *Donald R. Steelberg, pastor, First Church, Wadsworth, Ohio*

Erland Waltner, president of Mennonite Biblical Seminary, led dedication services for the Maplewood sanctuary on June 2. The sanctuary seats 400, and is unique in that the pulpit designed by Otto Warkentine is modeled after the General Conference symbol.

Maplewood sanctuary dedicated June 2

The Maplewood Church began as an idea in the minds of some farsighted members of the Berne church in 1960. At first, a small group met in the Fort Wayne YMCA. When a parsonage was purchased, that served also as a meeting place. Later that year Leonard Wiebe was called as pastor while a senior at Mennonite Biblical Seminary. In 1962 a building was constructed to serve as a sanctuary, with the thought in mind that it would eventually be the education wing when a new church was built. It was first used for the Christmas service, December 23, 1962.

Construction of the new sanctuary was begun in January 1973. Dedication services were held Sunday afternoon, June 2. Erland Waltner, president of Mennonite Biblical Seminary, preached the dedicatory sermon, using as his subject "Let yourselves be used in building." Special music was provided by adults' and children's choirs, both from the Maplewood Church. Many from the First Church, Berne, Indiana, attended as guests. After the service, all were invited to stay for an evening meal.

The sanctuary seats about 400. Pews are arranged in a circular fashion, with the pulpit in one corner and daylight entering from above, as in the seminary chapel. The pulpit was built by Otto Warkentine, and is unique, with the General Conference symbol used as the design. He designed the communion table.

As announced last month, Mr. and Mrs. Wiebe will leave later this summer, having accepted the leadership of the Faith Church in Newton, Kansas.

Changes made at Oaklawn

Within the past year a Department of Pastoral Services has been organized with Chester Raber, ThD, as its director and Hugh Hostetler, BD, as assistant director. The new department provides another means by which both patients and staff are assisted in utilizing religious resources in therapeutic endeavors.

Within the past two years a program of Clinical Pastoral Biblical Education has been organized in cooperation with the Associated Mennonite Seminaries. Eight pastors or theological students participate annually in a thirty-week, twelve-hours-per-week closely supervised training process designed to improve their preparation for their pastoral counseling role.

Within the past year a wholly owned subsidiary has been established, called the Oaklawn Community Mental Health Center, Inc., which provides a full range of mental health services exclusively to Elkhart County, in which the center is located, and receives special public funding for this purpose. The parent organization—Oaklawn Psychiatric Center, Inc. —continues to provide services to all others.

Also within the past year a new Department of Rehabilitative Services has been formed with Sanford Kauffman, MSW, as its director and a staff of seven. The assignment of this department is to work at moving people to independent living, by which is meant productive employment, residence in the community, and the capacity to stay out of trouble with the law or other authority. When there is added the ability to maintain useful relationships with others, to feel reasonably good about one's circumstances, and to find community resources appropriate to one's needs, the job is even better done. The former YWCA building was purchased to house this department.

Also within the past year the children's day hospital, called The Treehouse, was doubled in size and is now able to enroll sixteen seriously disturbed, prepubertal children. The children's service has been steadily expanding services.

Also within the past year Oaklawn/Goshen has been opened with a full-time staff of four. This office makes outpatient services more accessible to residents of the eastern half of Elkhart County and, for them, is the gateway to all of Oaklawn's services.

Also within the past year a new addictions service was formed with Gerald Gudorf, MSW, as its director. This department is working hard at developing specialized services for alcoholics and drug abusers. It employs also a full-time alcoholism counselor and projects a large program in behalf of these most needy people. Central District members can expect to hear more about this program in the future since it may require broad-scale help.

About 13,000 persons have been admitted to the center as patients since its opening in 1963. Of this number, about 15 percent have been admitted more than once. Patients presently are being admitted at the rate of about 1,800 per year.

The Central District has made large contributions of staff people and money. At the present time no fewer than twenty-one Central District members are employed at the center. The district has invested $85,000 in the program to date.

Members of Central District conference churches employed by Oaklawn from left, seated, are Jerri Klassen, Melba Bechtel, Jan Hartzler, Janie Blough, James Kreider, and Gordon Dyck. Standing are Marlyn Fast, Otto Klassen, John Preheim, Miriam Weaver, Douglas Friesen, Robert Hartzler, and Gerald Wingard.

Grace Church, Pandora, shares bequests

The Grace Church, Pandora, Ohio, has set an example of how a church can deal with a major bequest.

The church received $27,632 from the estate of Peter and Mabel Schumacher. Learning from the experience of other congregations, they felt that it might be harmful to their own congregation to keep this for themselves. Therefore they decided to use only 25 percent of the gift for local projects, and that only if the money for each project would be matched by local funds.

The largest gift from the portion to be given away was $15,000 to the Mennonite Biblical Seminary for the library expansion fund. The remainder of the 75 percent will be divided equally between the Mennonite Central Committee and Camp Friedenswald, with special projects still to be designated.

About five years ago Dr. and Mrs. L. C. Kraft of Leslie, Michigan, gave the church $10,000 in memory of Mrs. Kraft's mother, Elizabeth Amstutz. Early in the discussion concerning the use to be made of this money it was decided that it should not be used for local church purposes. A possible scholarship fund met with considerable favor. It is now proposed that the income from the fund be used "to give scholarship grants-in-aid to students attending Mennonite colleges and seminaries or people who are involved in Mennonite service projects."

Some years ago a fund was raised to help finance a foreign student at Bluffton College. It developed that the student could not attend the college as planned. A couple from the church about to complete a voluntary service term in Jamaica recommended a young man from that country as worthy of help. He plans to attend a Mennonite college this fall. The church decided to accept the recommendation and will assist the young man with up to $1,500 per year.

Invitation extended for '77 General Conference

The executive committee of the Central District, in consultation with Bluffton College and Bluffton area pastors, has issued an invitation to the General Conference to hold its triennial sessions on the Bluffton campus in 1977. The college and Bluffton area churches will assume major responsibility for local arrangements.

THAT THE WORLD MAY BELIEVE

Evangelism aids considered

The Central District missions committee hasn't really done any evangelism and it shouldn't. It realizes that it must happen on the congregational level where a person not only hears of Jesus Christ, but can be part of a concrete caring fellowship rather than be an isolated, "theoretical" church member.

Believing this, the missions committee tried to see what would help equip local congregations for evangelism. A subcommittee (Len Wiebe, Louis Delagrange, Lynn Liechty, Richard Tschetter) was appointed to zero in on this, so the mission committee's church-planting business wouldn't crowd out doing evangelism. They developed the following ideas:

(1) Area evangelism suppers at which area churches met together at a restaurant or other location, shared what evangelism they were doing with others, and heard a resource person (Dave Whitermore).

(2) The taking advantage of General Conference aid and the inviting of pastors to participate in the Coral Ridge, Florida, evangelism training program. They also passed on conference materials for local evangelism committees.

(3) Evangelism retreats at Camp Friedenswald each October, featuring resources in small group and personal evangelism.

In addition to what the subcommittee on evangelism has done, the missions committee has in its planning and future work projects:

(1) Church-planting emphases that include helping congregations be conscious of opportunities for church planting, mailing in names of members moving to a new community to the conference pastor's office so he can forward them to a Mennonite church in that community, and itinerating the church-planting secretary in some of our churches.

(2) Finding "church planters" (actually people who believe in small group evangelism) and recruiting them as we do VSers to help pull people together into congregations or fellowships. This is especially important for the young single adult who moves to a city for VS, school, or job and finds that the church has no one his or her age attending or that its program is family-centered rather than for single people. If young people aren't exceptionally adjustable and aren't to drop out of church life altogether, they almost have to form a house church or fellowship to give them the kind of supportive fellowship they need.

(3) Supporting some evangelism efforts temporarily (Partly Dave Coffeehouse, a prison ministry through Abe Peters, campus ministries at Ohio State and the University of Illinois through mission-supported churches in those areas, and a campus minister at Bluffton College) until other support can be found. *Stanley Bohn*

Members of the missions committee from left are Robert Ramseyer; Elmer Wall; Roy Kaufman; Abe Peters; Ruth Moser; Al Bauman, secretary; and Stan Bohn. Not present are David Suter and John Bertsche, chairman.

New MCC assignment for Harry and Olga Martens

Harry and Olga Martens, members of the Hively Ave. congregation, left June 9 on a seventy-day MCC mission to South America. They will evaluate the needs of Indian tribes located in the Amazonia region of Brazil and bring recommendations to MCC concerning the feasibility of opening development projects in the area. This two-million-square-mile tract of virgin jungle is the scene of rapid colonization and development under the current policy of the Brazil Government. This will necessitate a rapid change in the lives of the Indian population, estimated at 100,000.

Health care for the Indians will be a major consideration as they begin contact with the modern world and its diseases. They will lose their vast hunting and fishing grounds and will need help with new forms of food production.

Wycliffe Bible Translator missionaries are at work among some Amazonia tribes and will aid the Martenses in their investigation project with these tribes. The Wycliffe missionaries welcome fraternal relationship with MCC.

Over half of the Martenses' time will be spent in Brazil, but in order to see the Amazonian Indians within the wider context of Latin America, they will also visit seven other Latin countries.

Harry Martens has had wide experience in relief work. Since 1943 he, sometimes accompanied by Olga, has spent nearly seven years in MCC assignments in Puerto Rico, Mexico, Central Europe, Greece, Middle East, and Bangladesh.

WOMEN
AT
WORK
WMA

Theme . . . "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)

WMA to sponsor foreign student pastor's wife

WMA begins a new project this year. We are helping to bring a student pastor's wife to our country.

In years past, student pastors have been sent from Japan, Taiwan, and other mission areas to study at the seminary. After a year of growing, learning, and new experiences, the pastor returned to his country to serve and to his wife who had not shared his experiences and growth, his new ideas and enthusiasm. In some cases this caused real problems.

This year WMA is going to bear the expense of bringing the pastor's wife to share the seminary experience. The national churches are very happy about this. Leaders of these churches say this will increase the couple's effective service when they return.

We hope that we can become acquainted with our sisters in mission, learn from them, and help them feel at home.

You are supporting this new project by your regular contributions to the WMA budget. *Evelyn Bertsche, district advisor*

Packet for and about women available

The Task Force on Women in Church and Society has prepared a collection of writings about women entitled "Persons becoming." The packet contains essays, poetry, and artwork contributed primarily by Mennonite women. It is available for study by individuals, small groups or church classes. Requests for copies may be made to MCC Peace Section, Akron, Pennsylvania 17501. Provident Bookstore in Bloomington, Illinois, also has copies for central Illinois residents.

1974 women's retreat planned

Plans are under way for the 1974 Central District women's retreat at Camp Friedenswald September 20-22.

Mary Herr of Goshen, Indiana, will be the leader for the weekend. Ms. Herr is the mother of three teenagers and a junior high school teacher. She has led retreats throughout the past ten years. Mary has also been involved in leadership training institutes for Faith at Work.

The theme of the weekend will be "Enjoy the journey." Ms. Herr hopes that participants will find each other and will share with others the best gift they have—themselves. There will be presentations by Ms. Herr, opportunities to share with her personally, singing, and a session on parent effectiveness training by Becky Miller.

The planning committee includes: Bertha Miller, Woodburn, Indiana; Eunice Jackson, Chicago, Illinois; Adele Reichert, Goshen, Indiana; Melba Bechtel, Goshen, Indiana; and Jo Ann Preheim, Elkhart, Indiana. In order that adequate preparations may be made for your arrival, they encourage you to complete and send the registration form on this page by September 9. If for some reason you find this impossible, let them know at the earliest date possible.

Plan now to attend and to bring someone who has not previously attended. Be prepared for a weekend of inspiration.

Registration blank

Name ______________________________

Address ____________________________

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Cost for the weekend is $15.45. This is payable at Camp Friedenswald or may be included with this form. Please return this form by September 9 to: Jo Ann Preheim, 1805 Raider Drive, Elkhart, Indiana 46514.

Recipe book nets over $14,615

A committee of five women was appointed in the fall of 1967 to compile a recipe book which would, hopefully, be a fund-raising project for our WMS. Recipes were solicited from ladies in the church, age eighteen and up, as well as from our missionaries and former pastors' wives. Opportunity was given to submit names for the book, and a free book was awarded for the name *Our Swiss pantry*.

Printing was done by the offset method, thus giving greater flexibility in adding small illustrations. The white binders were of the looseleaf type, with a Swiss scene, done in four colors by the silk-screen method, on the cover.

Each book contains 158 sheets of paper. There are over 900 recipes plus household hints. To put one printing of 2,000 copies together required about five working days of approximately fourteen hours each. Many volunteers were needed to help assemble the pages. Then the books were checked, individually punched with three holes, and put into the binders, which also had to be cleaned. Each book was then put into a plastic bag, after which it was boxed and stored.

Our Swiss pantry has been printed six times. The first 2,000 copies, which went on sale in February 1968, were sold in three weeks. Subsequent printings were put together in April 1968, September 1968, February 1970, September 1971, and October 1973.

The original price of the book was $3.25; it now sells for $4.25. Over the years a total of $14,615 has been given to various missionary and related projects. One of our WMS members has served as treasurer during this entire project.

These books have been sent to nearly every state in the union and many foreign countries. A book has also been sent to the White House.

The success of a project such as this requires many people working together as well as public acceptance of the book. Our WMS is grateful to God for his blessing. *Women's Missionary Society, First Church, Berne, Indiana*

Members of the peace and service committee from left are Arden Ramseyer; Lyle Troyer, secretary; Robert Liechty, treasurer; and Nick Kassebaum, chairman. Absent are Lois Rensberger and Don Gundy.

Ethics for a starving planet explored

On the evening of May 15 and the following day about 100 Mennonites gathered in Washington, D.C., for a seminar on the subject of "The world food and famine crisis." This seminar was sponsored by the MCC Peace Section. Arden Ramseyer represented the district peace and service committee.

Lester Brown, author of *Seeds of change* and *World without borders*, was the first speaker and immediately brought our attention to the population problem in the world. It took from the beginning of man until 1800 for our population to reach one billion people. It only took 130 years more, or until 1930, for it to reach two billion. By 1960 we reached three billion and by 1970 four billion.

Land for cultivation in the world is almost all being used. So the question is, How can we feed any more population growth when 500 million people are now starving throughout the world? In 1960 the world had a ninety-five day supply of food; today the supply is only twenty-seven days. We are now in a serious crisis.

The U.S. and Canada supply 85 percent of the world food grains. It was pointed out by the various speakers that we are holding the key to feeding the world. It was said that China could feed 1½ billion people on what we 200 million consume here in the U.S.

A question we all came away with was, What is our Christian duty in helping to feed the world? Should we encourage more of our Mennonite young people into agriculture? Mennonites in agriculture have played a big part in providing food for mankind. We also must not forget that as good, industrious, and conscientious farmers we have a great role to play in the future goals of feeding the world.

Some of the other speakers were Senator Hubert Humphrey; Robert Tontz, Agriculture economist, USDA; Tom Saylor, Senate agriculture committee; Peter Reddleburger, public affairs office, World Bank; and a panel of representatives from various national farm organizations. *Arden Ramseyer, peace and service committee representative*

District vacancies filled by appointment

There have been two resignations this spring among officers and committee members of the district. Following the provisions in the constitution, the executive committee has filled the vacancies by appointments, and those appointed have accepted the responsibilities.

Because Mr. and Mrs. Wiebe will be moving soon to Newton, Kansas, where Leonard has accepted the pastorate of the Faith Church, Joan tendered her resignation as vice-president of the conference. In her place Elvera Neufeld, Bluffton, Ohio, a member of the First Church of Lima, Ohio, has been appointed. She will also represent the executive committee on the program committee.

Because Richard Reimer will be on sabbatical leave next year from his post at The College of Wooster, he resigned from the education and publication committee. Martha Jo Ropp, First Church, Normal, Illinois, has been appointed as a member of that committee. She has had public school teaching experience and at present is assistant to the pastor in charge of religious education.

Workshop leaders suggested

The education and publication committee wishes to help education personnel in the district churches in the area of teacher training. The committee advises local education committees that the following persons will be available to share and work through local needs and teacher problems in workshops which can be arranged for their groups:

Roger Siebert, who is presently pastoring the Grace Church of Pandora, Ohio, would be willing to share with those working with grades seven through young adult.

Cay Siebert, who has worked with the education committee of Eastern District, is especially interested in working with teachers of lower elementary grades.

Martha Jo Ropp, who is currently the director of religious education at the First Church in Normal, Illinois, would help with those working with upper elementary grade children.

Bertha Harder, of Associated Mennonite Biblical Seminaries, would respond to any groups wishing to learn about the new graded Anabaptist curriculum which is presently being prepared for our churches.

Kathleen Kindle, of the district education and publication committee, has been working in a general way with workshop leadership requests and has also been sharing in area workshops. All local requests for workshop leadership should be sent to Ms. Kindle, 212 South Jackson St., Bluffton, Ohio. Arrangements for specific details concerning time and personnel can then be worked out. *Kathleen Kindle*

Filmstrip available on self-help programs

A new fifteen-minute filmstrip has been produced by MCC which brings information of the people who make the crafts in the self-help program. Crafts in process are seen on the film, but it also describes the circumstances which have eroded proud people and cultures in Haiti, Palestine, India, Appalachia—four of the twenty countries with self-help programs. The filmstrip emphasizes the communities involved rather than the details of craftmaking. These are the crafts on sale at such places as the Et cetera Shop in Bluffton, Ohio.

The filmstrip, including taped narration, may be borrowed rentfree from the Mennonite Central Committee, 21 South 12th St., Akron, Pennsylvania 17501

Living, active congregations

Briefly stated

The Wayland, Iowa, church used a reenactment of the Last Supper as the setting for their communion service earlier this month. Members of the church played the parts in it. Speaking parts were brief, only four of the twelve having short speaking lines.

The Pleasant Oaks Church, Middlebury, Indiana, is planning for several marriage enrichment opportunities for persons who might be interested. These experiences will vary from an entire weekend away from home to perhaps a Saturday afternoon and Sunday evening in the church. Those interested in this type of experience to come together to strengthen marriages were invited to contact the pastor. If you, as a reader, are interested in what is being done in these sessions you are invited to contact the pastor of the church, Floyd Quenzer.

The Berean Sunday school class, Calvary, Washington, Illinois, of adult couples has had a rewarding experience in a visitation program. Each Sunday a couple is assigned to do visitation for the week—in hospitals, nursing homes, or homes of shut-ins—members and nonmembers. The following Sunday the couple gives a report. The church choir of twenty-five voices presented *Alleluia; A service of praise* by Gaither and Huff at the church and also in three other area Mennonite churches. In some of the churches there was a response to the invitation given at the close of the program. Keith Stuckey is choir director.

The First Church, Wadsworth, Ohio, participated with other churches of the town in a series of five midweek studies of "Death and dying." The seminars wrestled with such questions as "How does death come?" "How do we experience it?" "How can we prepare for our own death or the death of someone close to us?" The hope was expressed that, in coming to a fuller understanding and acceptance of death as a fact of life, individuals might be able to treasure life and live it more fully each day. Resource persons included a physician, the head of social services at a children's hospital, the chaplain of a mental health center, a campus minister at a state university, and a lawyer.

Library ground broken

Ground was broken for the new Associated Mennonite Biblical Seminaries library addition just before the commencement convocation May 30. Shown grasping the spade (from left) are James Waltner, president, MBS board; Richard Yordy, president, GBS board; Joseph Hertzler, president, GBS; and Erland Waltner, president, MBS. The building is now under construction and is scheduled for completion early in 1975.

Degrees were granted to a class of thirty-two, the largest number ever to be graduated from the Associated Mennonite Biblical Seminaries. Ed Riddick, of PUSH (People United to Save Humanity), Chicago, gave the commencement address. He is well known in Central District circles. Enrollment prospects for this fall are excellent. Again there will be an increase in women students.

Inter-Mennonite understanding needed

Editor's Note: The following was written in response to a request for discussion of Goal No. 9: Double conference membership. The goal is open to dual interpretation. Here it is interpreted to mean *dual* conference membership. In the next issue there will be responses from those who interpreted it to mean increased membership in our churches. Without respect to the goal, this article speaks to our need for inter-Mennonite understanding and deserves our careful consideration.

Dual, double, or duplicate membership of a congregation in two conferences assumes that the two conferences are nearly enough alike that the congregation could be happy in either. Congregations will vary in their assessment of the desirability of such a move. The decision, in principle, is tied in with the question of eventual overall conference cooperation or merger.

The General Conference Mennonite Church was born in a move toward churchwide cooperation in work of the kingdom of God. Although there was basic agreement on beliefs, joining hands was not on the basis of theological identity nor cultural similarity. Thus cooperation has become a General Conference ideal.

Cooperation, it is insisted, is not to be limited by disagreement in nonessentials, but "nonessentials" have never been defined. Love and respect are essentials, but what more is required?

Among those who have not accepted the General Conference definition of nonessentials, differences are found in the importance of forms—forms of baptism, traditions of dress, methods of evangelism. In all of these there has been in recent years a softening of the former strict positions. What is needed now is not compromise, but understanding.

We of the General Conference have too often expected others to agree with us without taking the trouble to examine the reasons for their hesitancy. Perhaps in rejecting nonessentials we have sometimes lost an element of truth. Perhaps the (Old) Mennonites have preserved a sense of modesty that we have discarded as nonessential. Perhaps the Mennonite Brethren have preserved an emphasis on rebirth and heartfelt religion that we have lost in discarding pietistic ways of evangelism. Have we sometimes thrown out the baby with the bath?

Discussion of dual membership provides an occasion to reassess our values. We want to retain our emphasis on cooperation based on essentials, but we also want to retain the values symbolized in nonessentials. Truth is attained not by pressing a particular viewpoint but by allowing the Holy Spirit to direct growth and humbly seeking enlightenment. *S. F. Pannabecker, historical committee*

Robert Kreider

Robert Kreider accepts Bethel College post

Robert Kreider, immediate past president of Bluffton College, Bluffton, Ohio, accepted a position at Bethel College, North Newton, Kansas. He will be director of the Mennonite Library and Archives and professor of peace studies. He will assume his new duties January 1, at which time he and his family will move to Kansas.

Mr. Kreider spent his youthful days in Bluffton, Ohio, where his father, A. E. Kredier, was pastor of the First Church. He is an alumnus of Bethel College. His graduate degrees were conferred by the University of Chicago.

In 1952 Robert Kreider began his term of service at Bluffton College as professor of history. In 1954 he became academic dean, which position he held until he became president in 1965. He resigned from the presidency, effective in the summer of 1972. During the past two years he has been conducting a self-study for the Mennonite Central Committee, serving in the department of higher education of the General Conference, and during the past year was also director of Bethel's new service learning and internship program.

While on a year's leave of absence from Bluffton College in 1961-62, Mr. Kreider traveled abroad and was responsible for setting up the Teachers Abroad (TAP) program of MCC.

Between now and January 1 he will be engaged in a special assignment in peace education for the MCC Peace Section.

Currently Mr. Kreider is a member of the Central District program committee, and his wife, Lois, is chairman of the district Women's Missionary Association. Mr. and Mrs. Kreider returned in May from an extensive worldwide tour for the MCC.

Church service assignments filled

Fred Suter, Grace Church, Pandora, Ohio, has begun a three-year term of service in Zaire, working in agricultural development. This is his second 3-year assignment to this area. He is at present studying French in Neuchatel, Switzerland, preparatory for his work in Africa. He is the son of James and Elvira Suter.

Sidney R. Sprunger, a member of the Salem Church near Kidron, Ohio, will become assistant business manager at the Newton, Kansas, offices of the General Conference. He is a 1973 graduate of Kent State with a major in business administration.

David K. Unruh, Burrton, Kansas, who previously served in GC voluntary service in 1971-73 in Fort Wayne, has begun a two-year term under the General Conference voluntary service as assistant coordinator of Church Community Services in Elkhart, Indiana.

VITAL STATISTICS

BIRTHS

Bethel, Pekin, Ill.: to Mr. and Mrs. Grant Noll, Christopher Grant, Apr. 30; to Mr. and Mrs. James T. Sommer, Christine Jill, June 16.

First, Berne, Ind.: to Mr. and Mrs. Paul Habegger, Rebecca Ann, May 22; to Mr. and Mrs. Rodney Moser, Michael Aaron, June 3.

First, Bluffton, Ohio: to Timothy and Suzanne (Hilty) Lind, David Hilty, May 6.

First, Normal, Ill.: to Mr. and Mrs. Duane Narquis, Jeffrey Allen, Apr. 18.

Maplewood, Fort Wayne, Ind.: to Mr. and Mrs. Richard Krause, Lana Jo, May 6.

Meadows, Ill.: to Mr. and Mrs. Richard Moman, Aaron David, May 3.

Oak Grove, Smithville, Ohio: to Mr. and Mrs. LeRoy Berry, Malinda Elizabeth, Apr. 21; Mr. and Mrs. Bruce Kindy, Jeremy Michael, Apr. 30.

Salem, Kidron, Ohio: to Mr. and Mrs. Bill Moser, Mark Willard, May 20.

St. John, Pandora, Ohio: to Mr. and Mrs. John Diller, Tracy Renee, Apr. 12.

United, Peoria, Ill.: to Mr. and Mrs. James Porter, Cynthia, Mar. 17.

DEATHS

Boynton, Hopedale, Ill.: Chris Birky, May 15.

Congerville, Ill.: Ellis Winkler, May 16.

United, Peoria, Ill.: Kathryn Gayns, Apr. 20.

NEW MEMBERS

Grace, Pandora, Ohio: Scott Augsburger, Todd Basinger, Brenda Burkholder, Debra Burkholder, Lee Diller, Ted Diller, Keith Hall, Alan Hartzler, Bruce Hilty, Elaine Hilty, Wayne Huber, Scott Lehman, Jenny Luginbihl, Kim Steiner, Joe Suter; by transfer: Merry Augsburger, Patricia Lehman, Mark Stall.

Neil Ave., Columbus, Ohio: Beth Buschert, Natalie Lerch, JoAnn Bauman, Douglas Smucker.

Congerville, Ill.: Debbie Gresham, Cindy Miller, Janet Roudenbush, Cindy Phillips, Linda Phillips, Nancy Phillips, Kimberly Zook.

United, Peoria, Ill.: Mary Lappin, Mar. 24.

Calvary, Washington, Ill.: by baptism: Sharon Worner, Karen Wind, Betsy Schertz, Susan Stuckey, Neva List, Laura Stuckey, Lois Nofsinger; by transfer: Mr. and Mrs. Eugene Emary, Milton Sprunger, Mrs. Daniel Kinsinger, JoAnne Calvert, Mr. and Mrs. Robert Bertsche.

ANNIVERSARIES

St. John, Pandora, Ohio: Mr. and Mrs. Floyd Snavely, 50th, May 3.

Zion, Donnellson, Iowa: Mr. and Mrs. Weaver Smith, 50th, May 5.

MARRIAGES

Bethel, Fortuna, Mo.: Charlene Kay and Cleo Allen Yoder, June 1.

Congerville, Ill.: Berverly Pankuch and Perry Keidel, May 25.

Community, Markham, Ill.: Dawn Lake and Jim Condit, May 18.

First, Berne, Ind.: Barry Sprunger and Susan Funk; Kenneth Herman and Camala Helblig, June 8; John Mark Lehman and Linda Trimble, June 13; Bradley Lehman and Donna Blum, June 15.

First, Bluffton, Ohio: Debbie Diller and Mike Byers, June 8.

First, Lima, Ohio: Barbara Bowers and Richard Basel, May 11.

First, Normal, Ill.: Carol King and Tony Kleen, May 11.

Maplewood, Fort Wayne, Ind.: Dorothy Jantzen and James Luker, June 15.

Silver St., Goshen, Ind.: Susan Marie Rensberger and Gary Wayne Scearce, May 18.

Pacific District has diamond jubilee

The Pacific District Conference celebrated its jubilee June 20-23 in the Emmanuel Mennonite Church, Salem, Oregon, the site of the first conference in May 1896.

Since the conference was held biannually on various occasions, this session was the district's seventy-fifth.

Paul N. Roth, conference president, noted in his opening sermon that the conference faces many of the same problems that it did in 1896. He said that, in the conference's formative years, ministers of the nearby Amish-Mennonite churches in Oregon took part in conference activities.

Mr. Roth expressed hope that this relationship would be resumed and that he, as well as other members present, could help bring it about.

In the business sessions, delegates heard of new developments in the six churches which are partially supported by the home missions committee, including the Alberta Community Church, Portland, Oregon; the South Seattle (Washington) Fellowship; and two fellowships in Tucson, Arizona.

Both of these new groups in Tucson want to relate to the Southwest Conference (Mennonite Church) and Pacific District Conference (General Conference Mennonite Church).

The executive committee reported on the growing relationship with the Pacific Coast Conference (Mennonite Church). The executive committees of the two conferences met jointly during the November midyear meetings of the PDC and agreed to continue relating on a fellowship basis rather than making organizational changes at this time.

There is still some communication with the Monroe (Washington) Community Church, which withdrew from the Pacific District and General conferences this past year, the executive committee reported. The committee hopes that areas of understanding can develop so that the church can once more become part of the Pacific District Conference.

Delegates approved a $35,125 budget for the coming fiscal year. This is nearly $10,000 more than last year's budget, which was met.

A new budget item was $2,400 for pastoral support at the Evangel Church in Tucson. Pastoral support for the Alberta Community Church was increased so that the pastor will be supported full time during the first six months instead of having half support. Voluntary service units in Phoenix and Portland also received increased support.

Delegates accepted an executive committee resolution to cooperate with the Mennonite Church in Region II in outreach and expansion.

The resolution stated that, in principle, "we encourage our Pacific District missions committee in the exploration and employment of a missions outreach personnel and that we jointly work at outreach in establishing new works in the Region II area." If recruitment of personnel is successful, it is possible that the Pacific District will be asked to contribute $1,000 toward this project. The resolution will be reviewed at the midyear meeting and at the conference session in 1975.

The sessions' most vigorous discussion came when a resolution on Christian sexuality was presented by an ad hoc committee composed of Ted F. Fast, Dallas, Oregon; Robert Gerhart, Downey, California; Barry Horner, Salem; Glen Makim, Salem; and Palmer Becker, executive secretary of the Commission on Home Ministries.

The resolution asked that the conference reaffirm its position on the biblical view of marriage. It also expressed regret over what it called the unbiblical views of marriage presented in *forum,* a magazine for college students and young adults published by the Mennonite (Church) Board of Missions and General Conference Commission on Education.

The resolution also requested that a change be made in the editorial policy of *forum* so that it will include for dialog only those materials which are upbuilding to Christian and marriage commitment. The resolution was approved with a strong majority.

New officers elected were Ted F. Fast, Grace Church, Dallas, Oregon, president; Elmer Friesen, Alberta Community Church, Portland, vice-president; Albert Kosanke, First Church, Aberdeen, Idaho, secretary; and Lois Balzer, Alberta Community Church, treasurer.

Thayne Balzer, Alberta Community Church, was elected district representative on the General Conference Commission on Education. *LaVernae Dick*

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JESUS

Countdown to St. Catharines

Last-minute reminders

Registration begins Thursday noon, August 1, for more than one thousand delegates plus visitors and youth at the fortieth triennial convention of the General Conference Mennonite Church at Brock University, St. Catharines, Ontario.

Registration is in the Thistle Complex. General sessions will be in the new Physical Education Center, and separate youth sessions will be in the College of Education building nearby.

The first session, including a musical drama, begins at 7:00 P.M., Thursday.

A few changes in conference arrangements have been announced recently:

—Merville O. Vincent of Guelph, Ontario, a physician and author of *God, sex, and you,* will speak to the youth session on Saturday and be available for insight groups later in the day.

—Meal tickets will not be sold. Food will be sold a la carte in two university cafeterias. One cafeteria will serve sandwiches, soup, desserts, and hot and cold drinks. Complete meals will be available in the residence cafeteria.

—About thirty insight groups have been scheduled, most of which will meet more than once. A list of insight groups is available in the delegate packets which will be distributed at registration time.

Words & deeds

Members of the South Seattle (Washington) Church and members of the voluntary service unit there fasted one day per week in May and then donated 10 percent of their monthly food budget to the MCC world food relief program.

Rudy Wiebe, Edmonton, Alberta, author of four major novels, has received the highest recognition for English fiction in Canada in 1973. He received a Governor General's Award for his most recent book, *The temptations of Big Bear.* (See a major review of this book in the March 5 issue of *The Mennonite.*) The Governor General's Awards are given each year in three fields of Canadian literature: poetry, fiction, and nonfiction. The award carries with it a cash prize of $2,500 from the Canada Council.

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Japanese "circuit rider" spurs new evangelism

In Japan the modern circuit rider travels not by horse, but by high-speed train.

The organized congregations of the Kyushu Mennonite Conference are concentrated on Japan's southernmost island, but a few members have moved to other parts of the country and are scattered along the route of the "bullet" train in cities where there are no Mennonite churches and few Christian churches.

To keep up contact with these Christians, Takashi Yamada, pastor of the Kirishima Christian Brotherhood Band in Kobayashi, Japan, stops by every time he takes the train to Tokyo.

One church member lives in Toyota City, a city of 250,000 built for employees of the Toyota automobile manufacturers. Mr. Yamada stops there perhaps four or five times a year to meet with that church member and others whom he invites to his home. The city has only one Christian church, a Lutheran congregation.

Mr. Yamada also meets occasionally with a group in his mother's home in Kobe.

This circuit-riding evangelism has encouraged the executive committee of the church conference in Japan to plan more organized church planting in cities along the train route, using present church members as the nuclei for new congregations.

Verney Unruh, Asia secretary for the Commission on Overseas Mission, who met with the executive committee in June during his visit to Japan, said other Japanese pastors have also considered such visits to scattered members. Specific cities along the train route have not yet been selected for outreach.

The executive committee, however, has decided to begin new work in Fukuoka in northern Kyushu, the southern end of the train route. Definite dates and personnel have not been selected, but the evangelism work is expected to begin in 1975. A North American missionary couple and a Japanese couple (including either a pastor or seminary student) would work as a team in evangelism there.

Mr. Unruh also spent a week in Taiwan in June. He met with the Taiwan church executive committee, visited the villages where the Poverty Fund worked, and attended the dedication of the Hoping Church building in Taichung.

The Taiwan churches are planning to start a new congregation in Taipei with Sheldon and Marietta Sawatzky and Timothy and Hannah Liau. Mr. Liau is a June graduate of Tainan Theological College.

Centennial news

The Rhineland, Manitoba, centennial committee will present a series of displays and other program items at the Sunflower Festival in Altona July 27.

The United Mennonite Church, Black Creek, Vancouver Island, British Columbia, celebrated the centennial in April with Bruno Toews, who reminisced about his father, the late David Toews; N. N. Friesen, who organized the Black Creek Church; and Mrs. Visser, retired schoolteacher in Black Creek. Also on the program was a Low German dialog, "De godi oli Tiet."

Berne, Indiana, will celebrate "Swiss Days" July 25-27 with a historical pageant about the Swiss immigrants who settled in Adams County and planted the city of Berne. Included in the celebration are arts and crafts exhibits, soap making, horseshoe pitching, a barbecue, a gospel sing, polka bands, bicycle races, and a balloon ascension and parachute jump.

A *centennial-bicentennial museum* has been approved by the Freeman College and Academy board of directors. Construction of the 100x150-foot building on the Freeman, South Dakota, campus will begin in August. The Freeman Museum is projected to include both Mennonite and non-Mennonite artifacts from the community. The building was planned for this time, since 1974 is the centennial of the coming of Mennonites to the North American prairies, 1975 is the seventy-fifth anniversary of the college and academy's charter, and 1976 is the U.S. bicentennial. About $23,000 has already been pledged for the building.

RECORD

Ministers

Henry Dueck has been elected *Altester* of the Leamington (Ont.) United Mennonite Church. He succeeds J. C. Neufeld, who died this spring.

Reynold Kipfer has resigned as pastor of Grace Church, Brandon, Man., effective July 31.

Kenneth Schrag has resigned as pastor of the New Hopedale Church, Meno, Okla., and is serving as summer pastor at Eden Church, Moundridge, Kans. He was pastor in Meno for one year.

John Toews, Ruthven, Ont., has accepted a call from the First Church, Winnipeg, to become its associate minister. He will begin his duties this summer.

Workers

Mennonite Board of Mission, Elkhart, Ind., has announced several personnel appointments recently. *Hubert Brown* will become secretary for student services, succeeding *Virgil Brenneman. Lawrence Greaser* will become associate secretary for overseas services, succeeding *James Kratz.* The new secretary of relief and service will be *John Eby,* succeeding *Ray Horst.*

Kakesa Khakha Gasala (*Samuel*) legal representative of the Zaire Mennonite Church since Zairian administration took over, resigned Apr. 30. A successor is yet to be named.

Ronn Klassen, Bethel Church, Winnipeg, began a radio and counseling ministry with Faith and Life Communications on July 2. FLC is the radio/counseling arm of the Conference of Mennonites in Manitoba. Ronn studied at Mennonite Biblical Seminary, Elkhart, Ind., during the past year.

John Kliewer, pastor of the Silver Lake Mennonite Brethren Church in Marion, S.D., has been requested by MCC to go to drought-stricken Chad for June, July, and August. Mr. Kliewer has had many years of missionary experience in Zaire.

Gerhard and Katie Neufeld, Sargent Ave. Church, Winnipeg, have left for Bangladesh to serve three years with MCC. Gerhard will help farmers in the Feni area get started with poultry for egg production and with growing feed. He received his agricultural degree from the University of Manitoba in May and has spent 1966-69 in agricultural work in India under Lutheran World Federation. Katie hopes to make personal contact with Bangladesh women and help Gerhard with bookkeeping.

Alvira Warkentin, Elim Church, Grunthal, Man., has begun a one-year term of service with MCC in Dixville, Que., working with retarded children. She is the daughter of Henry and Mary Warkentin, Grunthal.

Linden and Deloris Willms, Mayfair Church, Saskatoon, Sask., have begun a thirty-months term of service with MCC in Zaire. Linden will be serving in agricultural work; Deloris's assignment is still uncertain. Linden received a BSc in agriculture and Deloris a standard teaching certificate from the University of Saskatchewan. Linden is the son of Henry and Margaret Willms, Pincher Creek, Alta. Deloris is the daughter of Werner and Elsie Zacharias, Fiske, Sask.

G. Neufeld

K. Neufeld

D. Willms

L. Willms

Calendar

July 23-26—Conference of Mennonites in Canada annual sessions, Steinbach, Man.

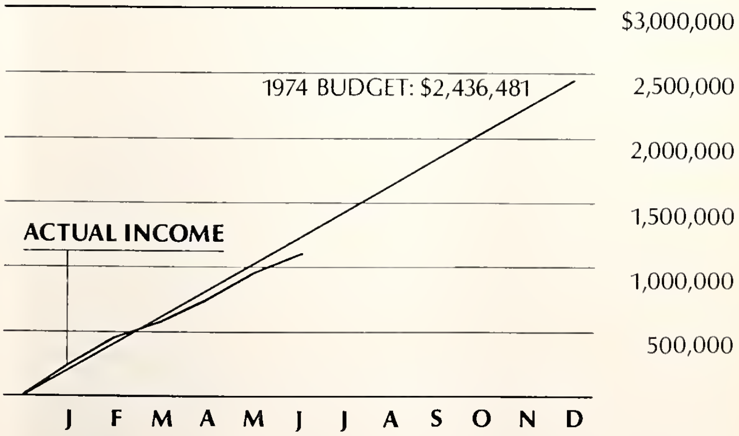
Aug. 1-7—General Conference triennial sessions, St. Catharines, Ont.

Oct. 11-13—Western District Conference annual sessions and Kansas Mennonite centennial celebrations, Century II, Wichita, Kans.

Conference budget

Budget for 1974 includes:

Commission on Education	$164,450
Commission on Home Ministries	$417,309
Commission on Overseas Mission	$1,647,122
Mennonite Biblical Seminary	$207,600
Total	$2,436,481



The first half of another year is again history. We received somewhat less money ($12,000) in June than in June 1973. For the six months as a whole we are still well ahead of last year at the same time. Overall we have received 45.1 percent of the budgeted amount compared with 40.4 percent at the same time in 1973. *Wm. L. Friesen, conference treasurer*

DISCUSSION

Should there be a separate U.S. conference?

David Habegger

The General Conference went through the process of a major constitutional change in 1968 because of the realization that the programs needed new focus and because some of the districts felt they were not adequately represented in the decision-making process.

New developments now make additional changes necessary. A few months ago Frank Epp (November 27, 1973, issue) proposed that it is time for the General Conference churches in the U.S. to form a national conference such as the Canadians have and that these two conferences should then appoint members to commissions that would carry on our international programs. While sharing some of the same concerns, I would like to make other proposals.

First, let's review the reasons for change. One is the way in which American concerns have tended to dominate parts of the agenda of the conference sessions. A particular illustration of this has been the Vietnam War. While we realized there were Canadians present for whom the war was a problem in a different way, in our eagerness to deal with such matters as the draft and the bombings, we tended to ignore our Canadian brothers and sisters. The Canadians have not brought their national concerns to the General Conference sessions because they have an annual national conference. This may be reason enough for developing a U.S. national conference, but I think not and feel there are better solutions.

A second need for change comes from the unequal representation of persons from Canada on the commissions. With over a third of the membership of the General Conference in Canada, two-sevenths of direct representation is no longer adequate. An attempt was made to give each area representation when the 1968 constitution was adopted.

For years the Eastern District felt it did not have an equal chance in the elections because delegates with Russian Mennonite background did not have any knowledge of such strange names as Weidner, Bickel, Wickerd, etc. So each district was given the opportunity of electing one person directly to the commissions, and the Canadian Conference was given the opportunity of electing two persons. From one perspective this seemed generous enough, but when we note that this gives the U.S. five persons on the commissions and the Canadians two, the balance is decisively tilted in favor of the U.S.

A third cause of tension has been that of promotional programs that directly affect the U.S. and Canadian churches. This has focused primarily on the activities of the Commission on Home Ministries, which has felt that it has the same right to promote its programs in Canada that it has in the U.S. As a past chairman of this commission, I have a right to make that confession.

On the one hand, it could be argued that CHM does have this right because the churches are individually members of the conference and prior to six years ago the district area conferences had no representation on the commissions. But unilateral action tended to ignore the programs and sensitivities of the comparable boards of the Canadian Conference. When the Canadian boards were pursuing certain programs and found General Conference representatives covering the same territory and promoting similar activities, there was legitimate cause for concern.

A fourth item is the fact that there has not been any Canadian giving leadership on the executive staff level in the Newton office. Just as efforts have been made to see that Canadians were nominated for major elective offices, so too it is time for Canadians to be appointed to positions of leadership within the conference headquarters.

Other concerns might also be mentioned as causes of tension, but the four mentioned are the major ones that I note. The question that now arises is, How can we deal more adequately with these issues?

The strength of the General Conference. We should say forthrightly that the causes of tension have not been ignored, nor have feelings been swept aside as of no consequence. There have been honest and open conversations in recent months, and some ways of dealing with the tensions have been worked out. The one suggestion of forming a separate U.S. national conference is one that I reject, and for the following reasons:

We need the General Conference because of its strengths. There is first of all the strength of representation from the individual congregation. We are a small body of a little over 50,000 members and we need the kind of direct contact with each other that the General Conference provides. One of the real attractions that draws me to the sessions we have every three years is the opportunity to meet people from all over North America. And this opportunity is given not only to persons who are on commissions and boards but to representatives from all of our churches. This value should not be lost.

Further, coming together on more than a national basis helps give a vital witness to our true oneness in Christ. Our unity as brothers and sisters is much more important to me than any national identity I may carry. How can we be helped to overcome our petty and sinful nationalisms without the assistance of those of like faith who live in different areas and see questions from a different perspective? It has been helpful to us in the U.S. to attend conference sessions in Canada and thus be reminded that the church of Jesus Christ is not to be branded American.

Then there is the strength of direct involvement in the work of the church

EXECUTIVE DIRECTOR

MCC (British Columbia) is receiving applications for the position of executive director. A person fluent in German and English is preferred. Interested persons should write to **Personnel Committee, Mennonite Central Committee (B.C.), Box 2038, Clearbrook, B.C. V2T 3T8.**

we hold as important: missions, Christion education, and the training of our church leaders. It would not be helpful to our seminary program and to our international program to have more distance placed between the commissions who make the decisions and the congregations.

There is also the strength of our common heritage which we have occasion to celebrate as we come together. Recognizing that our forefathers came to this continent from a variety of nations, we have too much in common to let some artificial line such as the forty-ninth parallel divide us within the church. Rather we should let our unity of faith and history help us say as did a first-century Christian, "Every foreign land is a homeland and every homeland is a foreign land." We need each other in the conference to help recount the story of how God has been guiding us on this continent.

What can be done? Much has already been done to meet the issues that have been raised. The commissions have become more sensitive to the concerns and interests that arise out of our various communities. There is a stronger affirmation of the principle that congregations of a particular area have a right to seek to work with the issues and problems they see in the way that they want to. The General Conference stands ready to assist, not to take over and dominate.

There will be a greater sensitivity at he forthcoming sessions of the conference in August to the way issues are presented. And delegates should be aware of heir regional biases as they speak, welcoming the opportunity both to give and o receive counsel.

There should be greater representaion of Canadian persons on our COM, COE, and the seminary board. Provision should be made to have at least four members elected by the Canadian Conference instead of the present two. (A constitutional amendment is necessary to do this.)

The U.S. will need to find new ways of doing its own particular agenda. I do not sense any sentiment for having an annual or even a biennial conference of the U.S. congregations. Our national interests are largely centered in the work of CHM, and it would be appropriate for CHM to become largely U.S. oriented. The Canadian churches have the Board of Congregational Resources and MCC (Canada) to carry their national interests. Any activities of common concern between our churches could come through a bridging of programs between CHM and these Canadian organizations.

CHM can also be the means by which the churches in the U.S. can be brought together for consultation on particular issues. If the issues are not great, the members of the district committees of mission and peace and social concerns could be brought together to work on the agenda. If the issue merits a consultation of delegates from the churches, CHM could be authorized to call a special national assembly to focus on the problem. On occasion it might also be proper to have a caucus of the delegates from the U.S. to deal with a specifically American question. I would not support a caucus to deal with a problem that concerned the whole General Conference.

Future dreams. We need continued flexibility in our structures. Structures are meant to help us do those things that are important to us. Forms should assist functions. And we need to be free to change structures to meet new needs and functions. In this we need to be aware that it is possible to destroy valuable relationships by adopting ill-advised changes as well as by resisting changes. As individuals and as churches we need to help each other affirm insights and gifts which arise out of our individual settings while giving strong emphasis to the larger base that holds us together, Jesus Christ. This I believe the General Conference has, is, and will continue to do.

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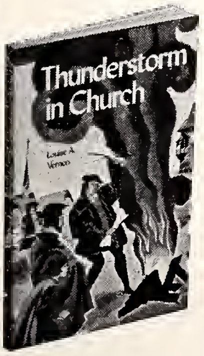

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LETTERS

The farm worker issue

DEAR LARRY: Thanks for the article and Harold Regier's editorial concerning the United Farm Workers (May 14 issue). The article by Lois Barrett Janzen pointed out the conflict situation that exists between the haves and the have-nots, the rich and the poor, the growers and the farm workers. Harold sees this situation as representative of employer/employee struggles. Why do employers receive more wages than employees? To quote him, "For Christians should this (wages) be determined by position and responsibility, or by need? Is there a Christian basis for a wide disparity between the net annual income for those in management positions and those in worker roles?"

No Christian basis. The bias of Jesus was clearly on the side of the poor, the laborers, the exploited. But the Christian church today is callously insensitive to the injustice of such a continuing situation. Is it any wonder that "the rich get richer and the poor get poorer" or "the poor will always be with you" are true statements, when we work with all our economic energy to make them so? Because that's what we're doing when we make "profits" and become successful, taking more than we need in trying to stay ahead of the rest of the world.

I am sad when I recall my childhood experience in Lancaster County, Pennsylvania, with Puerto Rican migrant farm workers. Several who picked tomatoes for a neighboring Mennonite farmer were paid 12 cents a basket. Such work was for two months at most. I wonder now how those men earned a living the rest of the year, besides at those low wages during tomato season. Or how they supported a family which I remember one saying he had back in Puerto Rico. But what of my Mennonite farmer neighbor who was the employer in this oppressive (for the Puerto Ricans) situation? No one in his church seemed opposed to this situation, and I don't remember anyone ever saying that it was unjust for the pickers to have to live at a lower economic level than the Mennonite farmer. Maybe it was because as Christians 10 percent was given to the church, and that was the accepted definition of "good stewardship."

Do we (Mennonites and church people) deal with one another on the basis of need? No. Instead we are conformed to the economic ways of the world with levels of power and position equated with the pay scale. The United Farm Workers seem to be struggling with the ideas of an economic hierarchy and trying a different way. The union staff organizers get less pay than the workers, only about $200 per month. When such is the case, the workers don't have to worry about staff people using positions of power for their own benefit. These are servant-leaders, using their talents of organization and leadership for the benefit of the victims of this exploitative economic system.

Besides doing away with the power-and-pay hierarchy, I think we can learn something else from the UFW. In Harold's editorial he writes, "The UFW is an attempt, however, to provide a voice to the voiceless and a measure of power to the powerless. As Jesus sided with the weak and the oppressed, Christians are called to do likewise."

The UFW struggle for survival is also for self-determination. The farm workers seek recognition for their identity as persons of equal worth to the growers in such employer/employee situations. The good news of Jesus affirms this equality of all people regardless of social status, and so must the church if we are any different from the rest of society's institutions. There are no poor people in government (the halls of political power), only the rich and professional. Banks and businesses (the economic realm) are controlled by the wealthy, of course, and their professional administrators.

Are our church decision-making boards any different? Are they populated by only the professionals, by only the middle and upper class folks? If we really believe the good news of "release to the captives" and "liberty to the oppressed," we will have to include these victims of injustice as equals in our decision-making processes. This is the difference between the Teamsters and the UFW organizing farm workers—the Teamsters want to represent the farm workers to the growers with minimal rank-and-file involvement, but the UFW wants the farm workers participating as much as possible in determining the contracts with the growers, in the functioning of the UFW and in decisions affecting their lives. Participation, as opposed to representation. Do our churches seek this?

Much of my thought on this comes from working the past two years with ROMAH (Rehabilitation of Men and Housing) here in Washington, D.C. At first it was a typical business in structure—a boss, job foreman, and workers. We're in the housing renovation and repair business, employing ex-offenders, struggling alcoholics and other drug addicts, and others struggling with finding a meaningful vocation in the midst of an oppressive consumption/accumulation-oriented economic system. In our struggle to rehabilitate ourselves and others, we have found progress only in dealing with each other as equals, as free to choose to take responsibility for each other or for ROMAH (in the sense of job responsibilities) or for others (often for those for whom we are working). There is also freedom to choose irresponsibility, not to deal with the situation. There is risk, hurt, struggle, but also joy, support, caring. That's what the good news of God's love is all about. *John Swarr, 1723 Newton St., NW, Washington, D.C. 20010* May 30

Fond of the paper

DEAR LARRY: I am working on the Every Home Plan in our congregation. . . . Those who subscribe appear to be quite fond of your paper.

I appreciate *The Mennonite* very much. I am collecting every copy from the seventies. *A. B. Koop, Box 51, Black Creek, Vancouver Island, B. C. V0R 1C0* June 2

Agenda for St. Catharines

DEAR LARRY: The article "Countdown to St. Catharines" by Elmer Neufeld (June 4 issue) is a good summary of the major issues facing the General Conference in this summer of 1974. The article is applicable to other Mennonite churches in North America because the central issue of the church is fulfilling its mission in the world. I look forward to feeling the pulse of the General Conference on these concerns when we meet in St. Catharines. It is good to have this

ar's conference in St. Catharines with
e Watergate mess at a distance.

I have another concern that looms
rge in the future of the General Con-
rence. It is: How can we strengthen
ır educational institutions — colleges
ıd seminary — in which the human re-
urces of the church are trained for its
rger mission? The answer may deter-
ine whether we can realize our con-
rence goals in the years ahead.

It is my hope that St. Catharines will
ove toward giving women a larger role
conference leadership. The distaff side
the church has waited long and pa-
ntly.

Should any conferencegoers have time
visit the MCC Akron headquarters on
e trip east, the welcome mat is out!
*illiam T. Snyder, 1103 Main St., Ak-
n, Pa. 17501* June 17

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ry Service, Box 347, Newton, Kansas
114.

Greetings from USSR

The following letter was addressed to Heinz Janzen, general secretary, General Conference Mennonite Church:

I am writing to you and your conference the warmest greetings from the Mennonite church in Novisibirsk. It was my privilege to visit this congregation and its pastor, Peter Sawatsky. They asked that I send your churches greetings with Psalm 126:1, John 6:37, 1 Corinthians 15:58, and Psalm 121. *Vernon R. Wiebe, general secretary, Mennonite Brethren Missions/Services, Hillsboro, Kans. 67063*

Thanks for "Countdown"

DEAR EDITOR: We have appreciated all of the "Countdown to St. Catharines" articles that you have printed. This is a help to those of us who will not be able to attend the General Conference sessions in August. *Harold W. Shelly, 229 North Scenic St., Allentown, Pa. 18104* June 12

The tenth and final article by William Barclay on "The men, meaning, and messages of the New Testament" will appear in the next issue.

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COVER

Le Bic harbor near Rimouski, Quebec, a historic and scenic spot in eastern Canada.

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Microfilm copies of current as well as back issues of The Mennonite may be purchased from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, Mich. 48106.

For what we are about to eat

WHEN MENNONITES get together for relief auctions or centennial dinners, the food is "sincere," borrowing a word from a New York City boy visiting Minnesota in the movie *The heartbreak kid*.

I'm sure those *verenike* have homemade cottage cheese inside, and the zwieback have no potassium sorbate.

Normal, everyday dinners rarely have the same "sincerity." The hash-brown potatoes come out of a plastic bag from the freezer, the blueberry muffins come out of a box (add only milk), the baby food in those convenient little jars has too much monosodium glutamate, and the gelatin is primarily sugar with artificial flavor and color.

If this seems like a nostalgia trip, it's not. I have no desire to go back to the good old days—high on meat, bread, and poatoes and low on green vegetables.

But I do feel that the present world food shortages should give us a new reason to examine what we eat and how we prepare it.

The MCC resolution on the world food crisis, passed last January at the annual meeting, will also come up for a vote during the General Conference sessions August 1-7.

The resolution, besides giving priority to agricultural development and family planning programs in developing countries and poverty areas of North America, calls for each Mennonite and Brethren in Christ household "to examine its lifestyle, particularly expenditures for food. A goal should be established to reduce consumption and expenditures by 10 percent and contribute this to meet food needs of others."

With rising food prices in North America, cutting expenditures by 10 percent may seem like an impossible task—maybe quit buying potato chips or soft drinks.

Eating less volume is, of course, a good option for most of us.

An additional way of cutting consumption is to change the way we get our nutrition.

The book *Diet for a small planet* points out that, on the average, livestock in North America are fed ten pounds of vegetable protein for each one pound of animal protein available for human consumption.

"Applying this ratio to the 20 million tons of protein fed to livestock in 1968 in the U.S., we realize that only 10 percent (or 2 million tons) was retrieved as protein for human consumption. Thus, in a single year through this consumption pattern, 18 million tons of protein become inaccessible to man. This amount is equivalent to 90 percent of the yearly world protein deficit — enough protein to provide twelve grams a day for every person in the world!" Frances Moore Lappé writes.

The rest of the book is full of recipes for getting adequate, complete protein from combinations of grains and legumes, grains and milk products, and seeds and legumes.

Neither the book nor this editorial is an argument for total vegetarianism.

My argument is for us North Americans to move our standard of eating toward a just world standard.

This means a lot of reeducation. My home economics class in the ninth grade didn't seriously consider the possibility of vegetable protein, even though a segment of the community was getting much of its protein from red beans and corn tortillas.

We may also need some education in the art of cooking those things which have not gone through costly processing before they come to the kitchen. And we may need some education in learning to eat some nutritious foods we didn't have as children.

Just a 10 percent reduction in food consumption and expenditures may not be enough. A total examination of our eating is in order as part of our commitment to a simple life-style consistent with the gospel. LJ

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear August 6.

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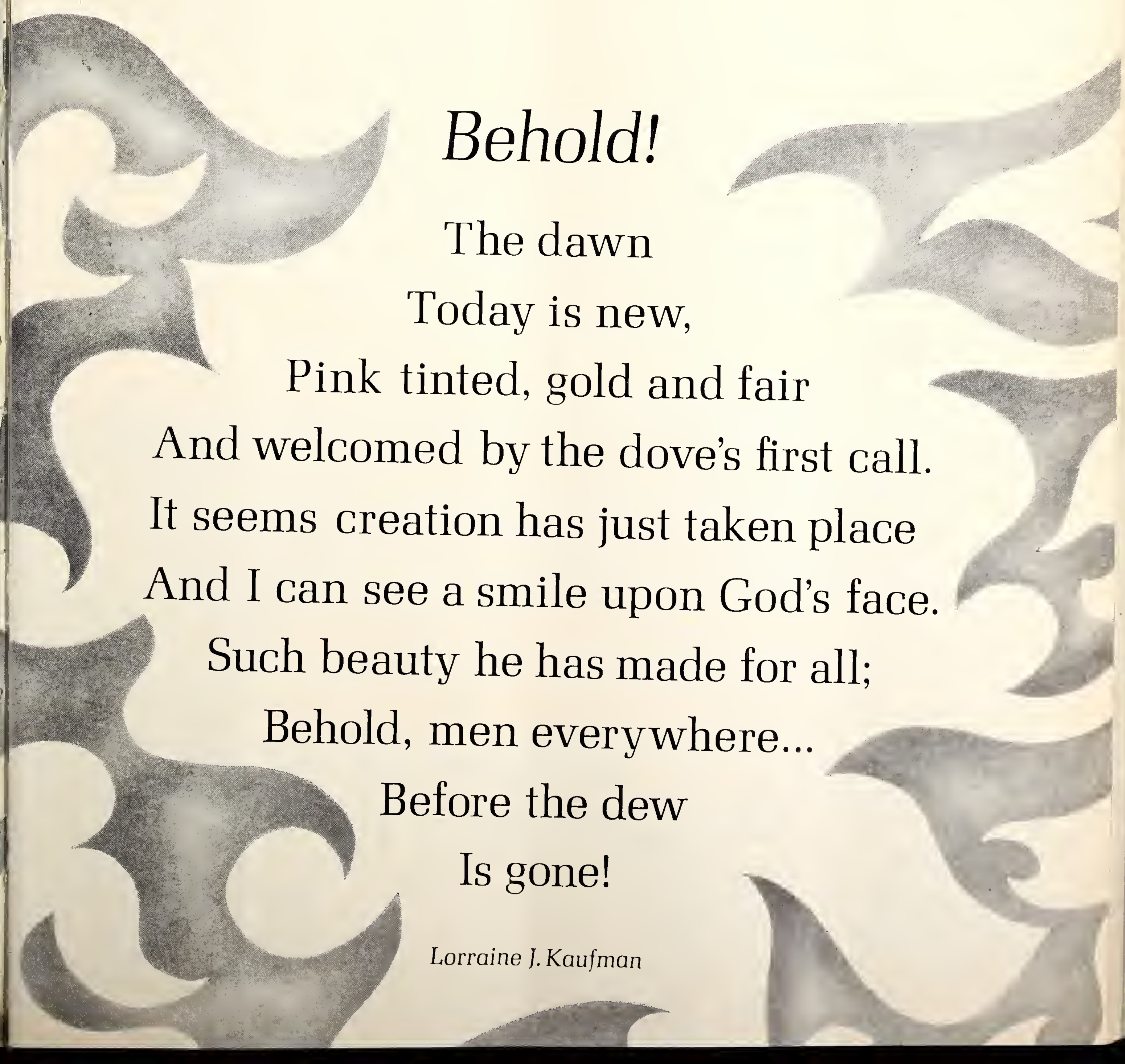
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:29 AUGUST 6, 1974



Behold!

The dawn
Today is new,
Pink tinted, gold and fair
And welcomed by the dove's first call.
It seems creation has just taken place
And I can see a smile upon God's face.
Such beauty he has made for all;
Behold, men everywhere...
Before the dew
Is gone!

Lorraine J. Kaufman

a symphony of unity

Harold Thiessen

They told me
The world was lost—
Hopelessly divided and torn apart
By the passions of cruel men,
By evil men who spoke alien tongues,
Who would never understand
One another's want.

I looked out
On the world around
And saw men of many nations and climes
Speaking many strange languages;
With manners and customs of many kinds,
Opinions and beliefs,
Principles and doctrines.

And I said,
"Yes, it is true.
Man is hopelessly divided and torn apart
By a generation of cruel men—
By evil men who can only speak evil
Of one another
And another's wants."

But then I heard
On a still night,
A great symphony of instruments playing,
With delicate scales and rhythms,
With sweeping, massive chords and harmonies,
A moving hymn
And a quiet cadence.

I knew what it was—
A Bach chorale.
And it spoke to me a word of kindness,
A thought of comfort and encouragement.
I knew that men everywhere could hear it—
And hearing, understand
Its moving message.

It could have been
Any other chorus
Or any other composer's creative masterpiece
A Gregorian chant, a Tallis madrigal,
A Handel oratorio, a Beethoven symphony,
Or Aaron Copland,
Or Shostakovitch.

The notes we know
And knowing, comprehend,
Whether they come from Germany or France,
Or China or Israel, Poland or Greece,
Or Scotland or Italy, Russia or Sweden,
England, Hungary,
Or the Americas.

They speak as one—
A universal language.
A grand tone-poem with a melodious leit-motif
Of unity close-binding all the tribes of men,
Of harmony beneath the surface of clattering dissonance
Man's oneness
With fellowman.

And over all—
The God of all.
Eternal Father—called by many names.
He has made of one blood all the nations:
One race—the living human race—
One universal lineage
Under Almighty God.

Model trains and music help fight HD

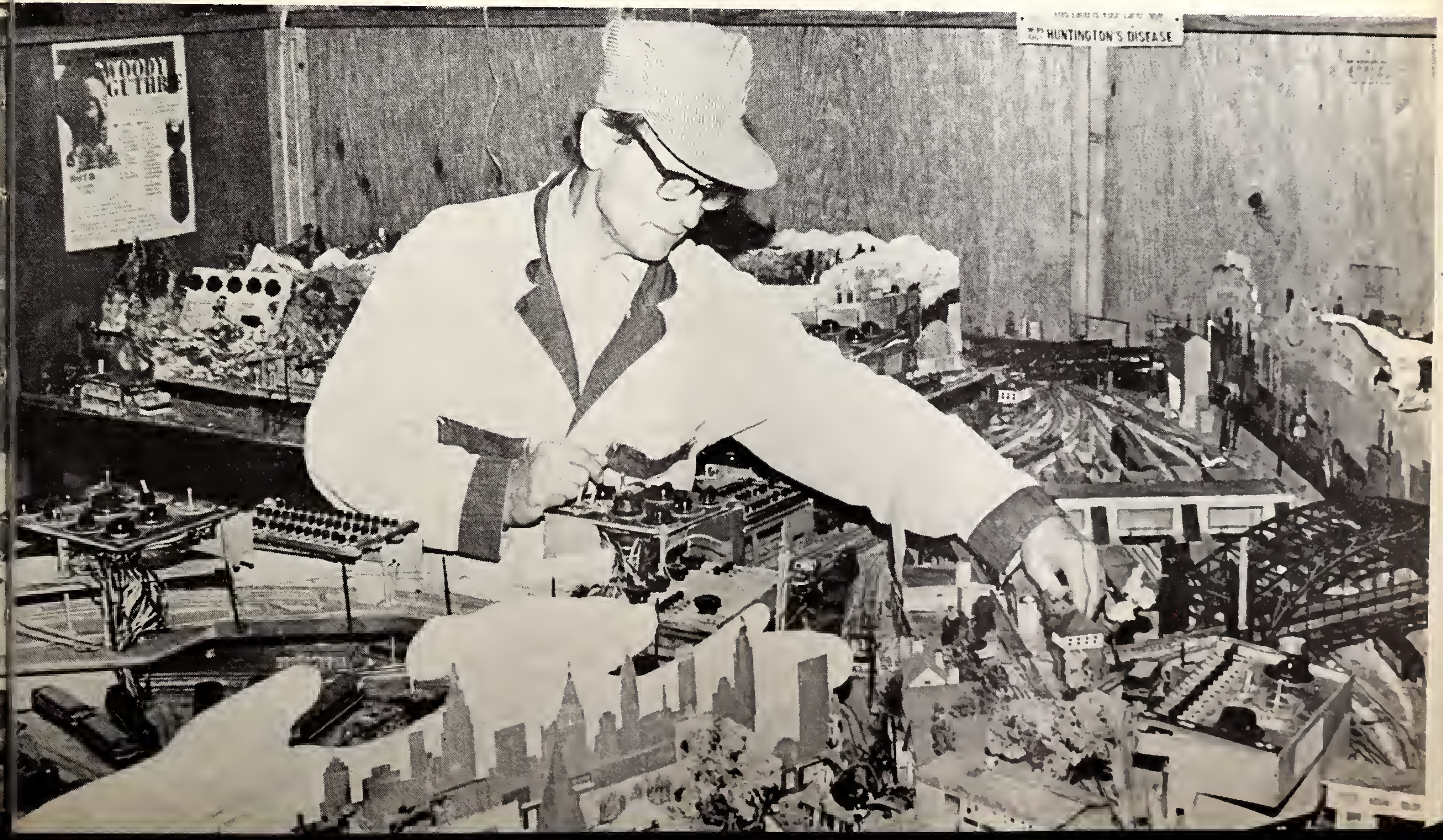
Harold Thiessen of Snohomish, Washington, is using his hobby and his musical skills to fight Huntington's Disease, an affliction from which he himself suffers.

On May 22, for the second time in two years, Mr. Thiessen read his nine-stanza poem "Symphony of unity" at the Everett Symphony Orchestra's special benefit concert for Huntington's Disease. The poem (see preceding page) was read to the playing of J. S. Bach's "Air for G string." It has also been presented by community orchestras in Elkhart, Indiana, and Belleville, Illinois.

Last summer Mr. Thiessen, who is fifty-two, displayed and operated his TT gauge model train at the ten-day Evergreen State Fair in northwest Washington. He spent long hours every day demonstrating the intricate network of tracks and trains which he has assembled. They are mounted on three portable tables which form a U-shaped ten-foot-by-ten-foot area.

He is hoping that he will be able to set up his display again at this year's fair.

Mr. Thiessen began his model train hobby in the 1940s. When he started it he did not know that one day it would be a useful medium to promote support for research on Huntington's Disease (HD).



Harold Thiessen, a model train expert, displays his TT gauge model trains at the Evergreen State Fair in Washington State. The display booth's purpose is to increase people's awareness of Huntington's Disease, an incurable illness which Mr. Thiessen himself suffers.

Informational literature on HD was distributed both at the benefit concerts and at the model train display. Together these two ventures helped raise $1,000 in 1973.

Mr. Thiessen is the oldest child of the late John and Elizabeth Thiessen, who were missionaries in India for many years. John Thiessen later became executive secretary of the General Conference mission board. It was through his mother, daughter of Mr. and Mrs. A. F. Wiens, missionaries in Chicago, that Harold inherited the HD gene. Elizabeth Thiessen died when she was in her early sixties.

Mr. A. F. Wiens was the carrier of the hereditary gene. Harold recalls his grandfather's short temper, caused by the disease and feared by his seven daughters and his grandchildren alike.

Catherine Wiens Neufeld, the Wiens' oldest daughter, said that she often saw her father on his knees for hours at a time, begging God "to take the devil" away from him. He knew that there was something wrong with him, but he didn't know what it was that caused him to lose control of his temper.

"It helps me now," said Harold, "to get over some of the lingering resentment toward him . . . to understand the whys and wherefores a little better. . . . It is too bad we couldn't know him under better medical help."

Although there are over 100,000 HD victims in the United States and Canada, not much is known about the disease. A recent article in *Good housekeeping* describes it in this way:

"Huntington's Disease—also known as Huntington's Chorea ('dance')—is a fatal hereditary disease of the central nervous system in which nerve cells in certain motor areas of the brain are progressively destroyed. The early symptoms of the disease may be physical, mental, or both—jerking, twisting, uncontrollable movements of the muscles; irritability, depression, carelessness about appearance and habits, promises, and responsibilities. As the disease progresses, the victim becomes more uncontrolled in his movements, with loss of speech, memory, and other functions, and, finally, total incapacitation."

Children of a parent who has the disease have a 50-50 chance of getting it too. It does not skip a generation. If a child does not have the gene, he or she will not pass it on.

Harold and a sister have thus far been positively diagnosed as having HD.

"I just hope that my brother and other sisters won't be in that line," said Harold. "Two out of five from my mother's family have already been diagnosed positive."

Harold's wife, Marie, although she had been out of school for twenty years, went back to college when they discovered the possibility of his being a carrier. The two of them both taught school for a while after her graduation, but eventually he was no longer able to continue his vocation. But he has remained active. Music, hobbies, and household duties keep him occupied.

Thus far none of Harold and Marie's five children have shown signs of HD. "We are thankful," said Harold, "that in our family it comes fairly late in life. . . . I am grateful for the opportunity to still have some years of usefulness."

Mr. Thiessen taught school in Illinois and Indiana before the family moved west seven years ago to be near the mountains. During his teaching days he also served a number of smaller congregations in the Midwest as pastor. He is a graduate of Mennonite Biblical Seminary.

Harold is an active member of a local chapter of the Committee to Control Huntington's Disease, Inc. This organization was founded by Marjorie Guthrie, widow of folksinger Woody Guthrie.

Mrs. Guthrie and some of the world's top physicians are confident that a control for HD can be found. It is their hope that the breakthrough will come in time to save the upcoming generation of young persons who may be carriers of the HD gene—the Arlo Guthries, the children of Harold and Marie Thiessen, and the many others who are wondering and waiting. It is to this research cause that Harold Thiessen is devoting much of his energy. *Larry Kehler*

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Israel faces a new reality

Larry Kehler

Fourth in a series of five articles

CHEERS RIPPLED through the plane when our Swissair flight from Zurich touched down at Tel Aviv on a cool May evening. For many of the passengers—a goodly number of whom were young, bronzed, and pictures of excellent health—it was obviously a happy homecoming.

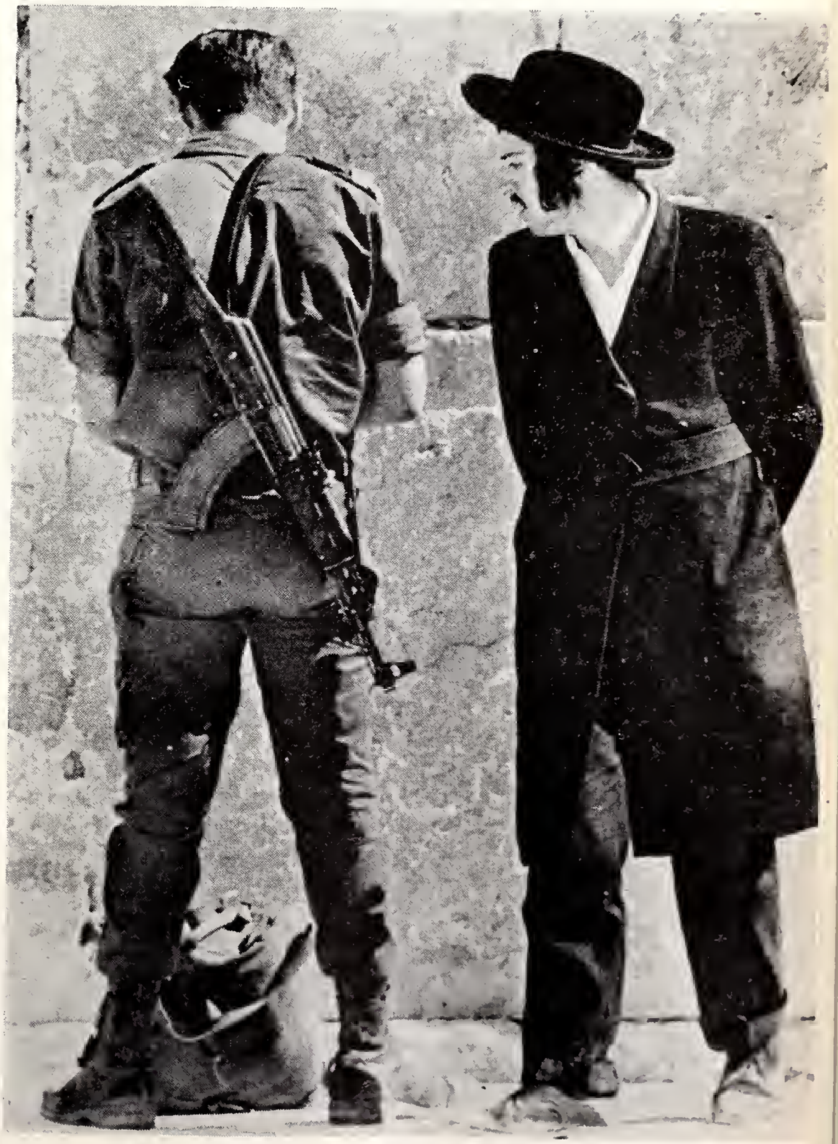
Israel is a cause and a movement. Its people have a sense of mission. Despite the cosmopolitan mix of its population, which is drawn from almost every quarter of the globe, it presents an incredible picture of commitment and solidarity.

But beneath the tough, exuberant exterior a different kind of spirit broods. Israel is a worried and bewildered nation. The 60 million Arabs of the Middle East whom they have taunted and shamed for a quarter of a century suddenly appear capable of holding their ground. Once friendly allies from Europe and North America claim a need to be more "evenhanded" in their approach to the Middle East. Israel's government under Premier Yitzhak Rabin, with only a hair-thin majority, totters on the brink of defeat and a new election. Its defense department appears incapable of protecting its people against the persistent incursions of the Palestinian commandos, let alone another major military thrust.

The Israelis have so long dominated the region militarily that they seem unwilling to consider alternative ways of relating to the Arab nations which surround them on three sides. Now that the scales are gradually tipping toward a more even balance the Israelis are growing more anxious.

Jerusalem's mayor, Teddy Kollek, has noted sadly, "Even f the whole army were assigned to only one task—guarding Jerusalem's schools—it could not succeed in guaranteeing the children's safety 100 percent."

Several observers in Jerusalem told us that they feared the



An Orthodox Jew glances at the gun of an Israeli soldier in prayer as he turns from the Wailing Wall in Jerusalem shortly after the Yom Kippur War.

**Mirror
on the Middle East**

development of a "Masada complex" among the Israeli people. It's a determination "to die together" if necessary. "What Israel needs is a sense to live as a nation, not to die," these longtime, non-Jewish Jerusalem residents said.

(Masada has been immortalized by the historian Josephus. It is an almost impregnable rock fortress on the west shore of the Dead Sea, which was the scene of the last stand of Jewish insurgents in their revolt against the Romans in A.D. 66-73.)

Israel's problems come not only from the Arabs. Inflation is taking a heavy toll. During the five months from December 1973 to April 1974 the country's price index rose 18 percent. The index now stands at 213, calculated against a base of 100 formed from 1969 average prices.

Some time soon Israel will also need to cope with the potentially serious rift between its Oriental (Sephardim) and Western (Ashkenazim) Jews. Sixty percent of the Jews in Israel come from nonwestern countries, but they feel discriminated against.

Elie Eliachar, a spokesman for the Sephardim, said in a speech in 1972 that 65 percent of the elementary school students are Sephardim, but in higher education only 5 to 8 percent of the students are from this group.

Mr. Eliachar claims that almost 25 percent of the entire Jewish population lives on the fringes of destitution, and most of these persons are Sephardim.

As a religious state, Israel is an anomaly. Only about 30 percent of its people are practicing Jews, and a significant number of the religious Jews hold rigid views which are a bother and an embarrassment to their fellow citizens. For many years the National Religious Party has held the balance of power in the Knesset and has insisted on a continued adherence to various tenets which Orthodox Jews hold dear. The NRP is not part of the present coalition, but it is too early to see what difference its absence from the ruling group will make.

The lack of religious orthodoxy, however, does not diminish the Israeli people's strong Zionist inclinations. The Yom Kippur War (October 1973) increased this feeling.

A poll taken during the past winter by the Israel Institute of Applied Social Research, in cooperation with Hebrew University's Communications Institute, showed that 90 percent of the Jews living in Israel regard themselves as Zionists. Prior to the war 82 percent called themselves Zionists.

Despite the Israeli solidarity against those whom they consider to be their enemies, there are voices of dissent among the Jews calling their countrymen to rectify the wrongs they have done to the Arabs, particularly the Palestinians.

We spoke to Israel Shahak, a professor of organic chemistry at Hebrew University. He is also chairperson of the small Israeli League for Human and Civil Rights. It was Dr. Shahak's view that more arrests are being made on the West Bank this summer than in 1969. He stated that 400 had been taken into custody in recent weeks, and some are in danger of being expelled to Jordan. The Arabs released from these jailings tell of beatings and harassment.

Dr. Shahak appeared recently before a U.S. congressional subcommittee to testify about the Palestinian situation in Israeli-occupied territories. For the first time he felt that there was a glimmer of hope that the Palestinian problem would be recognized by Congress. The U.S. administration, however, had remained negative, according to Dr. Shahak.

The forty-year-old professor, who was born in the Warsaw ghetto and who survived the Nazi concentration camp at Belsen-Bergen, didn't become a civil rights activist until after the Six-Day War in 1967. "During the period after the war I was appalled at the Palestinian expulsions from their land," he said. "The real turning point for me came in 1968 when I saw the strategic decisions which were made to hold the captured territories. . . . Another war seemed inevitable."

Dr. Shahak, who is not a Zionist and who does not want to be given a political label, said further, "My whole debate with Israel and the Jewish people is that they have not been able to admit that they are wrong."

He went on to say that Judaism has not gone through a "reformation" in which a basic renewal in outlook has taken place. Present-day Judaism, he charged, is concerned only with itelf. "It is not worried about the damnation of Gentiles. . . . It is not being true to Isaiah and the other prophets."

Dr. Shahak is by no means a typical Israeli. His is a voice crying in the wilderness. He receives frequent death threats. Israelis smile benignly when you tell them you've spoken to him.

Not only lonely prophet figures are urging Israel to work out a settlement with the Arabs. In the March 1974 issue of *New outlook,* Nahum Goldmann, president of the World Jewish Congress, urged Israel to face the new reality squarely.

"Israel's chances will be worse if there are more wars," he writes. ". . . An Israeli defeat may mean the end of Israel, while an Israeli victory will not be followed by a better peace. This has been proven in the past.

"With every year that passes Arab strength is growing and, while today the Arab world, or at least part of it, may be ready to accept a peace agreement and recognize Israel, some years from now they may feel so strong—economically, financially, politically, and even militarily—that they could utterly refuse to accept a Jewish state in the Middle East."

The atmosphere of gloom and despair which pervades Israel at the present time, says Dr. Goldmann, is not warranted. "To make it appear that a loss of occupied territories . . . means a disaster or the beginning of the end of Israel is just the result of a collective obsession, of intellectual or emotional hysteria, which is not only wrong but a great menace to our future than many Arab threats."

"Once the first chance for peace is here," Dr. Goldmann concludes, "everything should be done to inaugurate a period of psychological normalization so that the people of Israel may live in peace . . . able to use its great energies and talents to open a new decisive and constructive chapter in the unique history of our people."

But the shift in thinking—from creating strong defensible borders to building its security on the goodwill of its neighbors—is coming hard. Many Israelis still want to place their confidence in the "fortress" notion, even though the October 1973 war demonstrated that their little nation's walls are not impregnable.

NEWS

Consultation on Mennonite cooperation planned

Inter-Mennonite cooperation will be the topic next fall for a special consultation of representatives of more than twenty inter-Mennonite agencies and at least five Mennonite and Brethren in Christ denominations.

The consultation, scheduled October 28-30 in Rosemont, Illinois, near Chicago, is sponsored by the Council of Moderators and Secretaries, a group of elected officers and staff members from the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Evangelical Mennonite Church (U.S.).

The meeting received impetus from the Mennonite Central Committee self-study meeting last fall, which recommended that the council convene a conference to consider current cooperative activities and new forms of future cooperation—through MCC or other agencies.

Program for the consultation includes discussion of the unique mission of the Mennonite and Brethren in Christ church, a survey of existing Mennonite relationships, the philosophy of Mennonite relationships, their implications, and models for the future.

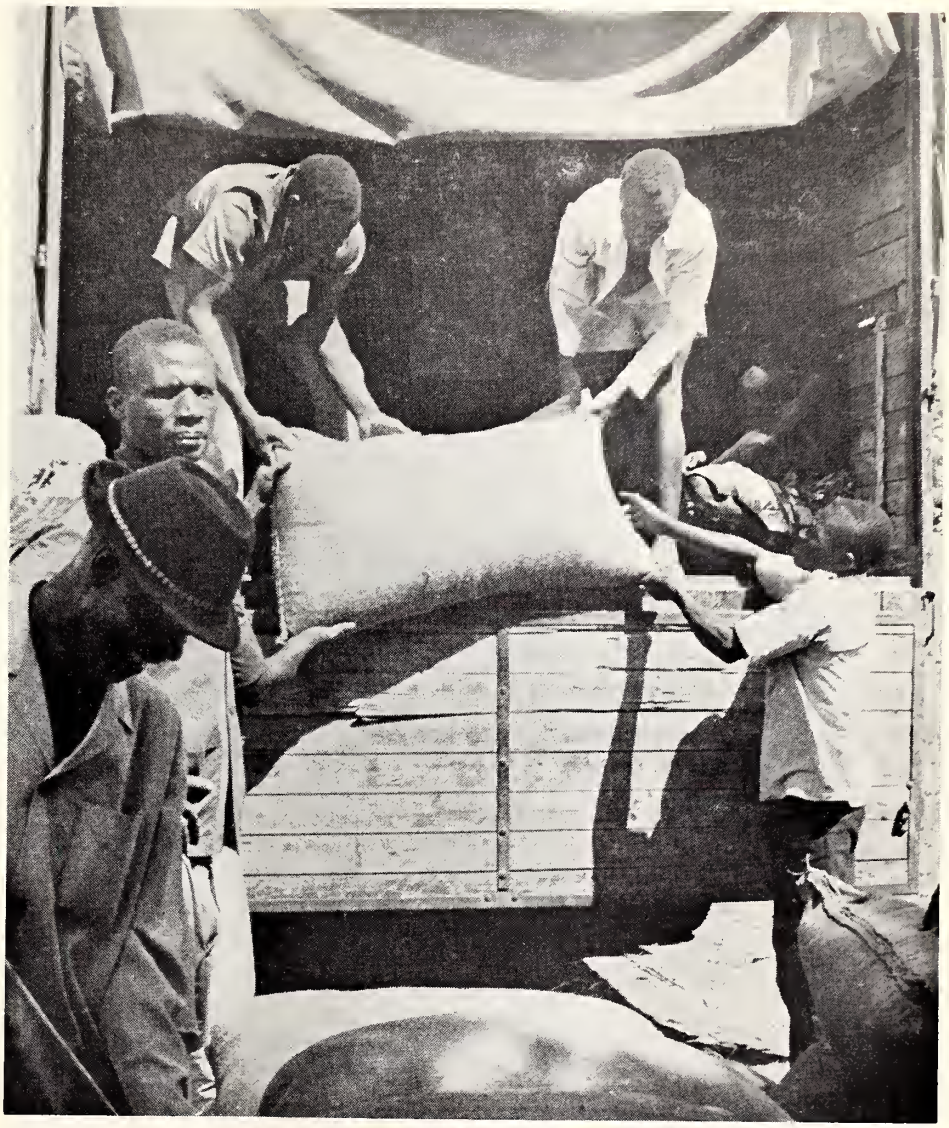
In addition to the five groups represented on the Council of Moderators and Secretaries, six other Mennonite groups have been invited to send representatives to the consultation: Beachy Amish, Evangelical Mennonite Brethren Conference, Evangelical Mennonite Conference (Canada), Evangelical Mennonite Missions Conference, Missionary Church, and Church of God in Christ, Mennonite.

About seventy-five people are expected to participate.

Heinz Janzen, general secretary for the General Conference Mennonite Church, said there are about eighty current inter-Mennonite projects on local and continentwide levels.

He said the consultation was designed to raise awareness about these projects, reduce duplication of efforts, and project next steps in cooperation. Merger of denominations is not part of the agenda.

The Council of Moderators and Secretaries had its beginnings in an informal meeting following Probe 72.



Beans, wheat, milk en route to Chad

Three hundred tons of wheat and one hundred tons of beans are on the way from Houston, Texas, to Douala, Cameroon, as another attempt to help the starving people of Chad. Two hundred fifty tons of the wheat were donated by Kansas farmers. The shipment, valued at seventy thousand dollars, was to arrive the latter part of July. An airlift was to provide shuttle service for the food from Douala to N'Djamena, the capital of Chad. The departure of the shipment was urgent since it had been delayed for several months because of the fuel crisis and shortage of shipping space. April through September are critical months, as the local supply of millet is usually exhausted by March and the next harvest is not ready until October or November. Thirty tons of the wheat was to go to the Guera territory in central Chad, probably the most food-destitute area of the country but politically uncertain. Also destined for Guera is nine tons of chocolate milk powder, part of a larger MCC shipment of eighteen tons recently shipped from Douala to N'Djamena. Above, Chadians unload millet at Touba, north of the capital city.

Christian life-style simple, conference says

Radical discipleship means radically simple life-styles.

This was the theme which ran through the Conference on Christianity and Economics June 24-27 near Bangor, Pennsylvania.

Organized by Adam Finnerty and Richard Taylor of the Philadelphia Life Center, a Quaker-oriented intentional community, a wide variety of Christian groups were represented among the approximately forty participants at the conference.

Those invited included Quakers, Brethren, Brethren in Christ, Catholics, Lutherans, Methodists, and members of Church of the Savior in Washington, D.C., according to Weldon Nisly, the only Mennonite present. Mr. Nisly is poverty consultant / grantsman for the Commission on Home Ministries of the General Conference Mennonite Church.

Most of the speeches and discussion groups focused on the idea of economic equality.

North Americans and Europeans use vastly more than their share of the world's resources. At the standard of living of the average U.S. citizen, the earth could support only 500 million people, one speaker said.

Mr. Finnerty told the group that North American Christians must change their affluent life-styles to live at a just world standard of living. Someone suggested $1,500 per person per year.

The second priority, he said, was to work toward a globally just economy, a new world order.

Almost every speaker pointed out that both the Old and New Testaments speak on the dangers of wealth and the necessity for equitable distribution of resources.

Although the diverse group agreed on the biblical basis for economic sharing, there was disagreement on whether the gospel favors any one economic system —capitalism, socialism, or something else. Jim Wallis, editor of the *Post-American,* warned against adopting socialism as the civil religion of the New Left.

The conference did not adopt a statement, but did talk about two statements which are already circulating.

One is the Shakertown Pledge, a commitment to world citizenship, ecology, simplicity, global justice, occupational accountability, personal renewal, and participation in a community of faith. Mr. Finnerty is circulating the pledge for signatures and is working to find and organize a network of people interested in a simple life-style.

The other statement is the one formulated by Evangelicals for Social Action. The group plans to meet again next Thanksgiving to talk about action beyond drawing up statements: evangelism for radical discipleship, fund raising and promotion of a simple life-style, establishing a center for the study of biblical social concerns, and possible organization of a biblically oriented political lobby.

Another action suggestion at the conference was the graduated tithe, proposed by Ron Sider, Brethren in Christ professor at Messiah College.

A family or person would set a basic income level, depending on family size, on which one would give a 10 percent tithe to the church. For each $1,000 above that level, one would increase the percentage of giving 5 percent.

For example, if the basic amount were $7,500 and one's income were $12,500, one would give 10 percent on the first $7,500 up to 35 percent on the last $1,000 for a total tithe of $2,000.

The conference itself was set up on a model consistent with its spoken priorities. Participants shared cooking, cleaning, and child-care responsibilities.

Canadians speak at IMS meeting

The Institute of Mennonite Studies, the research arm of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, held its annual meeting June 26-27 in Winnipeg.

Projects of the institute, which began in 1958, have included the sponsorship of seminars on themes such as the holy life, Anabaptism, the peace witness, and the believers' church; the preparation, translation, and publication of historical and theological manuscripts; the hosting of a regular Mennonite missionary study fellowship; and the sponsorship of research projects.

Although IMS's administrative budget is provided by the Associated Seminaries, it works closely with other Mennonite agencies in deciding on project priorities. Currently it is considering a request from one conference to make a careful study of congregational leadership. One of IMS's first steps will be to see if some of the other Mennonite and Brethren in Christ groups want to become involved in such a study and contribute to it.

Following the business sessions in Winnipeg, the participants heard and discussed seven presentations by historians and social scientists on their writings and research. Six of the presentations were made by Canadians: Adolf Ens, Rodney Sawatzky, Erich Ratzlaff, Jerald K. Zeman, Leo Driedger, and Frank H. Epp. The lone American was Leland Harder of Elkhart, who provided data on urbanization from the Church Member Profile project which he helped to direct.

Adolf Ens described the Old Colony Mennonites' relationship to the Canadian Government, especially during the late nineteenth and early twentieth centuries. "They felt a desire to obey the government as long as they could," said Mr. Ens, "but they didn't hesitate to disobey if their consciences didn't permit them to obey."

The fundamentalists' profound impact on the American Mennonites' attitude toward participation in politics was the theme of Rodney Sawatzky's paper. He told of some of the compromises which had to be made in peace statements in order to accommodate the fundamentalists' point of view.

Mr. Zeman, a Baptist scholar from Nova Scotia, spoke on the "Proto-Anabaptism" of the Czech Brethren. Mr. Ratzlaff, author of a book on the Mennonites in Poland, spoke on the same topic.

One of the liveliest presentations was a paper presented by sociologist Leo Driedger. His topic was "Canadian Mennonite urbanism: Ethnic villagers or metropolitan remnant?"

"Urban sophistication is growing and outgroup interaction is increasing," said Mr. Driedger. "Is the historical identity and the ideological vision limited so that sophistication and interaction will lead to assimilation? Or will it be a springboard for dynamic recruitment?

At a public meeting on the evening of the final day, Frank H. Epp drew some findings from his forthcoming book on the Mennonites of Canada to highlight the Mennonites' drive for separateness.

Women on center stage at MB conference

Women were very much in the limelight at the sixty-fourth annual convention of the Mennonite Brethren churches in Canada, held July 6-9 in Vancouver, British Columbia. Two of the four major study papers concerned their role in home, church, and community. Two of the platform respondents to the papers were women. And 20 percent, or 99, of the 497 delegates were women, compared with only 10 percent in 1973.

The conference, whose delegates represented nearly 18,000 members of 125 Mennonite Brethren churches in Canada, considered two main topics: "Man and woman under the lordship of Christ" and "Mobilizing our resources under the lordship of Christ."

Canadian historical group organized

Representatives from four regional historical committees met in Winnipeg June 28 to found the Mennonite Historical Society of Canada.

The organization will be provisional until the Ontario, Manitoba, and British Columbia historical committees can meet to ratify the newly constituted body. The Alberta-Saskatchewan society has already voted its approval.

MCC (Canada) provided a grant to make this first meeting possible. The representatives at the meeting hoped that the first official sessions of the Mennonite Historical Society of Canada could be convened as early as December.

The Canadian body is assuming the obligations and continuing the work of the joint committee of the Ontario and Manitoba historical societies, which has been giving oversight to the writing of a Canadian Mennonite history by Frank H. pp.

Among the Canadian society's other objectives will be the following:

—to act as a liaison between the affiliated provincial Mennonite historical societies;

—to work together with other institutions and agencies in order to encourage and promote greater awareness and appreciation of Mennonite history, faith, and culture;

—to coordinate contacts of the affiliated provincial societies and other institutions with governments when these contacts relate to matters of general historical interest;

—to encourage and promote the collection and preservation of materials pertaining to all areas of Canadian Mennonite life. . . .

The society's bylaws provide that each regional historical committee will be allowed to send three delegates to the Canadian organization's regular meetings.

J. W. Fretz of Waterloo, Ontario, who was the chairperson at the June 28 meeting, was elected president of the provisional board of directors.

Churchmen ask information on flooding of Indian lands

The Interchurch Task Force on Northern Flooding has called on Manitoba Hydro and the federal and provincial governments to release confidential information on a proposed Churchill River diversion plan which might flood Indian reserve lands.

The task force includes Menno Wiebe of Mennonite Pioneer Mission (the native ministries arm of the Conference of Mennonites in Canada) and five other clergymen from the United Church of Canada and the Roman Catholic Church.

The task force's statement asked for the immediate release of the seventy-two or more confidential reports on the effects of the diversion and of Lake Winnipeg regulation, according to the *Winnipeg free press.*

The task force also stated its support of the Northern Flood Committee, formed by chiefs and mayors in eight communities, in the demand for release of information about these projects.

The task force statement said that unofficial information not yet confirmed by Manitoba Hydro is that the alternatives of flooding a part of Nelson House reserve or of raising the water level on adjacent Footprint Lake are being considered.

Raising the water level to the extent contemplated could force relocation of the entire Nelson House community.

"It would appear that Manitoba Hydro intends to encroach on Indian reserve lands in contravention of the Indian Act and only later deal with questions of compensation," said the statement.

"It is unacceptable to us that Indian lands, secured by treaty, should even be considered for flooding without any consultation with the Indian band councils.

"It is also unthinkable that the people most likely to be adversely affected should still not be fully informed about the effects of a project now eight years old and only two years away from completion."

Bethel receives major grant for conflict mangement

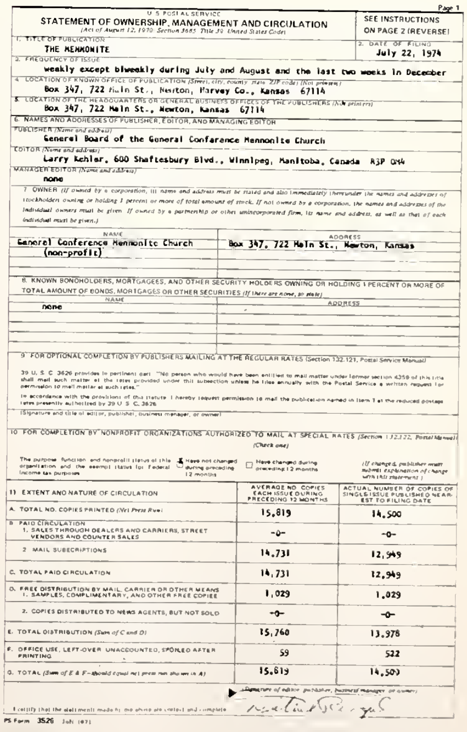
Bethel College's proposal for a comprehensive program in conflict management has received funding from the U.S. Department of Health, Education, and Welfare.

The program, titled "Integrating learning and renewing institutional mission through conflict management," is a three-year plan to organize curriculum, develop faculty, modify policies, plan student activities, and install new service-learning models around the concept of conflict utilization.

Initial funding of $66,889 for the first year, September 1974 to August 1975, has been underwritten by the Fund for the Improvement of Post-Secondary Education of HEW.

"Bethel College proposes to become an institution uniquely focused on the themes of conflict and peace," academic dean Marion Deckert said. The human community needs to have its best thinkers, scientists, and artists focusing on the tasks of conflict utilization, conflict control, and peacemaking, he suggested.

In this new venture Bethel will seek ways to develop faculty and to build conflict management skills into the current course offerings so that persons majoring in a variety of fields would develop resources for working successfully in controlling conflict.



Page 1

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PS Form 3526 Jan. 1971

Minnesota churches join for centennial service

The Gospel Mennonite Church of Mountain Lake, Minnesota, and the Immanuel Mennonite Church of Delft combined in a centennial service July 7 at the Gospel Church.

The service was conducted as nearly as possible in the form that might have been used 100 years ago.

Since no Sunday school was held in the first years, this was also omitted from this morning's program. A number of people dressed in styles comparable to those used in the early years. Little girls wore pigtails, and an occasional sunbonnet was also visible. The men and boys sat on one side of the church aisle, while the women and girls took the other side.

After an opening welcome by Pastor J. J. Esau, the congregation had an opening song service using the *Vorsaenger* method. Emulating his uncle John C. Klassen, a former *Vorsaenger,* Henry P. Klaassen led the group in "Halleluja, schöner Morgen." Peter A. Friesen of Delft led in "Was kann es schön'res geben," and Peter D. Eitzen, who represented his uncle David Lohrenz, another *Vorsaenger* in the early years, directed the group in "Keiner Wirt zu schanden." No instrument was used after the first verse.

The opening message was by John Voth, pastor of the Immanuel Church. August Ewert, the first paid pastor of the Gospel Church and now pastor of the Bethel Mennonite Church of Marion, South Dakota, brought the other message.

A display of historical items included antiques, pictures of former church buildings and former pastors, and a picture of a former "eating house" belonging to the Gospel Church. In the early years when the church had no fellowship hall, it owned a separate building where members could eat meals together. *Helen Friesen*

EXECUTIVE DIRECTOR

MCC (British Columbia) is receiving applications for the position of executive director. A person fluent in German and English is preferred. Interested persons should write to **Personnel Committee, Mennonite Central Committee (B.C.), Box 2038, Clearbrook, B.C. V2T 3T8.**

RECORD

Ministers

Joseph Atherton, Chenoa, Ill., has been named pastor of the Tiskilwa (Ill.) Church.

Paul Boschman of Waterloo, Ont., former missionary in Japan, has been chosen as pastor of the Mountainview Church, Vancouver, B.C.

Robert Dalke, a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind., has become pastor of the United Mennonite Church, Atwater, Calif.

James Derstine became pastor of the Neil Ave. Church, Columbus, Ohio, on June 23.

Henry Esau became pastor of the First (Greendale) Church, Sardis, B.C., in June, replacing *Jurgen Schonwetter.*

Dave Friesen, who recently completed a three-year teaching assignment at Matheson Island, Man., has accepted the pastorate of the Carman (Man.) Church.

Virgil Gerber, a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind., will become assistant pastor at First Church, Bluffton, Ohio, on Aug. 31.

Ardean Goertzen has resigned as associate pastor of the Bethel Church, Mountain Lake, Minn., at the end of June. He will move to Elkhart, Ind., where his wife, Norma, will resume studies at Associated Mennonite Biblical Seminaries.

Ralph Graber, Marion, S.D., will assume the pastorate of the Bethel Church, Fortuna, Mo., on Aug. 1.

Paul Kliewer, Mountain Lake, Minn., has been named pastor of the Neu Hutterthal Church, Bridgewater, S.D.

Melvin Koehn, former pastor at Zion Church, Bridgewater, S.D., became pastor of the West New Hopedale Church, Meno, Okla., on July 1.

Robert Nissly, former pastor of St. John's Evangelical Congregational Church, Allentown, Pa., has become pastor of the Grace Church, Lansdale, Pa.

Robert Peters, pastor of Burrows Bethel Church, Winnipeg, has resigned. He will enroll as a student at the Mennonite Brethren Seminary, Fresno, Calif., this autumn.

Arlie Rauch became pastor of the Zion Church, Bridgewater, S.D., on July 1.

Peter Tschetter, former pastor at the Neu Hutterthal Church, Bridgewater, S.D., became pastor of the Gospel Church, Mountain Lake, Minn., on July 1.

Workers

Karen Klassen of Kitchener, Ont., began one year of voluntary service with the General Conference July 1. She is serving in Markham, Ill., in the Sheltered Care Workshop. a church-sponsored center for retarded adults. Ms. Klassen, a member of the Waterloo-Kitchener United Mennonite Church, is a 1974 graduate of Forest Heights High School. Her parents are Paul and Ruth Klassen of Kitchener.

Vernon Reimer of Clearbrook, B.C., has resigned as executive director of Mennonite Central Committee (British Columbia) effective this summer. Prior to taking this position two years ago, Mr. Reimer was director of MCC's program in India for a decade. He has not indicated what his plans for the future are.

Lynne Waltner of Marion, S.D., has begun work as a secretary in the office of Commission on Home Ministries, Newton, Kans. She has just completed a year of voluntary service as a secretary for the Protestant chaplain at Kansas State Industrial Reformatory, Hutchinson, Kans. Ms. Waltner, a member of the Salem-Zion Church, Freeman, S.D., holds a bachelor of science degree from Sioux Falls (South Dakota) College. She will work for CHM in the areas of peace and social concerns and poverty concerns.

Calendar

Central

Aug. 24-25—Tenth anniversary celebration, First Church, Champaign-Urbana, Ill.; J. Lawrence Burkholder, speaker

Western

Aug. 16-18—Goessel, Kans., community centennial celebrations

Aug. 16-18—Hoffnungsau Church centennial, Inman, Kans.

Aug. 31-Sept. 2—Swiss Mennonite festival, Moundridge, Kans.

WHAT'S HAPPENING IN CHM?

In our opinion . . .

"What's happening in CHM?" will appear as a quarterly page in The Mennonite. It will contain opinions and items in brief from the Commission on Home Ministries as they relate to mission and service work in North America. Hopefully the opinions and items will be useful for informational purposes, bulletin announcements, and prayer concerns.

This page will sometimes feature opinions and editorials written by volunteers and field mission workers. This first issue contains brief quotes and items taken from recent letters and reports written by CHM staff members. —Palmer Becker, Executive Secretary

"We white people need to learn that there are other alternative value systems which may be just as good as, perhaps even in some cases better than, the ones by which our society operates. It is possible for the gospel to be expressed in terms of other cultures. We should give Indian churches the same freedom that the early church gave to the Gentile Christians in the famous Acts 15 church council." —Malcolm Wenger, Secretary, Indian Ministries

"As I move around to our rural churches I find lots of people who are willing to give time, and especially in the middle of winter when their farms are out of business. I could see us pulling together twenty, thirty, forty, and perhaps even fifty people for periods of time in special work projects." —Gene Stoltzfus, Director, Mennonite Voluntary Service

"It was very helpful to check some signals with the MCs and attempt to commit ourselves to a working relationship. I really felt positive about the way they are struggling with many of the same issues which also capture our attention." —Harold Regier, Secretary, Peace and Social Concerns

"The most exciting things that I find happening in the church today are spontaneous things that quite apparently are works of the Holy Spirit. As a consequence, we find small groups and intentional communities springing up in a variety of places across North America."—David Whitermore, Secretary, Church Planting

"Poverty is an exclusion and denial of rights of persons. Out of this stems the violence in our communities or perhaps more appropriately it is precisely this that is violence."—Weldon Nisly, Consultant, Poverty Projects

Recent happenings

After twenty-five years of vigorous service in Gulfport, Mississippi, Orlo and Edna Kaufman are finishing this phase of their ministry. An evaluation team consisting of Gene Stoltzfus, Harold Regier, and Stan Bohn is suggesting that we seek to plant a uniquely Anabaptist church in Gulfport with continuing support from a VS unit.

A new series of TV spots on the theme "Permanence in marriage" will be released to over 700 stations in Canada and the U.S. this month. CHM worked jointly with Mennonite Broadcasts, Inc., and Mennonite Brethren Media Services to produce the series.

Ninety-nine high school youth contributed various kinds of voluntary services this summer in eleven work camps.

Rogers C. B. Morton of the U.S. Department of Interior has asked coal companies to renegotiate their leases with the Northern Cheyenne Indian tribe. CHM had given strong support to that difficult but courageous pro-Indian action.

Over $9,500 was given to the CHM Indian Ministries Fund in response to the special mailing of last April.

James Fairfield has been chosen as script writer, Harold Weaver as executive producer, and John Clayton as film producer for a CHM-initiated motion picture to be shown to youth groups, congregations, and TV audiences. The theme is "The way of peace is the way of Jesus!"

CHM midyear financial report

January 1 - June 30, 1974

Receipts		$179,674
Expenditures:		
Church planting	$ 8,937	
Congregational mission	8,844	
Gulfport	6,904	
Indian ministries	53,505	
Peace and social concerns	19,365	
Poverty	14,592	
Radio and television	16,355	
Voluntary service	24,498	
General administration and other	32,684	
Total	$185,684	
Balance		($6,010)

LETTERS

Female and male wholeness

Dear Larry: Thanks for Sharon Sawatzky's perceptive and unswerving plea for symbolic wholeness of female and male personality in religious language (June 18 issue).

I'm struggling with the question she raises: "Is it possible for word-concepts such as 'sonship,' 'brotherhood,' 'fellowship,' and 'good Christian men' to begin to describe adequately relationships where women are also involved?" Another woman, in discussing the article, said many songs in our hymnal are difficult for her to sing because she feels left out as a person by the male imagery, for instance: "We crave a brother's smile and song . . . (No. 309, *The Mennonite hymnal*). I've felt similarly disenfranchised by spellings of "honor" and "savior," but at least know my experience is validated elsewhere.

Bringing the historical wholeness of female and male up to date—by historical wholeness I'm suggesting imperfect yet attained female and male fulfillment in each age of God's creation—calls women and men to a common stance in which the conflict either of or between sexes becomes subordinated to other forces which would overpower our lives. Rather than trying to eradicate "he," I hear Sharon and others call for an identifiable and valid "me."

The way we resolve the dilemma of personhood is the way we must become fulfilled. I think part of that process means coming to terms with all language, all symbolism. It means my holding out words I like, "sonship" and "fellowship," for broader examination. It means listening and talking and sometimes laughing. *John Bender, Box 370, Elkhart, Ind. 46514* June 19

German is less sexist

Dear Editor: I just finished reading Sharon R. Sawatzky's article on the masculine imagery in religious language (June 18 issue). A cursory comparison of English masculine words with their German equivalents showed that the latter can refer to male and female: "Man" is *Mensch* (Gen. 2:18), "sons of God" is *Gottes Kinder* (1 Jn. 3:1), and "fellowship" is *Gemeinschaft* (Gal. 2:9). Just as I was wishing for some of Larry Kehler's conservatism (see editorial) to solve the problem of sexism in religious language, there was 1 Peter 2:17: "Brotherhood" is *Bruderschaft* in German. Perhaps the only conclusion that can be drawn from this mini-sampling is that the English language has a worse case of sex discrimination than the German. *Herta Funk, 1200 Tennessee, Lawrence, Kans. 66044* June 22

God's feminine aspects

Dear Editor: Thank you for printing Sharon Sawatzky's article, "Our religious language's masculine imagery" (June 18 issue). Through biblical examples it validly recognizes the feminine aspects of God, showing that this is not some unfounded, unreasonable women's liberation suggestion. *Beth Sutter, Goshen College, Goshen, Ind. 46526* June 28

Enjoy poems most

Dear Editor: I have been receiving *The Mennonite* for the past year. What I enjoy most are the poems. *Valerie Wiebe, 15-16 Roslyn Road, Winnipeg, Man. R3L 0G5*

Barclay series helpful

Dear Editor: For some time I wanted to write you a word of appreciation for the way you serve as editor of *The Mennonite*. Maynard Shelly laid a good foundation and you are building on it. Thanks, and keep it up.

I want to make special mention of William Barclay's "The men, meaning, and message of the New Testament" that you have in each issue. That should give our people a better understanding of the Bible. It contains material that our people would have condemned as higher criticism a generation ago, but now should be appreciated very much. It reminds me of my chapter on "The Bible, the story of reconciliation" in my *Basic Christian convictions*, on which I get favorable responses from various quarters. All of this indicates that our people are growing and making progress in their understanding and appreciation of the Bible and its application for today's problems of the Christian life. *Ed. G. Kaufman, 211 East 25 St. North Newton, Kans. 67117* June 17

Who are David and Goliath?

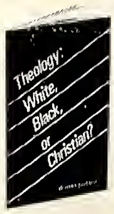
Dear Editor: I was pleased to note that MCC (Canada) has seen fit to send you as representative on a delegation to consult with MCC directors in Jordan and West Bank, as your editorial (June 25 issue) indicated.

"Who is David and who is Goliath in this situation?" This was indeed a creative way of stating the situation. Furthermore you stand squarely in the biblical tradition when you transpose the five smooth stones of death into peace, justice, faith, hope, and love, for these are the only kind of ammunition effective in our world bristling with military hardware.

There were a couple of sentences that

THEOLOGY: WHITE, BLACK, OR CHRISTIAN?
by Warner Jackson

THEOLOGY: WHITE, BLACK, OR CHRISTIAN? is a plea to take the scriptural way of resolving conflict in problems of race questions in the church. Jackson calls on Christian leaders, black and white, to preach and practice no other doctrine but the Word of God -- the message of forgiveness for sins, new life in Christ, and a genuine brotherhood that transcends racial barriers. Focal Pamphlet No. 25. Paper $.75



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I especially appreciated. These occur in your fifth paragraph. "To attempt to be neutral is to make both sides feel betrayed. To argue strongly for either side is to add further incendiary rhetoric to a situation that is already . . . inflamed."

Without having read the article to which you refer, it appears to me that your editorial comes down on the side of the Palestinians. I gather this from such statements as "the Christian church's duty s surely to respond with encouragement o the yearnings for peace and to insist hat the poor and the downtrodden should not be overlooked." This statement reminded me, however, of the Israelis hemselves who opened their doors to heir fellow Jews around the world who have been so frequently harassed. They have been concerned to give priority to he very needy class of immigrants. It s my impression that much of this is necessary because of limited immigrant quotas of affluent nations.

As Mennonites we have much to learn rom the Jews even in the area of mutual id. It came to my attention while in srael that an American Jewish seminary was supporting one of its alumni in Isael who had experienced a breakdown of health, even though he had turned his ack on Judaism and become a Christian.

When you spoke of American Christians and Jews as sympathetic to Israel, was reminded of a tendency within our Mennonite circles where we are properly nclined to be biblicistic. We note in rophecy an expectation of the return of srael to her homeland. And we jump to he conclusion that this is the return that will immediately precede the return of Christ. I shall never forget the statement f my teacher, the late W. F. Albright, who made the observation (since 1948, f course) that the Jewish people have vice returned to their homeland as the esult of the ancient prophecies; and, then e went on to add, "and who knows how many times more." Of course we should e ready at any time for the return of he Lord. And I feel that in our various hurch programs we do not operate sufciently from the motivation of urgency hat grows out of our belief in the imminent return of the Lord. But to insist hat this particular return of Israel to its omeland is the one that is to be linked the return of Christ comes perilously ose to dictating to God what his timeble for the return of Christ should be.

In conclusion, let me thank you for our last paragraph in which you note hat the real forces involved in the present crisis are something beyond Arabs and Jews: the poor and the rich, the powerless and the powerful, the Orient and the West. This brings us right back to Luke 4:18f., which says that prophecy is fulfilled in the coming of Jesus not to fulfill the institutionalized and militaristic nationalism of his people but to "preach good news to the poor . . . to proclaim release to the captives . . . recovering of sight to the blind . . . set at liberty those who are oppressed . . . proclaim the acceptable year of the Lord."

Thank you for a provocative editorial.
Jacob J. Enz, professor of Old Testament and Hebrew, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514 June 26

Aim at the higher gifts

Dear Editor: Martha Nickel (April 23 issue) asks whether there is room for her on the pedestal. The question is in harmony with Paul's encouragement, "But (for all that) be zealous after the greater gifts" (1 Cor. 12:31). She is severely rebuked by Jacob Tilitzky, pastor and moderator of the Conference of Mennonites in Canada (Letters, June 4 issue). My love for both of them prompts me to speak up.

It seems to me that Jacob probably misunderstood Martha's brief statement. From my acquaintance with her and from the statement which expresses a desire that all should use their gifts "in extending love and care to others," I conclude that she does not want to *abuse* gifts but to *use* them.

In our society, garbage cans are a necessity as are garbage collectors. In contrast, we have the beautiful bone china dishes from which we eat our nourishing dinners.

Martha is asking, "Am I condemned to serve as a garbage can, an essential service, or may I also aspire to serve as a beautiful dinner plate?"

Jacob is not exercising proper leadership by seeming to say, "You must be happy to serve as a garbage can. Jesus never intended you to serve as a beautiful bone china dish."

As a pastor and conference moderator, he is certainly not serving as a garbage can but as a dinner plate. There is a difference between serving well in the garbage disposal business by making better and stronger garbage bags or teaching human beings to be better disciples.

Jesus rebuked Martha for fussing about many tasks at the expense of the better part chosen by Mary. When Martha has learned her lesson, let us not rebuke her (Lk. 1:10).

But women must learn to function well in terms of the greater gifts before leadership is entrusted to them. It is irresponsible to choose women delegates indiscriminately and to elect them to office just because they are women, when they are totally illiterate in conference matters. If someone is uninformed, send him as a learner but not as a delegate.
David Janzen, Niagara-on-the-Lake, Ont. June 17

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I John:

The tests of faith and life

THE FIRST LETTER of John was written because it had to be. There was a threat to the faith and the life of the church, and that threat had to be met, or the consequences would have been disastrous.

That threat came from Gnosticism, a line of thought that we have met before. Gnosticism was an attempt to explain the sin, the suffering, and the evil of the world. It began with the assumption that all matter is totally and essentially evil and that spirit alone is good.

Not the creator. If matter is altogether bad and if God, who is spirit, is altogether good, it follows that God could not have worked with matter. Therefore, the true God is not the creator of the world. What happened was that God put out a series of emanations. Each emanation was a little farther from him and a little more ignorant of him. Finally the long line came to an emanation who was infinitely distant from God, utterly ignorant of God, and completely hostile to God, and that emanation was the creator of the world.

This way of thinking meant that the world is bad because all matter is bad, and in particular the body is bad. If the body is bad, there can be no such thing as incarnation. God in Jesus could never have taken a body upon himself. Therefore, so the Gnostics argued, Jesus never came in the flesh; he was only a phantom creature with no real body. That is why John insists that the true Christian must confess that Jesus Christ has come in the flesh (4:2).

Further, if the body is essentially evil, it may well be argued that it does not matter what is done with it. It cannot be made worse. Therefore a man can be as fleshly and as immoral as he likes. That is why John insists that the Christian cannot say that he has fellowship with God and then walk in darkness (1:6).

People divided. The word *Gnostic* means an intellectual, one who claims knowledge. The Gnostic claimed that the soul of man is a spark of spirit imprisoned in the evil body. To escape, it must learn the passwords and the knowledge which will take it past all the emanations on the long upward trail to God. That is only for the intellectual; the simple Christian can never rise to knowledge like this. Therefore people are divided into those intellectually capable of real religion and those too simple for it. And that is why John stresses over and over again the need of loving fellowship between the brethren.

Gnosticism was destroying the incarnation, destroying morality, and destroying fellowship, and it was to meet that situation that this letter was written. First of all, the letter has four great things to say about God.

1. *God is light, and in him is no darkness at all* (1:5). Light is a double emblem; it is the emblem of knowledge and of purity. So, to say that God is light means that God wants to be known; his self-revelation is a necessity of his being. The Christian God is not, as the Gnostics said, the unspeakable silence or the impenetrable abyss. God is the God who reveals himself to his children in Jesus Christ. But, further, in both Greek and Hebrew and in the eastern faiths, light stands for goodness and purity, and darkness stands for evil and corruption. That is to say, God is the source of moral illumination. No religion which comes from God could teach or encourage a man to be impure and dissolute and corrupt.

The tests. 2. *God is righteousness* (2:29). This whole letter is filled with "an impassioned sense of the tremendous imperative of righteousness," and "a rigorous intolerance of sin." The Christian must first and foremost be a good man (2:4; 3:8-10; 5:18). John is quite clear that God's man does not sin and that, if a man does sin, he is the devil's man.

3. *God is love* (4:8). Law calls this "the profoundest, gladdest, most trans-

forming truth the mind can conceive." Love is the attitude of God to men and must be the attitude of men to God and to one another. This love is the attitude which is to "turn all men into brothers."

4. *God is life* (5:20). God is the source of life and the giver of eternal life. Eternal life is not simply life which lasts forever. Eternal life is not life of a certain extent, but life of a certain quality; it is the life of God himself. God's man shares God's life.

But the most interesting thing about this letter is the series of tests of Christianity which it supplies. One of its favorite phrases is, "By this you know . . . ," "By this we may be sure . . ." (2:3,5; 3:10; 3:16; 3:24; 5:2).

First, there is the test of obedience (2:3-6; 3:10; 5:2). John is very blunt. The man who claims to know God and who disobeys God's commandments is a liar. Whoever does not do right is not of God.

Second, there is the test of willingness to listen to the truth (4:5-6). The man who listens to Christian truth is of God; the man who refuses to listen is not. This letter draws a sharp distinction between the Christian and the world (2:15-17; 3:1, 13; 4:5-6; 5:4-5; 5:19).

The whole world is the test of love (2:11; 3:14-18; 4:7-12). To walk in hate is to walk in darkness. The best proof that we have passed from death to life is that we love the brethren. The love of God must be the pattern of our loving. If a man himself is comfortably furnished with this world's goods and sees his brother in need and does nothing about it, God's love is not in him. "Little children, let us not love in word or speech, but in deed and in truth" (3:17-18). Emotion must issue in action.

Fourth, there is the test of the possession of the Spirit (3:24; 4:13). The possession of the Spirit is not to imply abnormal and ecstatic conduct. The Spirit for the Christian is the atmosphere in which he lives and walks, the power on which he depends to enable him to abide in Christ, the person who is the companion of his way.

Last, there is the test of correct belief in Jesus Christ. The Christian must believe that Jesus is the Son of God (4:15). No human category, however high, is adequate to describe Jesus. It is in terms of divine sonship that he must be regarded. Above all, the Christian must believe in the incarnation; he must believe in the flesh-and-blood manhood of Jesus; he must believe in the reality of Jesus' full entry into life.

For every age. Finally, we may look very briefly at three great facts that this letter lays down about Jesus.

a. Jesus is the advocate with the Father (2:1). The obligation is on the Christian not to sin, but perfection is not possible, and if the Christian does fall, Jesus is there to plead the case of the penitent sinner.

b. Jesus is the expiation for our sins (2:2; 4:10). This does not mean that some barrier of God's wrath and anger has to be broken down by some sacrifice of Jesus Christ. It was because God loved us that he sent his son to be the expiation for our sins (4:10). But it does mean that the way of God is opened up for us by what Jesus did for us, for can any man who has seen the life and death of Jesus Christ have any doubt left that God loves him?

c. Jesus is Savior (4:14). Jesus is sent by God to rescue us from self and sin and Satan.

It was a local danger and threat which first produced this letter, but nonetheless it is a letter which has truth for every age and generation—not least for our own.

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questions for discussion

1. One of the tests of the Christian life is obedience to the will of God. How do we learn what the will of God is for us, or for any situation?

2. What will it mean in practical action to regard men as brothers—socially, racially, politically, and in the church?

3. This letter is insistent that the Christian must not sin. How does this relate to "permissiveness"?

4. The danger of the heresy behind this letter was that it threatened to destroy the manhood of Jesus. Are we in more danger of losing the manhood or the divinity of Jesus? What does it mean to say that Jesus was both God and man?

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Fifty-five MPH is also Christian

Harry Martens

THE AUTOMOBILE has contributed more than any other thing to our fast pace of living.

I would be among the last to want to be without a car, but I felt things were getting out of hand. Expressways and other highways were allowing greater and greater speeds, with limits posted as high as eighty miles per hour in some states.

If we try to maintain a positive attitude and allow it to happen, the newly imposed national speed limit of fifty-five miles per hour could prove to be a major turning point in the "American rat race." To many people the automobile has become a symbol of status and power. Psychologically the lower limits may well influence other areas of life, redirecting us to more wholesome living. Maybe, just maybe, it is not absolutely necessary to have every annual report show more growth, more profits, more progress, with new and larger goals set for each year ahead. The best a Christian might do is to reexamine his or her motives and purposes.

Besides the psychological benefits we may find fringe benefits which really are not so "fringy" at all. The National Safety Council has released these figures on U.S. traffic deaths: During the period from November 1973 to January 1974 11,230 traffic deaths were recorded. For the same period a year earlier, when the lower speed limits were not in effect, the figure was 13,560. Thus traffic fatalities were down 17 percent for this three-months period. These figures reveal the conservation of human lives which has resulted from the reduced speeds. They also imply less damage to vehicles and property.

The reduction in speed has proved to be good stewardship in another realm. The business car driven primarily by this writer seldom provided more than thirteen miles per gallon of gasoline at speeds of between sixty-five and seventy miles per hour. At fifty-five miles per hour on a stretch of nearly 800 miles, this same car registered 18.5 miles per gallon. Of course not all cars would perform the same. But it is clear to me by now that there is a relationship between speed and gasoline consumption and driving cost per mile. I am aware that other costs, such as the driver's time, must also be considered.

As Christians let's take the lead in helping to create a positive attitude toward the lowered speed limit and testify that "fifty-five miles per hour is also Christian."

Helping the Bible to come alive

WITH THIS ISSUE we conclude the series of Bible study articles by William Barclay on "The men, meaning, and messages of the New Testament." Commendations and requests for more of the same have come in from a number of sources.

Mr. Barclay has an uncanny knack for writing helpful scholarly materials for the popular market. We have appreciated his contribution to our understanding of ten of the books in the New Testament.

Beginning in October, we will run a series of eleven articles by David Ewert on "How the Bible came to us." Mr. Ewert is a Mennonite Brethren theologian who is currently teaching at Eastern Mennonite Seminary in Harrisonburg, Virginia. He, likewise, has the ability to write interestingly on topics which are sometimes complex.

In early 1975 we hope to publish a sequence of brief but exciting looks at the so-called minor prophets by Barbara Jurgensen. LK

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear August 20.

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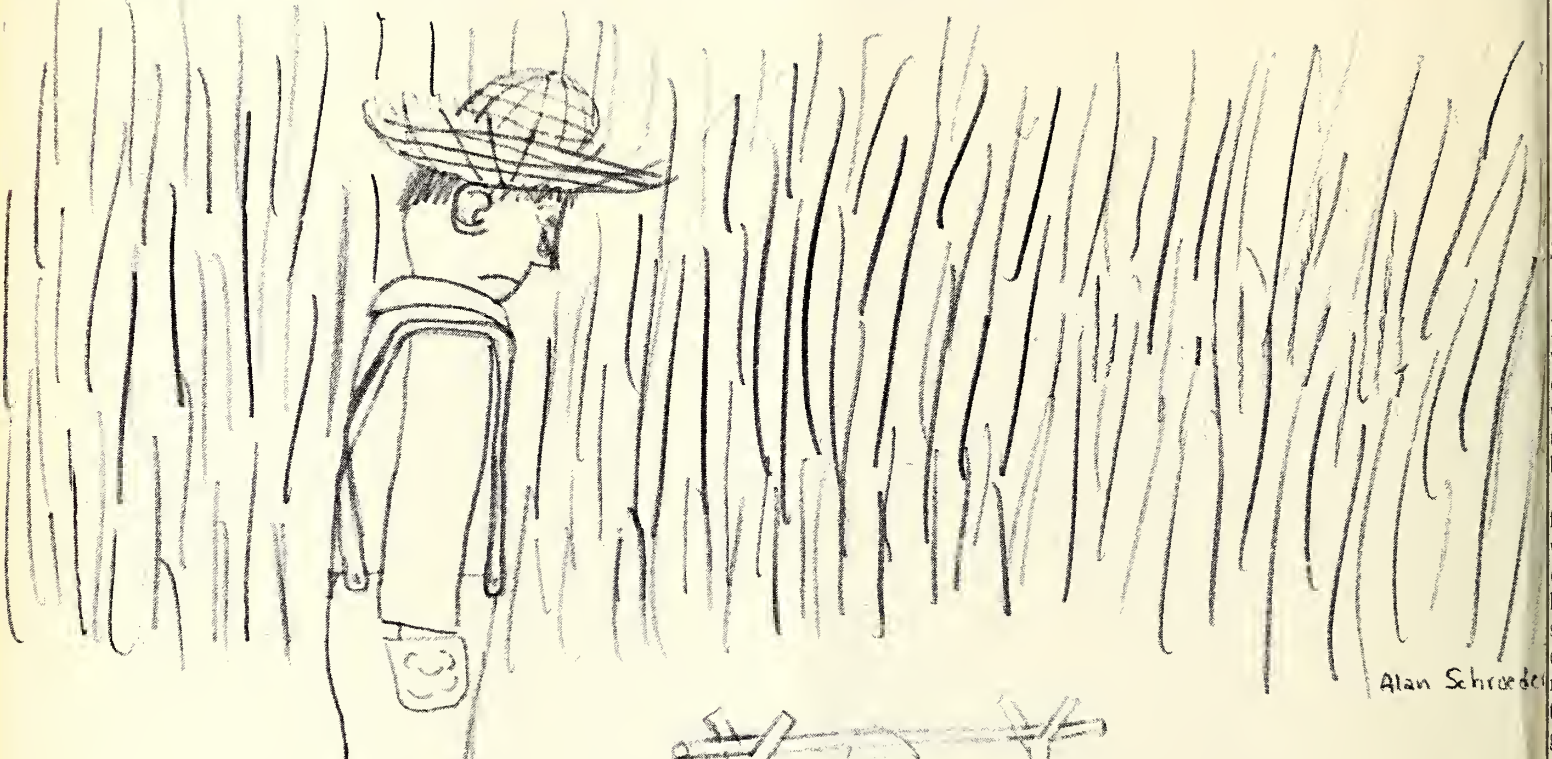

Alan Schroeder

Anton Penner's noodle soup

Young Anton Penner looked at the mass of bloated noodles in the pot, and tears rolled down his cheeks. This wasn't noodle soup. . . .

Susan Hiebert

For the third day Anton Penner watched the fat, gray hen. She was one of three his father and brothers brought when they came to start the house on the land where the new village was to be located.

She was the only gray hen, and the fattest of them all. Even during the long walk from the Mennonite land reserve on the east side of the Red River to this land about twenty miles on the west side, she had not lost weight. She traveled in a sack on his father's back. At night a string around her leg, tied to a tree, kept her from running away and getting lost.

The other two birds got so skinny their wing bones stuck out on both sides of their bodies. But not this one. Anton nicknamed her Noodle Soup.

Anton's mother had told him he could make noodle soup out of the hens when they stopped laying eggs. For two days now there had been only two eggs in the nest he made for them.

If only he could be sure that it was the fat one which had stopped laying.

"Take some ashes from the fire tomorrow morning, Anton," his father had told him, "and spread them around in the nest. Then we'll know which one doesn't lay by watching which hen stays clean."

One of the skinnies already had her bottom feathers covered with black ashes, a sure sign that she had laid the egg in the nest. Anton had to keep a careful eye on the nest and get the egg before a snake or some other prairie animal beat him to it.

The fat hen and the other skinny one were still chasing around in the grass, scratching, cackling, and eating. Anton had finished the breakfast dishes, hung the bedding on the line to air, and now he was lying on his back in the deep, hard buffalo grass, staring up into the limitless prairie sky which stretched blue and clear from horizon to horizon. It was July 1876. The day threatened to be another hot one.

Anton could hear his father and his brothers where they were digging another well. It was the fourth well. The first two were dry, and the water in the third hole was so salty it was white and of no use.

His father was worried about water, Anton knew. Last night at devotions, before they went to bed, his father had sat and stared into the campfire for a long time, or so it seemed to Anton's tired, nine-year-old bones.

Anton waited patiently. His father sat, not moving, not reading, and yet it was as if words were flying from the figure of the big man, words which needed no sounds to make themselves heard. "What's the use?" they said.

Anton's brothers, older than he, had worked alongside their father all week. At first, two had worked at breaking the prairie soil to get it ready for seeding next spring, while two dug a well.

Two years ago Anton's family had come to Manitoba with a large group of other Mennonite people from Russia. "To start a new life in a country where we can live according to God's word," his father had explained to him. To Anton's mind it had made little sense. Most of his relatives and friends had come to Canada, too, and he wasn't homesick for the people back home, but he surely missed the comforts of a settled life, especially last night when he watched his father battle the defeat which hung from his shoulders. Why had they left their nice, warm village in Russia to come to this place called Manitoba, where there were no wells and when you dug one it was dry or salty?

The settlement on the east side of the river had proven to be too stony and full of brush for farming, and that was why they had come out to start a new village here on the open prairie. His father was sure this was better farming land, and people were looking after Anton's mother and sister and cattle and crop back there, while the five Penner men had volunteered to come out and make the beginning of a new settlement.

Anton closed his eyes and remembered the last meal they had enjoyed in his old home across the ocean. It had been noodle soup, and it had been good. He could taste the aromatic broth, thick with noodles and chicken meat, and he could see his father at the head of the table. There had been no blanket of despair on his shoulders then, only a great faith that he was doing the right thing by moving to Manitoba, a faith which Anton was too young to understand.

Anton didn't want to think about the way his father had looked last night. Not one of his sons had reminded him that he hadn't read out of the Bible when he finally put it away and crawled under the feather comforter his mother had packed for him. Anton was surprised and frightened.

Had their father forgotten to read, or was he so disappointed in the new land that he didn't believe in God anymore?

The sun warmed his face and body where he lay and made Anton drowsy. It took the hen quite a few minutes of exuberant cackling to tell him that she had laid her egg, and another minute for Anton's relaxed bones to follow the command of his brain to get up and see.

Sure enough, the other egg was in the nest. And Noodle Soup was strutting around, black with the ashes from the nest.

Anton's heart sank. How could they possibly make noodle soup out of the skinny hen?

His mother had sent the homemade noodles in a flour sack, together with the herbs and spices to go into the soup. All he had to do was get someone to kill the hen, and then he could make the soup himself.

Anton went to tell his father he knew which hen was not laying anymore. He dreaded going over to where all four were taking turns digging, hauling the loose earth up with buckets. It was a desperate race to find water now, since the level in the barrel they had brought with them was dangerously low. There was no sign of rain in the sky, and the river was twenty miles away. If they could not find water within a day, they would have to take their small supply and walk back before it was all gone.

His brother John was taking a rest when Anton came near the well. "Is there going to be water in this well?" he asked.

"There had better be," John answered. "What do you want?"

Anton opened his mouth to ask him to come and kill the hen for the noodle soup. But then he closed it again. "Nothing," he said, looking at his brother's tired face.

He would do it himself.

Resolutely he went back to the hens and began to look for the clean one, the one that hadn't been in the nest to lay.

They were all clean.

In dismay Anton looked at all three hens. They had been squatting and rooting around in the grass, and the ashes had been brushed off. He could not tell which skinny one was the nonlayer.

Anton could not bear the thought of waiting another whole day for noodle soup. He wanted to make his father and his brothers feel better; he wanted to make himself feel better.

He would guess which hen was the nonlayer.

And then the thought crept slowly into his mind. If he guessed, he might make a mistake, and take the skinny one which still laid eggs. He might as well take the fat, gray hen.

Anton caught her quickly, before he could change his mind. He had seen his mother clean chickens and knew what to do. It wasn't a pleasant job, chopping off her head and everything, but it had to be done if he was going to make noodle soup out of her.

Anton got a pail of the salt water to wash the meat clean and then filled the cooking pot half full of the good water, putting the chicken in. He was careful not to spill a drop.

Anton went to gather buffalo dung chips and wood for the fire. Soon the pot was boiling merrily, and he sat down beside it, roasting in the heat, but carefully watching that nothing would go wrong with the precious contents. For three weeks he had eaten nothing but salt pork, which he didn't like in the first place, and dried-out bread.

In about an hour he tested the meat and found that it was done. With a watering mouth he went into the shack to find the bag of noodles. He could already see the joy in his father's and brother's eyes when they saw and smelled and tasted his beautiful dinner.

Inside the sack Anton found three small packages of herbs and spices, neatly tied in clean cloth, and he wondered why there were three. But he didn't wonder long; instead, he upended the sack and dumped the contents into the water with the chicken.

It took him awhile, long enough to watch the soup turn into a lumpy mass of noodles stuck together, to realize why there had been three bundles of herbs and spices. There had been enough noodles in the sack for three soups.

Three hens. Three pots of noodle soup.

Anton cried. Without knowing it, he stood beside the mess that was not noodle soup but a bloated mass of noodles, and tears streamed down his cheeks.

He didn't hear his brother yelling in the distance. He didn't hear them come pounding down the path towards him shouting, "Water! Water! We found water!" until John grabbed his shoulders and spun him around.

John gazed at Anton, and Anton cried harder. His brother looked so happy, he didn't even need the noodle soup to cheer him up. What would they say to him when they saw the mess he'd made? It was a crime in his mother's house to spoil food.

"What's wrong?" John asked, looking first at Anton and then at the gurgling pot. "What are you cooking?"

"Noodle soup," Anton sobbed.

John put his head back and laughed. "Come on, boys, look what our little brother made for our dinner."

In a minute they were all standing around the pot, laughing so hard at his poor soup that Anton could not help but laugh too.

He didn't hear his father come up behind him.

"We got water now to make it thinner," his father said, and Anton looked up at him. The older man's face was tired, and sweat and dirt streaked. But his eyes were twinkling.

"I wanted you to feel better," Anton said. "That's why I made noodle soup. I should have known mother made too many noodles for one pot of soup.

"Well, the water in the well is still muddy and unsettled, we will have to wait a couple of hours before we can use it. But if we take some of these noodles out," already he was ladling them into the clean pail beside the pot, "then we can use the rest of our water in the barrel to thin it."

Everyone helped, and soon it looked like soup again, with lots of soggy noodles in the pail for tomorrow.

Halfway through the meal his father began to chuckle and then laugh, and soon he was roaring with mirth. His sons looked at each other, and then joined in, even though they did not know what their father was laughing at.

"The elders said I could choose a name for the new village," he said at last, rubbing his eyes. "Shall we call it Noodle Soup in memory of our first meal here after we found water?"

For a minute Anton thought his father was serious. Mennonites were known to name places after events that happened there. Noodle Soup?

No, that was too funny for a village name.

Anton relaxed and had another bowl of noodle soup.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

PRESIDENTIAL REFLECTIONS:

The General Conference then, now, and in the years to come

With this year's triennial General Conference sessions, Henry Poettcker concluded six years as president. He was not eligible for reelection. He first became part of "the powers that be" in 1956. Jacob T. Friesen, the vice-president, interviewed Mr. Poettcker at the conference's opening business session. Their conversation follows:

JACOB T. FRIESEN: *What first drew your attention to General Conference, Henry?*

HENRY POETTCKER: My first recollection of General Conference is of a 1947 Canadian Conference session held in Coaldale, Alberta, at which some General Conference personnel were present. As a fuller entity, General Conference took on meaning for me during my Bethel College days, 1948-50, when I became acquainted with the central offices.

JAKE: *How did you then become personally involved?*

HENRY: It took several forms. First there was the experience of learning to know the secretary of conference, Walter Dyck, who was working with a minister's manual. That contact grew to a lasting friendship, especially when I had the chance of seeing him operate at the first General Conference session I attended at Freeman, South Dakota, in 1950.

Following seminary days I was appointed to the Home, Church, and Community Committee.

At the 1956 conference in Winnipeg I was asked to serve on the resolutions committee and at the same session was elected to the then Board of Education. As a member of that board I was designated to be one of its representatives on the executive committee and that is the way I became involved with what some have called the "powers that be."

JAKE: *What were the burning issues n the 1950s and 1960s?*

HENRY: At the first conference session which I attended we adopted a new constitution—something very radical at he time. Eighteen years later we again accepted a revision. I believe this is as t should be. A constitution should be a ool to be adapted to help do a task. That is why it is imperative that it be adapted and suited constantly for proper use, especially as we continue to learn how to serve our rapidly changing twentieth century.

In the 1950s other issues we faced were seminary education, specifically the transfer of the location to Elkhart, and the whole question of the nature of the believers' church, out of which grew a major follow-up study culminating in the booklet *Studies in church discipline.*

In the 1960s we sought to give attention to the question of higher education, of our relation to the state, and to our stance toward Scripture. The latter resulted in our adopting the statement on the authority of the Scriptures. Study conferences were in vogue in the '50s and '60s.

JAKE: *Do officers and trustees really run institutions?*

HENRY: Any institution which does not have a strong leadership accomplishes very little. Insofar as the General Conference was organized to help individual churches carry out a joint program, that program has been and continues to be entrusted to elected individuals who are charged with carrying out the work. In the process of growth and expansion, hired personnel become one of the means through whom the elected officers seek to fulfill their assignment. If it looks from the outside as if a few individuals run the program, then I simply want to go on record to say that your elected representatives on the General Conference Board and the commissions try to be very sensitive to the hopes and aspirations of the churches and give ear to the convictions which they express. The kind of wrestling with an issue before a decision is made to act is one that seeks to be faithful to the wishes of the brotherhood.

Henry Poettcker

In keeping with this stance, your officers hardly consider themselves as running the several conference institutions.

JAKE: *What do you feel have been the most gratifying achievements in the conference in the last ten years?*

HENRY: For me one gratifying thing has been the possibility of coming to an understanding with those of rather widely differing opinions and viewpoints in our brotherhood. I hardly consider that we have arrived, but I believe we have learned to accept each other as brothers and sisters in Christ.

Another very gratifying matter is the sense of responsibility toward the total program seen by so many of our churches. Practically, this is evidenced by financial support. It is further evidenced by the many volunteers for service at various levels, and in various ways.

Another gratifying achievement is what I see as a large core of dedicated workers in so many areas of our conference work. I've seen this at home and I've witnessed it abroad — and I am thrilled, and I thank God for such dedicated lives.

JAKE: *What are your hopes for the next few years for the General Conference?*

HENRY: In the light of what our endeavor to be faithful to the cause of Christ over the past decades has meant, I would hope that we might continue to see our obligation to our fellowman and know the kind of dedication which will see us loving them and serving them—right into the fellowship of Jesus Christ. Practically, this can mean 300 volunteers for the next triennium.

I covet sincerely the stance that will allow us to state our convictions unequivocally, but that will so transcend partisanship and personal desires that an ever greater and more wholesome working together will result.

I hope further that in the acceptance and the performance of our task we will continue to remember our personal relationship to Jesus Christ, our love for him, our loyalty to him which will not brook compromise, and a personal "knowledge" of him which will serve to inspire us to "feed his sheep"—with everything that that implies.

More than stones— The church is there

Larry Kehler

The last of five articles

CONTRARY TO POPULAR belief in North America, Christians still have a firm foothold in the Middle East. Islam is obviously the dominant religion, but Christianity is well represented in the four Arab countries in the Middle East on which this series of articles has focused.

Over six million Christians reside in Egypt, Jordan, Lebanon, and Syria. Egypt has the largest number, 4,270,000 (13 percent of its total population). Lebanon has the heaviest concentration of Christians of the four countries, 50 percent of its two million people. In both Jordan and Syria approximately 10 percent of the people are Christian.

North American Christians, particularly the Protestants, have tended to view the churches in the Middle East not only as small, but as reactionary, and perhaps even unfaithful. The view from within, however, gives one a different impression. This is not to say that the churches in the area do not have problems. They are surrounded by them.

At times their millennia-old traditions serve as barriers to a more dynamic outliving of the gospel, but at other times their traditions and their intimate understanding of the area's culture and people have saved them from being wiped out.

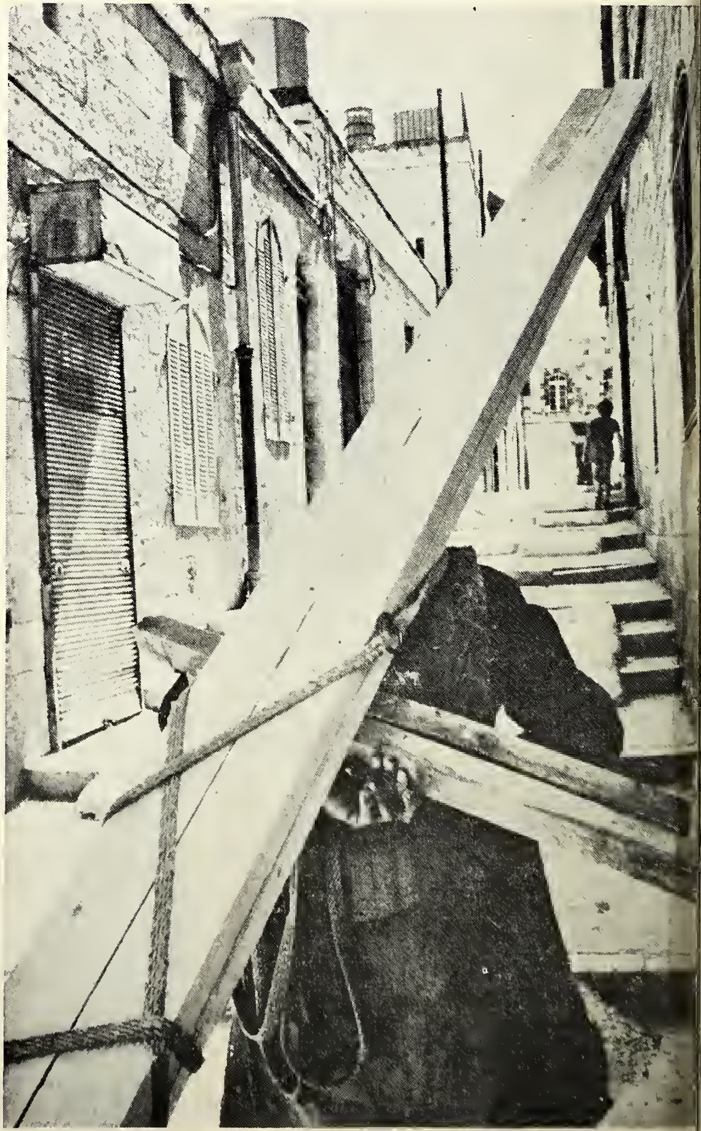
Protestants and Anglicans, despite years of missionary effort, have not been able to make much of an impact on this area. Together their membership in the four countries is 180,000. They make up only about 3 percent of the total Christian community, and most of their members have been drawn from the other Christian groups, rather than from among the people who are not Christians.

Social and religious sanctions against conversion from one religion to another are still stringent. Interfaith marriages in most communities are rare. When they occur, severe reactions may result. In some regions persons who intermarry are ostracized or even killed. Such violent responses, however, seem to be waning somewhat.

The Christians are worried about the loss of many of their best-trained people to the West. They tend to be the wealthiest as well as the best-educated people in these countries, although they, too, have many poor and illiterate members. Those who have completed their university education, and who can afford it, go to the United States or Europe for graduate training. Once they have tasted of the affluent life in the West, they are loath to return.

A pastor's wife in Ramallah, on the West Bank, bemoaned the loss of their most gifted young people to America. Her fervent wish was that more than the stones would remain in

An Arab carries a load of lumber, which symbolically looks like a cross, up the Via Dolorosa in Jerusalem's Old City. Christian Arabs make up a significant minority in the Middle East. Over 12 percent of the people in Egypt, Jordan, Syria, Lebanon, and the West Bank are Christians.



the Holy Land to testify to the fact that this is the land of Jesus' birth. She said that she would prefer that their young people go to Islamic Arab countries to work rather than going to the United States. The likelihood of their returning to the land of their birth, she felt, would be greater if they worked in Arab lands.

We spoke in Damascus to Patriarch Elias IV of the Antioch Patriarchate of the Greek Orthodox Church. He expressed interest in having more exchanges between his 200,000-member church and churches in the West, but he said he had little patience for one-time visits.

With an animated sparkle in his eyes, he insisted that if western Christians really want to get to know oriental Christians, it is essential that they do this over a longer period of time. He was critical of the ecumenical movement's depersonalized attitude to relationships. He described the World Council of Churches' approach as just "business meetings." People moving in these circles, he said, don't get o know each other heart-to-heart.

The patriarch felt that the Roman Catholic Church's unyielding and rigid stance through the centuries helped to create the serious cleavage between Christians and Muslims. He said he has close contacts with both Muslims and Jews. His doctor and confidant, he said, is Jewish. Elias was one of only two Christians invited to sit in as an observer at the slamic conference in Lahore, Pakistan, in 1972.

When we asked what message he had for the Christians n North America, he said in his characteristically lively way, "Tell them to be good Christians. Good Christians don't fight each other." He was referring to the North American churches' propensity to side with Israel against the Arabs in almost every case, even though many of them are fellow Christians.

We also conversed with two Palestinian pastors, both of hem Anglicans. Nearly 30 percent of the two million Palstinians are Christian.

Elia Khouri served a parish on the West Bank until the sraeli occupation force expelled him from his homeland in 969. He is now pastor in Amman, Jordan.

Mr. Khouri's feelings about his people's displacement run deep. He sees Zionism as a demonic force. But he added quickly that he does not hate the Jewish people. "In 1920-48 we were ready to live peacefully in one country with the Jews," he said. "We looked forward to their expertise to help develop our country."

When asked if the Arabs could ever again relate positively to the Israelis, he replied with an Arab proverb: "We become the closest friends with those with whom we have been at enmity." The Palestinians are a forgiving and a forgetting people, he added.

His first response to his expulsion from the West Bank was to seethe and suffer silently, but gradually he began to see that no one can recognize the pain suffered by a silent people. Since then he has been speaking out against the wrongs done against his people.

He said he does not ask North Americans to become pro-Arab in their outlook, but he urged them to try to see both points of view honestly.

The first step toward a settlement of the Palestinian question, which is one of the most basic problems standing in the way of peace in the Middle East, is in the hands of the Israelis and the Americans, he said. If they do not offer an acceptable solution, the Palestinians will continue to press for their rights. They will fight to the last man, said Mr. Khouri.

The Mennonite churches of North America are represented in the Middle East through a mission board and the Mennonite Central Committee. Four couples and a short-term worker, serving under the Mennonite Board of Missions, Elkhart, Indiana, are located in Israel. MCC is active in Jordan, the West Bank and Jerusalem, and Egypt.

At the close of 1973, MCC had eighteen persons in the Middle East and it expended $334,000 during the course of the year. Its projects include the placement of teachers in Cairo and the operation of educational, community development, and agricultural ventures in Jordan and West Bank. The program directors in both Jordan and Jerusalem occasionally have the opportunity to engage persons of various points of view in dialog about potential steps toward peace in the Middle East.

More than stones are echoing the message of the gospel in the Middle East. The substantial Christian presence here could be an important component in the search for peace and justice. It is needful though, they told us, that the churches of North America and Europe begin to recognize their faithties not only to the Jewish people but to the Christians in the Middle East.

Mirror on the Middle East

NEWS

1,300 attend General Conference sessions

In this issue of *The Mennonite* are brief accounts of action at the triennial sessions of the General Conference August 1-7 in St. Catharines, Ontario. By the September 3 issue, we will have had time to prepare a more complete report of the conference including major speeches, the text of resolutions, and comments from those who attended.

Resolutions passed

Overseas expansion: Authorizes the Commission on Overseas Mission to recruit and send out thirty new missionaries and begin work in three or four new areas in the next triennium.

Jubilee: Proclaims 1975 as a year to inaugurate Jubilee in the General Conference Mennonite Church and recommends to congregations Bible study concerning the Year of Jubilee, involvement in offender ministries, resolving labor/management conflict, being an advocate for Indian land rights, reducing or canceling debts, and enlisting one additional person for every 100 members for mission and service work.

Amnesty: Asks General Conference congregations to welcome back those who, because of conscience, violated the U.S. Selective Service Act or military law and supports a universal amnesty which would not be punitive. (Earlier adopted by the MCC Peace Section) The amnesty statement, essentially as adopted by both bodies, was printed in the April 24, 1973 issue.

World hunger: Calls for more emphasis on rural development and family planning programs in developing countries and on social programs in North America and asks each Mennonite household to reduce food consumption and expenditures by 10 percent. This amount would be contributed to meet the food needs of others. (Also passed at the MCC annual meeting)

Ordination: Affirms both the priesthood of all believers and the designation of leadership roles. Ordination implies function, not status, and is available to persons, regardless of race, class, or sex. No sinful act should permanently disqualify a forgiven person from serving a congregation.

Small groups were again a part of General Conference sessions. The groups met each morning following David Schroeder's Bible studies and following some of the evening speeches.

War taxes: Asks the Commission on Home Ministries to set up a fund for education on this issue, assistance to conscientious objectors to war taxes, and legal expenses; asks congregations to study and possibly endorse the World Peace Tax Fund Act; and asks the General Conference to study the possibility of not withholding federal income tax from its employees' paychecks.

Bible camps: Asks the Commission on Education to develop resources on Bible study methods and content for high school camps.

Newton buildings: Thanks Elva Krehbiel Leisy for providing buildings in Newton for the conference either through gift or gift annuity.

Church planting: Asks the Commission on Overseas Mission to explore the possibility of overseas churches' providing personnel to help the Mennonite churches in North America plant new churches.

Church-college covenant: Encourages the Commission on Education to provide for ways of partnership between the church and its colleges and seminary.

Inter-Mennonite cooperation: Asks for conference assistance in inter-Mennonite cooperative efforts at the congregational, provincial, state, and regional levels.

Inheritances: Asks study by families regarding disposition of their possessions at time of death.

Discussion at conference: Asks for more time for discussion following commission reports at the next General Conference triennial sessions.

The Jubilee living resolution will be reprinted in its entirety in the September 3 issue. Other resolutions, some in abridged form, will appear in the September 10 issue.

Election results

President: Elmer Neufeld, Bluffton, Ohio

Vice-President: Edward Enns, St. Catharines, Ontario

Secretary: Hedy Sawadsky, Souderton, Pennsylvania

General Board: Kenneth Bauman, Berne, Indiana; Irene Dunn, Normal, Ilinois; Jacob Tilitzky, Abbotsford, British Columbia; and Marvin Zehr, Moundridge, Kansas

Commission on Education: William Gering, Elkhart, Indiana; Bertha Harder, Elkhart, Indiana; and Helmut Harder, Winnipeg, Manitoba

Commission on Home Ministries: Peter Ediger, Arvada, Coorado; Martha Nickel, Saskatoon, Saskatchewan; and Waldemar Regier, Rosthern, Saskatchewan

Commission on Overseas Mission: Peter J. Dyck, Akron, Pennsylvania; Vern Preheim, Akron, Pennsylvania; Harold Schultz, North Newton, Kansas; and Anne Warkentin, Saskatoon, Saskatchewan

Mennonite Biblical Seminary board: Floyd Bartel, Lancaster, Pennsylvania; Herman W. Enns, Hamilton, Ontario; . Winfield Fretz, Waterloo, Ontario; Russel Mast, Souderton, Pennsylvania; and Dietrich D. Rempel, Abbotsford, British Columbia

Division of Administration: Erwin Goering, Knoxville, Tennessee; Jake Hildebrand, St. Catharines, Ontario; and Art Rempel, Winnipeg, Manitoba

Program committee: Betty Epp, Aberdeen, Idaho, and Jake Letkemann, Winnipeg, Manitoba

Schowalter Foundation trustee: Walter W. Graber, Pretty Prairie, Kansas

Women in Mission: Lois Duerksen Deckert, North Newton, Kansas, first ice-president, and Naomi Tieszen Wollmann, Moundridge, Kansas, secretary

Registration

When registration closed on the second ay of conference sessions, 1,277 delegates and visitors, including youth, had egistered. Of this number, there were 52 delegates with about 1,411 votes.

The breakdown of delegates by district nd province is as follows:

Region	*Delegates*	*Votes*
Central	91	149
Eastern	66	118
Northern	58	63
acific	38	77
Western	269	399
Alberta	13	45
.C.	18	86
Manitoba	67	235
Ontario	77	128
askatchewan	51	111

Four fraternal delegates from Brazil, araguay, Uruguay, and Mexico also attended conference sessions.

Mennonite World Conference to meet in Kansas

The tenth Mennonite World Conference will convene in central Kansas July 25-30, 1975.

At its July meeting in Nazareth, Ethiopia, the MWC executive committee accepted the invitation from three district conferences in the central U.S.: the Southern District of the Mennonite Brethren Church, the Western District of the General Conference Mennonite Church, and the South Central Conference of the Mennonite Church.

The exact location has not been chosen, but Newton, Hutchinson, Wichita, and a combination of these sites are under consideration.

The MWC presidium had decided last July to hold the next world conference in the United States in 1978.

The North American Council of Moderators and Secretaries then discussed several possible locations (including Philadelphia; Fort Wayne, Indiana; central Illinois; and Kansas) and decided to endorse the invitation from central Kansas and to recommend it to the MWC executive committee.

Some MWC presidium members had felt that the tenth Mennonite World Conference should be held in Asia or Africa. The 1972 conference in Brazil was the first Mennonite World Conference outside Europe or North America.

However, after consultation with representatives of the churches in Asia and Africa, the presidium members discovered that no Mennonite or Brethren in Christ community was prepared to provide the necessary hospitality and facilities for such a gathering.

Others remembered that the MWC had not met in the U.S. since 1948, when the conference was at Newton, Kansas, and Goshen, Indiana.

The U.S. site was chosen by the presidium with strong support from the Asian and African delegates.

Normally the world conference is scheduled every five years. Because of several other major conferences in North America in 1977, the tenth MWC was scheduled for 1978.

The delay of one year was also designed to provide more time for the presidium to meet in the third world in the interim.

The next meeting is planned in Central America in connection with the third Latin American Mennonite Congress in July 1975.

The central Kansas area includes a Mennonite constituency of 17,000 members. There are three colleges, several conference offices, and various Mennonite institutions. The congregations of the area represent the three major Mennonite groups who joined in the invitation plus the Beachy Amish and the Church of God in Christ, Mennonite.

Catholic-Baptist dialog possible on adult baptism

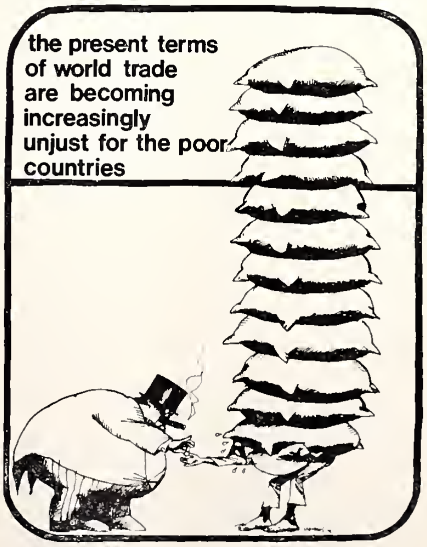
A startling new possibility for Baptist-Catholic dialog has emerged from the liturgical renewal stimulated by Vatican II, according to Tracy Early in Baptist Press features.

Many of the leading liturgical specialists of the Catholic Church are engaged in a movement to make adult rather than infant baptism the standard Catholic practice, he said.

These Catholics are said to believe also that immersion is the preferable form of baptism and hold that baptism should be performed in the context of congregational worship, rather than privately as has been common in the Catholic Church.

Though this position has not yet received any official support from the Catholic hierarchy, it is being adopted by significant numbers of Catholic liturgists both in the United States and in western Europe, according to John Gallen, S.J., one of those leading in the new school of thought.

Mr. Gallen, a forty-one-year-old native of Philadelphia and a member of the Jesuit order since 1950, is associate professor of pastoral theology at the Jesuits' Woodstock College (a seminary).


the present terms of world trade are becoming increasingly unjust for the poor countries

(c)SODEPAX

AIMM delegation hears unexpected confession

When the Africa Inter-Mennonite Mission delegation from North America visited Kandala, Zaire, on its trip in June, they got a reception they hadn't expected.

The entire Kandala district council of the Mennonite Community of Zaire confronted the delegation and in unison requested the delegation representatively to forgive them for sins committed during the time of the Kwilu rebellion ten years ago.

The council recalled the destruction of mission property, burning of houses, threatening and holding captive missionaries, and the generally unacceptable attitude of the local Christians.

The local delegation of church leaders accepted the responsibility for the actions, even though they personally had not been involved. At one point, the pastor kneeled before the delegation pleading for forgiveness.

"What was there left for AIMM to do?" said Reuben Short, AIMM executive secretary.

Volunteers pedal for food

Clyde Stutzman, Harrisonburg, Virginia, and Gerald Koop, Bakersfield, California, are ending their MCC voluntary service terms with a 3,500-mile bicycle trip. During their two-months ride from Pennsylvania to California, they will stop in Mennonite communities to share their concerns about hunger in the Sahel, caused by the worst drought in West Africa in over a century. To dramatize the urgency of the world food crisis, they will eat no beef or pork on the trip. Interested individuals can identify with the hunger concern by joining in the ride for several miles or by pledging a per-mile contribution to Cycling for Food, Mennonite Central Committee, Akron, Pennsylvania 17501. The two will leave Akron September 1.

Media cooperation may be enlarged

Expanded cooperation among the media divisions of three Mennonite denominations is under consideration following a June meeting of board and staff representatives from the three groups.

The Board of Media Ministries (Mennonite Brethren), Faith and Life Radio and Television (General Conference Mennonite), and Mennonite Broadcasts, Inc., (Mennonite Church) now cooperate on specific projects such as television spot announcements and radio programs.

A new proposal for cooperation would add General Conference Mennonite and Mennonite Brethren representatives to the Mennonite Broadcasts, Inc., (MBI) board. Staff would be drawn from all three groups. FLRT and BOMM boards would continue to carry out specific denominational interests.

The proposal by the inter-Mennonite media study group is still subject to modification and to approval by denominational boards. The FLRT committee of the General Conference Commission on Home Ministries will meet to consider the proposal in November.

The seven representatives at the June meeting noted several problems under the current cooperative structure: too many structures, too much time lag, inadequate communication among the three agencies' boards, the expense of interagency meetings for individual projects, fragmented communication to congregations, and lack of adequate participation by all three agencies in planning and policy making on individual projects.

Brazilian Mennonites hope for CO status

Brazilian Mennonites have decided to approach their government for formal recognition of conscientious objection, according to Peter Pauls, executive secretary of the General Conference of Brazil.

Mr. Pauls, en route to the General Conference sessions in St. Catharines, Ontario, met with MCC Peace Section staff in Akron to find out how Mennonites in the United States gained recognition of conscientious objection and worked out the mechanics of alternative service.

Unlike Mennonites in Paraguay and Mexico who, when they entered the country, were guaranteed the right to conscientious objection, Brazilian Mennonites have fallen under their country's conscription law. However, the government has not called into active military service a number of Mennonites in social service work in northern Brazil.

Brazilian Mennonites hope to develop an alternate mission/service program to military service. Mennonite churches, located in the south, are concerned about needs in other parts of Brazil, particularly in the northeast where MCC is working and in the interior now being opened by roads. Four young people are already serving with MCC in the northeast. Floods in the state of Santa Catarina in late March have also led the Brazilian church in a new direction of service. Local Mennonite churches contributed substantially to work following the flood and are now thinking of constructing housing for twenty to thirty widows who lost homes. While in Akron, Mr. Pauls explored Mennonite Disaster Service organization with executive coordinator Nelson Hostetter as a possible model for a Brazilian disaster service.

Soviet pastor released to West Germany

David Davidovich Klassen has spent many of his forty-six years in prison.

As a teenager in the Soviet Army in World War II, he was imprisoned abroad. As a pastor of an unregistered Baptist congregation in the Soviet Union, he has been imprisoned in Soviet labor camps for six years since 1966.

Now Mr. Klassen has been allowed to eave the Soviet Union and is in West Germany, according to news from the Center for the Study of Religion and Communism, Kent, England.

As pastor of a "reform" Baptist church in the town of Karaganda in Kazakhstan (Soviet Central Asia), Mr. Klassen's activities attracted the attention of the local authorities. The Soviet au-horities refuse to recognize these congregations, which therefore worship and witness without permission.

In 1966 David was arrested and sentenced to 2½ years in a labor camp in northern Siberia. By 1969 he was home again and once more active in church work.

In December that year pastors of reform Baptist congregations from all over the USSR met in Tula. The gathering had official permission—the first and last ime such a thing has happened.

At the meeting were a number of reform Baptist leaders who had recently been released from detention following a Moscow demonstration in 1966.

Buoyant with renewed liberty and the apparent official thaw, the participants at the meeting addressed an appeal to heir government, requesting "normalization" of their relations with the state. Mr. Klassen was one of thirty-one to ign this appeal.

But the gesture met with no response except renewed persecution. The permission that had been granted was revoked after the event and the house where the meeting had been held was confiscated from its owner.

David Klassen himself was arrested on October 27, 1970. The court sentenced him to three years in strict-regime camps—first a labor camp near his home in Karaganda, then again to Siberia.

Beginning in February 1972, the zone in which he was held was declared an experimental" one. He remarked in a letter: "The famous physicist Pavlov conducted surgical experiments on dogs. We have become similar objects in the hands of the judicial authorities for various experiments."

Under these conditions his health deteriorated rapidly. In the summer of 1972, his wife, Liza, wrote appeals to the church and to the government, expressing fears for his life. She declared that although her husband was suffering from a hernia, rheumatism, and scurvy, he was being forced to do heavy labor.

Mrs. Klassen also complained that their letters to one another were frequently obstructed. She herself was able to write only in German, but letters written in German, she said, were never delivered. Her husband had already remarked in a letter to her: "I have to tell you that where you see three dots in letters like this '. . .' you should understand the word *God* or *Christ*. Well, if the Soviet censors are afraid of the words *God* or *Jesus*, then we must replace these holy words with the symbol '. . .'; that's democracy and freedom of religion."

David Klassen wrote a number of letters from imprisonment, two of which have reached the West. In September 1971, he described his return to the Siberian camp in these words: "Dear friends! You can imagine how happy I was when I arrived here in the north. One of the soldiers, instead of greeting me with the butt of a machine gun, stretched out a brotherly hand through the barbed wire. When the prisoners and the soldiers saw this warm welcome, they were envious and said, 'You're lucky, David Davidovich. People everywhere know you as a friend.'"

Having completed his term, David Klassen was released and returned home on November 3, 1973. His wife and their seven children had moved to the neighboring republic of Kirgizia. The congregation held a festive service on his return. It is reported that David was placed under house arrest for six months after release. This would have run out in May. At the beginning of June, news came that he had been released to West Germany.

David Klassen's father lives in Canada and had been trying for some time to get David—and his brothers and sisters—out of the Soviet Union.

While David was still in labor camp, his case was taken up by an Amnesty International group in Denmark. After David's release, his father wrote from Canada to this group, "David told us that after a letter reached the camp, his situation improved a little. Again many thanks for your efforts."

David has personally thanked all those who have taken an interest in his case with these words, written from Kirgizia ten days after his release from labor camp: "Brothers and sisters from many lands have participated in our lot. The Lord will furnish the proper reward for this on the last day." *Keston News Service, Michael Bordeaux, editor*

South Vietnamese police kill four Buddhist monks

Four Buddhist monks were shot to death and ten wounded in Kien Thanh District in the South Vietnamese province of Kien Giang when police teargassed and fired upon 200 monks.

The monks were walking in a silent procession to the headquarters of the district chief when the police attack occurred. The monastic demonstrators carried banners that read, "Please release imprisoned monks" and "Stop drafting and arresting monks."

The chairman of the Institute for Secular Affairs of the Unified Buddhist Church, Thich Tri Thu, forwarded news of the killings to the offices of the church's overseas representative body, the Vietnamese Buddhist Peace Delegation in Paris. Thich Nhat Hanh, head of the delegation, phoned an English translation of the report to the U.S. headquarters of the Fellowship of Reconciliation, Nyack, New York, a pacifist religious group.

In announcing the killings, Thich Tri Thu stated that Saigon government officials (not named in the report) had declared that the government would continue to draft monks and would continue, when circumstances warranted it, to shoot demonstrators, including monks.

Thich Tri Thu has written to South Vietnamese President Thieu protesting continued violence against peaceful demonstrators, the arrests of more than 200 monks in recent months, and the deaths of at least two monks in prison.

Thich Tri Thu wrote: "The government, in tolerating such acts of repression and lawlessness by local authorities, tramples upon the people's right to worship and their right to life. We urgently request the government to stop such acts, including the forced intrusion into pagodas . . . as well as acts of violence against monks. . . ."

Freeman Junior College gains approval for LPN program

Freeman Junior College, Freeman, South Dakota, will begin a licensed practical nursing program in September.

The program, recently approved by the South Dakota State Board of Nursing, is the only LPN program in the state based on a college campus rather than in a hospital.

The college's three-semester LPN program will use the campus for the majority of its classroom intruction. Practical skills will be taught at the Freeman Community Hospital and Rehabilitation Center, Yankton (South Dakota) Mental Health Center, and Sacred Heart Hospital in Yankton.

Successful completion of the Freeman practical nursing program will prepare students to take the state board licensure examination to qualify as a licensed practical nurse.

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Yeotmal seminary plans move to Nagpur

Union Biblical Seminary in Yeotmal, India, will move ninety miles northeast to the city of Nagpur by 1980, according to long-range goals set recently by the seminary board of directors.

The projected move to Nagpur is part of a total plan to increase the size of the student body from 150 to 350 by 1980 and to expand degree offerings.

Nagpur, with a population of more than one million, was chosen as the preferred site because it provides a place for students to do practical work in half a dozen languages, can offer better education for student and faculty children, and is a center of rail and air transportation.

In Yeotmal, population about 60,000, the main language spoken is Marathi. Non-Marathi-speaking students find it difficult to do evangelism or Christian education there, and schools for children are in Marathi only.

The board has not yet bought land in Nagpur or decided on the disposition of the Yeotmal property. One possibility is to keep the undergraduate program at Yeotmal and move the BD and graduate programs to Nagpur.

Seventeen of these applicants were from other Asian and African countries.

The General Conference Mennonite Mission is one of twenty-eight church bodies supporting the seminary.

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Words & deeds

Twenty-three native young people from Manitoba participated in a six-day native youth travel camp in July. They visited Canadian Mennonite Bible College, camped in the spruce forest planted by conscientious objectors during World War II, visited the Peace Gardens, participated in a Boissevain worship service, viewed the Indian stone collection of G. G. Enns, toured a factory, observed dairyman Abe Ens within the traditional Mennonite village of Reinland, walked through the Indian prehistoric ceremonial grounds in the Whiteshell, and attended a wiener roast sponsored by the young people of the Steinbach Church. Eight staff persons accompanied them.

Trinity Baptist Church in Virden, Manitoba, has been accepted for dual conference affiliation by the Evangelical Mennonite Conference, Steinbach, Manitoba. The application for dual membership came about when a number of Mennonite families in Virden pursued an offer to join the Baptist fellowship. After lengthy discussions, it was felt that the two groups were in almost full agreement in doctrine and church practices. It was felt that a combined witness would create a greater spiritual impact in the community. The congregation will retain its membership in the Baptist Union of Western Canada. The Evangelical Mennonite Conference approved the application with a high percentage of favorable votes at its annual convention in July.

RECORD

Calendar

Western

Sept. 16-17—500-voice Kansas Mennonite Male Chorus at the Wheat Cen-ennial Pageant, Kansas State Fair, Hutchinson.

Oct. 11-13—Inter-Mennonite centen-ial celebration, Century II, Wichita, Kans.

Klippenstein

Stoesz

Workers

David Augsburger, writer and speaker or Mennonite Broadcasts, ends thirteen ears of service in communications to ecome assistant professor of pastoral are and counseling at Northern Baptist heological Seminary in Oak Brook, Ill. He will begin teaching in September.

Robert and Joyce Gerhart, Downey, Calif., are planning to begin their as-gnment under Africa Inter-Mennonite Mission in Lesotho in October, accord-ng to recent negotiations between the IMM delegation and the United Church f Maseru. Robert has been invited to be pastor in the church, which consists of eople from various denominational ori-ins and primarily of European descent.

Lawrence Klippenstein of Gretna, Man., who has been serving as pastor f the Altona Mennonite Church and s executive secretary of the Manitoba Mennonite Centennial Committee dur-ng the past year, has been named archiv-t by the Conference of Mennonites in anada. Canadian Mennonite Bible Col-ge, Winnipeg, has custody of the ar-hives. Mr. Klippenstein will begin his ew duties in September.

Gayle Gerber Koontz succeeds Don Ziegler as director of MCC information services. She served for two years as assistant editor in information services.

Vern Preheim has resumed his position as MCC Africa director in Akron, Pa., following a two-year term as Zaire country director.

Lynn Roth has been appointed assistant voluntary service director for MCC. He is a graduate of Pacific College and Fresno State University.

Edgar Stoesz, MCC Latin American director, has been appointed to lead MCC food and rural development services, beginning in September. The appointment is an early step in implementing the resolution on world food crisis at the MCC annual meeting in January.

Myths about Missions:
a series

Myth 1:

The day of world missions is past—the missionary task is finished.

Fact:

Approximately one-third of the world's population is considered "Christian." There are 2 billion persons in the "fourth world"—those who do not believe in Christ as Lord—who are reachable with the gospel.

THIS IS A NEW DAY IN WORLD MISSION!

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GENERAL CONFERENCE MENNONITE CHURCH

LETTERS

Share work and wealth

Dear Editor: Tom Shelly's letter about capitalism (July 9 issue) contains so many glib inaccuracies that I hardly know where to begin. His defense of "the concept of capitalism" is simplistic in the extreme.

For instance: "The person able to produce the best product for the lowest price . . . becomes wealthy." So far so good. But what he does not mention is that part of the cost of producing a commodity is the cost of the labor put into it. Thus the capitalist who can get away with paying his workers the lowest possible wages is the one who wins, and unions, that have done so much to protect working people (in spite of all their weaknesses the unions have accomplished a great deal), are blamed for feeding inflation. What's the matter with those dumb workers? Why don't they want to eat dog food and live in rat-infested slums where the air is thick with black smoke? After all, this system enables them to buy twenty-seven brands of cheap toothpaste. You see, the concept of capitalism was all very well when each man made what he sold; as soon as other workers are involved, however, they become merely another 'cost' item: things are more important than people is one of the basic, underlying beliefs of capitalism.

It is true that we "have not had capitalism for at least forty years," but do we have any volunteers for bringing back the Great Depression? That's what we had forty years ago, and that was when people realized that the abstract "concept of capitalism" did not work—the wholesale destruction of surpluses (e.g., food, old people, cripples, etc.) was the crowning achievement of capitalism. From this came various solutions — the welfare states of Europe, social democracy in Scandinavia, monopoly capitalism in the U.S.—all attempts to ameliorate the most gruesome aspects of 'pure' capitalism. Mr. Shelly can have his exorbitant medical fees and nonexistent rail service; I'd just as soon have free medical care (and my taxes aren't any higher than they were when I was in the U.S.) and ride in comfort on the (government-owned) CN railway.

Many Americans would like to forget their government's bloody intervention in Vietnam or the Dominican Republic or, when the Chileans were attempting to establish some measure of justice in their country and the U.S. cut off all humanitarian aid, providing only such nonviolent bread-and-butter items as tanks and guns—yet the inner logic of capitalism demanded these things. After all, the Chileans were trying to nationalize private American concerns, and copper is worth far more on the U.S. market than human beings.

I am not one of those Christians who believes in the "ideal of poverty"—that ideal was used by nineteenth-century capitalists and church people to keep the poor in their place. What I do believe in is the equal sharing of both work and wealth for all. If it means twenty-five-hour weeks across the board, so much the better; with the aid of automation, we can do in that time what our forefathers did in their ninety-hour weeks.

I would like to finish with two quotations from the *New English Bible.* I do not think it is necessary to comment on them.

"But alas for you who are rich; you have had your time of happiness. Alas for you are well-fed now; you shall go hungry."—Jesus

"The whole body of believers was united in heart and soul. Not a man of them claimed any of his possessions as his own, but everything was held in common, while the apostles bore witness with great power to the resurrection of the Lord Jesus. They were all held in high esteem; for they had never a needy person among them, because all who had property in land or houses sold it, brought the proceeds of the sale, and laid the money at the feet of the apostles; it was then distributed to any who stood in need." *David Waltner-Toews, No. 3-112-110th St., Saskatoon, Sask.* July 14

Wanted: Houseparents

Husband and wife to live in group home with ten Children in Need of Supervision (CINS). Good salary. Ample benefits. Send resume to:

Pastor Monroe C. Good, director
Dundalk Youth Service Center
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EXECUTIVE DIRECTOR

MCC (British Columbia) is receiving applications for the position of executive director. A person fluent in German and English is preferred. Interested persons should write to **Personnel Committee, Mennonite Central Committee (B.C.), Box 2038, Clearbrook, B.C. V2T 3T8.**

Why a house fellowship?

Dear Editor: When we first began meeting in homes a year and a half ago we envisioned the development of a traditional type church as the ultimate result of our effort. Now we are not so sure that we want to follow that pattern.

Our fellowship has provided a meaningful worship experience and a deepening commitment to one another. It has also given us a means to reach out into the world and help our fellowmen. However, the main attraction is the growing sense of Christian community which we are experiencing with one another. We find more and more that we can share our deepest hopes, fears, and problems.

This type of community is especially fitting in a large impersonal city where personal relationships are often fleeting and shallow. Here we have a haven where we can be our real selves, knowing that we will be accepted for what we really are, not for what we can put on.

As we examine the development of the early church and the early days of the Anabaptists, we find a pattern which seems to have included house churches. The New Testament referred to each Christian community as a church, not a building (Rom. 16:5).

We as Mennonites have long preached that the church is made up of God's people and that we need not worship in Jerusalem nor on the mountain; but as a matter of practice we had better be inside a church building come Sunday morning.

The *Mennonite encyclopedia* states that the early Mennonite doctrine considered the church a brotherhood, not an institution. The early Mennonites also felt that all the brotherhood should accept responsibility for one another and for the work of the church.

It is not my intention to belittle the established church structure; however, I would like to see more people become more deeply involved in the work of the church and more deeply committed to one another as a true Christian brotherhood. I believe the house church can serve these needs. *Eli E. Miller, Tucson Mennonite Fellowship, 9851 East Prospect Lane, Tucson, Ariz. 85715* June 4

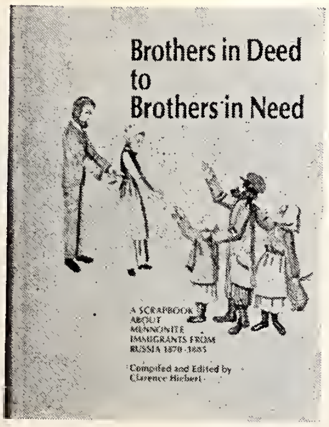
MEDITATION

Balm

More miles away than heart can bear, a dear one wished me ill
And plotted with malicious care, just how and when to spill
The rancor that would make me smart; and spring with sharp surprise
Another crack in this worn heart, with tears, and reddened eyes.

Another heart was planning joy and worked with loving skill
To fashion such a lovely toy, it made the spirit thrill;
And though the eyes were red with tears, they saw such beauty there,
The spirit could becalm its fears and breathe a thankful prayer
For love that still can conquer pain and make God's beauty glow
Through all this world's distressful rain and coax more love to grow.
So God still moves through his torn world to right the demon's worst,
And balm is sent and round us swirled until the heart could burst!

Fern Pankratz Ruth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Compiled and Edited by Clarence Hiebert

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COVER

Summer's lazy pace betrays its speed. Fast it is slipping away. But for another few weeks the time for fishing and for absorbing the beauty of the great outdoors remains. Then it's back to school and to jobs (see the article on the back page).

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For everything a season

SUMMER'S SKEIN is running out. Its variegated thread has already turned from green to harvest gold. Soon will come the multicolored tones of autumn.

For everything there is a season and a time for every matter under heaven:

Summer, we are saddened by your sudden passing. "I want the clock to slow down right now," our teenage son proclaims in mock desperation.

A time to play, and a time to work.

We look forward with a strange mixture of bewilderment and joy toward the new year in school, in church, and on the job.

A time to mourn, and a time to dance.

We have enjoyed being nomads, but only for a season. It has been refreshing to move from campground to campground, from conference sessions to seaside cabins. But now we are ready once more for the controlled chaos of the September-to-June routine, which looks teasingly appealing against the backdrop of the day-to-day requirements of innovation and creativity which July and August have demanded.

A time to break down, and a time to build up.

Summer, you have been good to us, but now it's time to move on to a new phase of our pilgrimage:

- relating to the same neighbors day after day, instead of having an exciting new set of people in the next tent every few days;
- participating in church activities when almost all the chairs will be full again;
- going to work and becoming reacquainted with all the co-workers;
- returning to school with all its attendant friendships, challenges, and frustrations.

A time to seek, and a time to lose.

Summer, you are both sweet and bitter. We have basked in your warmth and freedom, but we know the time is at hand when we must kiss you softly adieu and give a firm handshake of acknowledgement to autumn.

A time to keep silence, and a time to speak. . . .
A time to weep, and a time to laugh.

O God, help us to cherish the seasons. LK

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear September 3.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:31 SEPTEMBER 3, 1974

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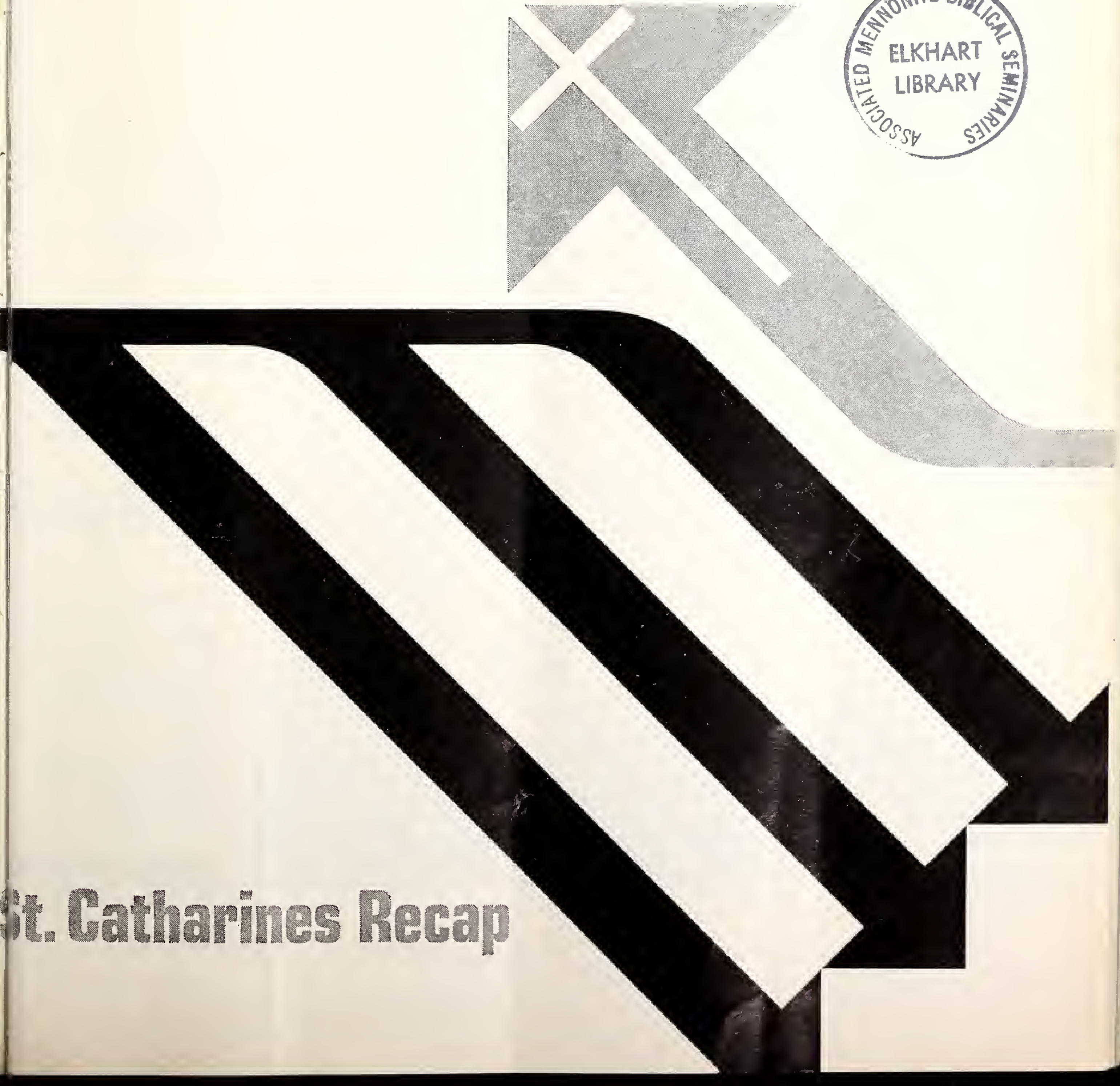


St. Catharines Recap

free to follow bound to choose
JESUS

More than 1,200 people registered for this year's General Conference sessions in St. Catharines, Ontario, with many more people attending the Sunday morning worship service.

The year of the comma

A report
and an interpretation
of the fortieth
triennial sessions
of the
General Conference
by the editors

The General Conference delegates to the fortieth triennial sessions confessed to having imperfect answers to some of the world's pressing problems.

The 752 delegates, who met in St. Catharines for six days in August, wrestled with a number of the urgent issues which are facing the Christian church at this moment in history, but they decided in some cases to put a comma rather than a period at the conclusion of their discussions and decisions. They recognized that much additional dialog and work will need to be done on some of these questions by the conference's member congregations.

World poverty and hunger, western affluence, the meaning in the twentieth century of the Bible's teaching on the Year of Jubilee, life-style, ordination, amnesty, war taxes, mission expansion, church planting, and international relations were among the issues raised.

The concern which came up repeatedly from various angles and sources was the issue of Canadian and U.S. affluence in the midst of widespread poverty and starvation. Guest speakers, drama and music groups, panel and insight group discussions, missionaries, and staff persons turned the spotlight back to this problem again and again.

Despite the seriousness of the issues and the differences of opinion on how to deal with some of them, the convention was described by many delegates and guests to whom we spoke as one of the most inspirational they had ever attended.

Controversy was rare, so rare that one older minister indicated that he felt as though he should introduce some highly provocative issue to ignite at least a few sparks of controversy.

The denouement of the so-called Watergate crisis was being played out in Washington, D.C., during the sessions. Mr. Nixon's impending resignation led to the drafting of a letter to the U.S. president indicating to him that he was not beyond God's forgiving grace if he would repent of and confess his wrongdoing. (A copy of the letter which was drafted and a summary of the process which was followed in drafting and approving it appear elsewhere in this issue.)

Over 1,200 people registered for the meeting on the Brock University campus. Of the registrants, about 750 were delegates from most of the General Conference's 300 congregations in Canada and the United States. Four delegates came from member churches in Mexico, Brazil, Uruguay, and Paraguay. Three hundred-fifty young people registered for the youth conference.

During the triennial sessions at St. Catharines our churches of the Niagara Peninsula have become aware of the General Conference as never before. It is no longer an oblong blob out there. It now has a face. Hundreds of our church members have rubbed shoulders with the leaders from all over North America. They have met the members of churches from Oregon to Pennsylvania, from British Columbia to Kentucky, and they have been delighted to find them all to be people who are just like us. We belong together because we serve the same Master. Thank you, delegates and guests, for being so great! We have enjoyed you. David P. Neufeld, Virgil, Ontario, secretary, local planning committee for the conference

I came to St. Catharines as a new nonethnic Mennonite to try to sense some of the life movements within the church. Many people made themselves available to talk with me, and I was impressed with the real life concerns to talk with me, and I was impressed with the real life concerns for discipleship. The struggles within the church, both individually and as a people, to relate to war taxes, amnesty, and serious economic questioning spoke of life to me. I came away grateful to be part of this people. Dorsy Hill, Arvada, Colorado

Monday evening's panel members are, from left, Robert McClure, Phyllis Carter, Ladon Sheats, and Larry Kehler.

Well over 100 families in the St. Catharines community opened their homes to conference guests. Other delegates used nearby camping facilities or stayed in the university residence. Some of the young people were lodged in churches.

On the following pages we will attempt to summarize and interpret the various things that happened at St. Catharines.

Guest speakers

Special speakers for the conference included Phyllis Carter, pastor of the Wabash (Indiana) Church of the Brethren; Robert McClure, veteran missionary and former moderator of the United Church of Canada; Ladon Sheats of Koinonia Partners, Americus, Georgia; and Frank Epp, president of Conrad Grebel College, Waterloo, Ontario.

Ms. Carter, who spoke the second evening, said evangelism was a one-to-one affair, meeting the needs of people where they are. Being an evangelist is not looking for new programs, but holding the hands of people where they are and waiting until they ask why, she said.

Mr. McClure, a medical doctor who, at age seventy-three, has just returned from 2½ years of service in northern Borneo, praised individual decisions of conscience, but asked for group action to change public opinion.

"The time has come," he said, "for followers of Jesus Christ to take individual stands on arms races, supply of weapons of destruction to developing lands, attitudes toward the world's food and other resources, and compassion for my brother man. Then they should again call the church as a body to dedicate the will and the wealth of her people to strive for a better world."

Ms. Carter, Mr. McClure, and Mr. Sheats, who was principal speaker for the youth conference, joined moderator Larry Kehler of Winnipeg, editor of *The Mennonite,* for a panel discussion at Monday evening's session. The session became the high point of calls toward simple life-styles.

The meeting ended with tears, prayers, and other verbal responses after Ladon Sheats' plea for Mennonites to turn away from wealth and the payment of war taxes.

Mr. McClure also spoke against affluence, saying, "The day of junk is over; we must rid ourselves of our junk and stop wasting junk as a sign of happiness."

Frank Epp, in his sermon at Sunday morning's centennial worship service, suggested that basic changes are needed in the way Canadians and Americans relate to each other within the Mennonite peoplehood.

"We (Canadians) believe with you in the universality of Christ's church," he said. "Moreover, there is a continental human need and an international human need to which we can and should best respond together as a single peoplehood. If, on the other hand, you have heard that our North American peoplehood is hurting a bit, I must also affirm that you have heard correctly."

Mr. Epp said there is an agenda of human need to which Mennonites can respond only as regional groups.

The Sunday morning service was punctuated by an unscheduled dramatic presentation, initiated by Ladon Sheats.

Three persons wearing signs saying, "Fear," "Security," and "Tradition," came to the front of the gymnasium during one of the first hymns and told a "third world" person, "We cannot help you." They remained at the front until almost the end of the service, when they left saying, "Our forefathers said no but we don't. We pay over $4 billion in war taxes. We can't help you. Please forgive us. May God help you."

Letter to Mr. Nixon

Two days before the conclusion of the conference the news from Washington, D.C., broke that Mr. Nixon had in fact participated in the Watergate coverup.

As youth we were free to attend sessions of our own interest, yet bound to choose by the guiding spirit of God. Issues such as materialism, amnesty, sex, and discipleship aroused in us a feeling of unity with both old and young. Coffeehouses and recreation helped establish new brothers and sisters in Christ. Mary Eleanor Epp, Vineland, Ontario, and Adelia Neufeld, Virgil, Ontario

Robert Kreider, sensing that it would be an appropriate gesture to write a letter to the U.S. president at such a time, drafted a letter to which the delegates were asked to respond on the conference floor and in a special insight group. He was strongly affirmed in this. Using the wide range of counsel which he received, he prepared a second draft which was presented to the conference for its acceptance.

The delegates, Canadians and Americans alike, gave almost unanimous consent to the letter, asking, however, that it be delivered personally if at all possible and that it be withheld from the news media until after delivery.

The letter was to be delivered personally in Washington, D.C., by Robert Kreider, Elmer Neufeld, and Henry Gerbrandt. However, before this could be done, Mr. Nixon had resigned and left for San Clemente, California. Efforts were made to secure an appointment with him in San Clemente, but these efforts failing, the letter was to be mailed.

The text of the letter appears on page 501.

Bible Study

David Schroeder led the conference in a Bible study each morning. Following these presentations, except on Sunday, the delegates and guests divided into small groups to discuss the biblical input which they had heard.

The studies, which evoked a great deal of positive response, focused on the way in which Jesus related to sinners, strangers, structures, women, and tradition.

In speaking on Jesus' re-

We noticed on our return to the West that the gap between the have and the have-not Christians has widened tremendously during the last five years. There are more and more people in the world to be reached with the gospel. Are we as a General Conference, corporately and as individual Christians, doing all we can? If not, what we have heard at this conference should help us to act responsibly and in such a way that others can benefit from all the blessings we have received. It seems appropriate to echo our overseas brother's concern for more expository Bible teaching and study at these functions. Homer and Gredi Janzen, Gentral Conference missionaries in India

Security
Fear
TRADITION

Frank Epp preaches Sunday morning while an impromptu dramatic group stands in front of the platform.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

ationship to sinners, Mr. Schroeder pointed out that salvation in Bible accounts is always described as a concrete reality, as being saved from something that is very specific and real. Salvation means to be set free from forces that enslave people. He referred to the enslavement of selfishness and individualism, the western economic system, and the mass media's appeal. "If we can't see our own captivity," he said, "we are all the more captives."

His second presentation affirmed that Jesus related to all people, even strangers and foreigners. He did not restrict himself to a chosen few. The Jewish people's failure to share their message was recounted, and Mr. Schroeder then went on to point out that the Mennonites have something to learn from Jesus in this regard.

"On the one hand," he said, "we treasure what we have, but we hide it in a way which isn't true to our understanding of the gospel. On the other hand, we have those who have bought the message but have negated the heritage. They try to be liberal or evangelical, failing to be themselves."

The following day he elaborated on this theme. He pointed out how Jesus was a true son of Israel, a son of the law. "He was much more one with his people than we usually believe," said Mr. Schroeder.

Jesus was critical of certain aspects of the tradition as it was propagated by the leadership, but for the most part he stood "four square" in his own tradition. Mr. Schroeder urged that this also be the way that Mennonites should respond to their heritage. But the acceptance of one's heritage should not be uncritical. "The best way is to incarnate the tradition in our lives, realizing that when Jesus did this it was a costly stance. It will be for us, too."

"Jesus relates to women" was his next topic. "God did not cease to work in the first century," he began. "Where does he want to lead us now?"

The Israelites often came to new insights through the various people they met and the experiences they had. In the same way the culture and setting in which we are is now forcing the church to look seriously at the women's issue.

After explaining how various parts of the Scripture need to be viewed and interpreted with different standards, Mr. Schroeder explained the radically different way in which Jesus related to womenfolk in his day compared to his contemporaries. Women were the ones who were the most loyal to him, sticking with him right to the cross and being the first to become aware of his resurrection.

Yet Jesus knew his culture well enough to realize that the people of his day would turn his message off entirely if he went too far. Thus he chose only men as his disciples. But in all his utterances and actions he made clear that he recognized women's equality before God.

Concerning Jesus' relationship to structures, Mr. Schroeder said that structures are necessary but that Christians must be constantly alert to see if they are being taken captive for evil. Jesus broke with structures when they failed to serve people's welfare. Such a stance invites suffering, and Jesus knew it.

Overseas and minority group representation

The delegate body was so overwhelmingly white that Hubert Brown, a member of the Southside Fellowship in Elkhart, Indiana, came to the podium Tuesday morning to comment on the lack of color at the conference.

Society is moving backwards in the area of civil rights, he said, citing the U.S. Supreme Court decision in July banning busing of students across school district lines in Detroit.

As James Baldwin said, there is a beauty in struggling for civil rights and identity and against racism, Mr. Brown said. "I say to James Baldwin, What has happened to the beauty?"

The number of minority persons at the conference could probably have been counted on the fingers.

Representation was present, however, from overseas Mennonite churches: Muhendra Kumar from India, Andrew and Martha Lu and Peter Wei from Taiwan, and Hiroshi and Takako Yanada and their daughters Naomi and Megumi from Japan.

Letter to Richard M. Nixon

Dear Mr. President: We are meeting here as an international body of General Conference Mennonites. Today came news of the withholding of evidence and the intensifying national crisis.

We who stand afar off can sense only in part the anguish and turbulence of soul which must be yours these days and months. We confess that among us is pain and sadness, among some anger, others a sense of betrayal.

And yet our hearts go out to your family, your colleagues, your advocates, and you. Our prayers are attending you. And we pray for ourselves who bear guilt for systems of government which come to be pervaded with evil forces.

We invite you to place your burdens in the hands of God who loves, cares, and forgives beyond all human capacities.

We encourage you to seek anew to draw deeply from the life-renewing and cleansing spring of your Quaker-Christian heritage—with its affirmations of forgiveness, reconciliation, and obedience to Christ; its invitation to listen attentively to the still, small voice of his Spirit; its call to the life of peace, simplicity, and truth.

We encourage you to pause and read anew in the Scriptures of the acts of the great and mighty men —men who have stumbled and fallen, who have strayed from the paths of God, who repented of their ways, received forgiveness, and then became a blessing and a strength to their people.

As the walls of your world close in on you, we beg of you to stand before God and then your people and to say with simplicity and truth—"Here am I. . . . Forgive me. And from now until the end of my days, guide me along the paths of faithfulness."

We, too, stand ready as a Mennonite people to be used as an instrument in the cleansing, healing, and restoring of our systems of law and government which we have allowed to become captive to evil. We, too, ask for forgiveness. *Signed on behalf of the General Conference Mennonite Church in triennial meeting at St. Catharines, Ontario*

A call to jubilee living

Be it moved that this call to the Jubilee living statement be accepted as a message from this fortieth General Conference session to our constituent congregations with a recommendation that it be studied and appropriate action be taken.

"The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable Year of the Lord" (Lk. 4:18-19 RSV).

With these words from the prophet Isaiah, Jesus announced his kingdom to his home congregation, the synagogue of Nazareth. . . .

The "Year of the Lord" has reference to the Year of Jubilee prescribed in Leviticus which called for a significant change in life-style and actions. The guidelines stated: "The fiftieth year shall be holy, a time to proclaim liberty throughout the land to all enslaved debtors, and a time for the canceling of all public and private debts. It shall be a year when all the family estates sold to others shall be returned to the original owners or their heirs. What a happy year it will be! In it you shall not sow, nor gather crops nor grapes; for it is a holy Year of Jubilee for you." (Lev. 25:10-11 *Living Bible*).

The year of Jubilee had four elements which are as instructive and relevant in our time as they were in the experience of God's people centuries ago:

—*Proclamation of the year* throughout the land to initiate the good news of liberation and to celebrate the joy of Jubilee living.

—*Liberation of slaves* caught in economic, social, or spiritual slavery freeing them to newness of life, new opportunities, new personhood.

—*Remission of debts,* in which public and private debts were canceled.

—*Fallowness of the soil,* by which people were encouraged to relegate the earning of money to a level of secondary importance. . . .

Jesus translated the Jubilee motif into a new relationship and a permanent ethic for his followers.

The proclamation. Four hundred fifty years ago our Anabaptist forefathers, having experienced afresh the Spirit of the Lord, reinaugurated elements of the Jubilee as they committed themselves to following Jesus in a life of total discipleship.

Today we sense the Spirit of the Lord is continuing to call us into deeper expressions of Christian discipleship.

Therefore, in a hungry world with a growing gap between "haves" and "have nots"; in a world where millions of people are crying for liberation from spiritual, economic, and social forces; in such a world we believe the Holy Spirit is calling us TO PROCLAIM 1975 AS A YEAR TO INAUGURATE JUBILEE LIVING IN THE GENERAL CONFERENCE MENNONITE CHURCH.

Suggestions for living, active congregations. Jubilee living today can bring much joy to ourselves and to others. Christian joy comes primarily from seeing persons receive new life and freedom. But it calls for specific kinds of actions and life-styles which take seriously the Jubilee vision of the Old Testament, the joyful discipleship of the New Testament, and the faithful following of Jesus found in the Anabaptist movement. We believe that the following actions are particularly relevant for our 1975 celebrations and recommend them to our congregations for consideration.

1. *Let us proclaim this special year by*

—Facilitating gatherings to study the biblical practice of the Year of Jubilee, seeking to discern its meaning in the past and the implications of the Year of the Lord for the present;

—Beginning new mission groups in each of our congregations which will help us affirm the gifts of all members and which will help us to share the good news and power of Jesus.

2. *Let us liberate the captives by*

—Reducing voluntarily by 10 percent our consumption of food and other resources in accord with actions suggested by MCC so that persons trapped by certain starvation might live.

—Helping people who are in bondage to their self-image, possessions, or harmful habits to find true freedom in Jesus.

—Becoming increasingly involved in offender ministries through person-to-person programs.

—Working to resolve the violent conflicts between large corporations, small farmers, and black and Mexican-American farm workers struggling to survive, as well as other areas of labor/management conflict.

—Endorsing the MCC Peace Section statement advocating unconditional amnesty for those who refused to participate in the Vietnam War.

—Being an advocate for the land and resource rights of Indian peoples who have often been the victims of broken treaties.

3. *Let us remit debts by*

—Giving serious and careful consideration to canceling or reducing debts owed us by those who have less or by canceling or reducing interest charges due us.

4. *And, let us give priority to kingdom concerns by*

—Enlisting one additional person for every one hundred members in our congregations for North American or overseas mission/service work and encouraging home congregations to consider full financial support for their service workers.

—Reordering our time and priorities as an appropriate alternative to leaving the soil fallow, so many more persons will be freed to love, to care, to be alive with the spirit of Christ through our "living, active congregations."

New congregations

Four congregations, two each from the U.S. and Canada, were accepted into membership. Two of these churches now hold dual memberships. The Akron congregation is a member of the Ohio and Eastern (Old) Mennonite Conference and the Hesston Inter-Mennonite Fellowship is part of the South Central (Old) Mennonite Conference. These four new churches increase the General Conference's membership by 1,000.

The Akron Church in Pennsylvania has 240 members. It began in 1960 with 46 charter members. Persons of General Conference background, especially those who have been connected with MCC, have been active in it almost from the beginning. It was represented by Arthur and Anna Mae Voth at the reception ceremony in St. Catharines.

The Winkler Bergthaler Church from Manitoba has 655 members. It was organized in 1895 by Bishop Jacob Hoeppner. P. J. Froese, the pastor, represented it at the reception service.

The Hesston Inter-Mennonite Fellowship is in its seventh year. This Kansas congregation has been self-supporting from the beginning. Its membership is 80. Waldo E. Miller, the pastor, received the welcoming hand from the General Conference president.

The North Battleford Church in Saskatchewan began in 1958. It has 40 members. The pastor, David Neufeld, and his wife, Sue, represented their congregation at the St. Catharines session.

College and seminary representatives talk about their interrelationship during the Mennonite Biblical Seminary report. From left are Elmer Neufeld, Bluffton College; Henry Poettcker, Canadian Bible College; Erland Waltner, seminary; Gwen Preheim, Freeman Junior College; Larry Voth, Bethel College, and Frank Epp, Conrad Grebel College.

> *As a pastor I came to the conference not only to help conduct business but to receive spiritual nourishment for myself. I did appreciate the efforts of David Schroeder, Phyllis Carter, and Robert McClure, but, as Mrs. Carter observed so well on Monday evening, we didn't spend much time in the Word. This lack seemed to be in two basic areas: the time allocated to scriptural meditation and instruction, and the fact that we spent more time studying about the Bible than studying the Word itself. What I needed—what we need—is, "Thus saith the Lord!"* Paul Kroeker, Marion, South Dakota

> *What a joy to see so many Mennonites in one place! "I am from Normal, Illinois, and you are from Manitoba?" He told me of his people's suffering and his immigration to Canada from Russia. We listened, discussed, and prayed at this conference. We anguished. We shared. We worshiped. Like the disciples on the road to Emmaus, we felt our hearts burn as the Word was opened to us. It was the best conference I have ever attended.* Ichiro Matsuda, Normal, Illinois

The business of reporting

Commission, seminary, and General Board reports to the conference had been assigned 1½ hours each of late morning time. While staff members chafed at the small amount of time allotted to each area of work, delegates were dissatisfied with the lack of time for discussion of the work of each commission and board. Other reporting tended to chip away at the early afternoon time originally designated for discussion of reports and introduction of resolutions.

During the closing hours of the conference, delegates passed the following resolution: "Whereas during the fortieth triennial sessions there has been insufficient time for discussion after commission reports, and whereas meaningful dialog between our conference leaders and delegates is imperative for mutual understanding and trust, be it resolved that the program committee for future sessions allot longer blocks of time to each commission and that more of the allotted time be reserved for discussion of the reports and program by delegates."

The General Board and Division of Administration reports on Friday morning consisted of two slide sets, a General Conference overview and a presentation on team building; Jacob Friesen's interview with outgoing president Henry Poettcker (see p. 485, August 20 issue); a communications report on *The Mennonite, Der Bote,* and the conference's news service; goals and visions (see below); another slide set on fund raising; and a financial report. About $6 million was given to the conference during the last triennium, a 14 percent increase over the previous triennium. This did not, however, keep up with the rate of inflation during that period.

The Commission on Overseas Mission report on Saturday included greetings from Muhendra Kumar, India; Margaret Ediger, Colombia; Andrew Lu, Taiwan; Nick Fransen, Mexico; Hiroshi Yanada, Japan; and Elvina Martens, Zaire. Elmer Neufeld, outgoing COM chairman, closed the report with his vision of Mennonites' becoming a true world peoplehood which would bring in those who are not in the fellowship of Christ and his church.

"Somehow we must come to grips with the material disparity that separates us from so many of our brothers and sisters in Christ around the world," he said. He emphasized the sending ministry of the church across barriers of nationalism, but added, "We must dewesternize Christian missions in the world today. We must

Conference participants enter the Physical Education Building at Brock University, where the main sessions were held.

We are excited about the future of the General Conference Mennonite Church when we can grapple with our affluence, confess and repent, and realize forgiveness for our sins, and when we can call our national leaders to the same freeing experience. However—How international are we? People of color were conspicuously absent. Will we use our great tradition or become its slaves? Will guilt and fear of our emotions continue to bind us or will we become free to serve others joyfully? Keith and Rhoda Schrag, Wichita, Kansas

find more ways of joint mission with overseas Christians. . . . We must find more ways of involving overseas Christians, as you saw them this morning, in the life and mission of the churches in the United States and Canada."

The Commission on Education on Monday morning showed two films, *Hello up there* and *Leo Beuerman,* and had two panel discussions. The first panel discussed the meaning of *Hello up there* for the Christian education of children. The film uses children's finger paintings and comments concerning their feelings of being ignored in an adult world. The second panel discussed the Foundation Series, a new curriculum for preschool through grade 12, now being planned in cooperation with the Mennonite Church, Brethren in Christ Church, and Church of the Brethren. After the film *Leo Beuerman,* the delegates and guests broke into small groups for discussion. A panel of college and seminary representatives also spoke.

Mennonite Biblical Seminary on Tuesday morning brought back the college and seminary representatives to talk about relationships between the seminary and the conference-related colleges. After comments on seminary programs and construction of the library addition, the report ended with a scriptural drama.

The final report, from the Commission on Home Ministries on Wednesday morning, included a slide set narrated by Larry Voth and CHM staff, words of appreciation by commission members Menno Wiebe and Peter Ediger for all CHM staff, a "Call to mission" by CHM executive secretary Palmer Becker, and litany of commitment which was read with the delegates.

Mr. Becker told the audience, "During these days I have again been hearing Jesus saying to us as a General Conference Mennonite Church, 'Come follow me. We will live together in simple, but deeply satisfying ways. . . . We will develop deep, caring . . . relationships. . . . We will liberate people from illness, from sin, from hunger, from being preoccupied with self and financial success. . . . We will pray and search the Scriptures together. Come follow me, instead of following the culture and values of your time.' "

General Conference was a warm and wonderful experience for our whole family. A big thank-you goes to the Canadian Conference and local Ontario church brothers and sisters for their welcome to their area, facilities, and homes. The children's activities and youth accommodations were excellent. Our children's enjoyment of this conference experience has allowed us as parents to enter fully into the worship, sharing, and searching of these days. Evelyn Bertsche, Normal, Illinois

Goals and visions

Vice-president Jacob T. Friesen gave the following description of the General Conference Mennonite Church during the General Board report:

—Open to new truth from the Bible and new falsehood from the mass media;

—Having no confession of faith, yet having a growing hunger to know the Scriptures;

—Low in prayer participation, yet longing for a deeper Christian experience;

—Permissive about lifestyles, yet deeply concerned about human need;

—More secularized than other Mennonites, yet appreciating the Anabaptist heritage;

—Wanting to cooperate with other Mennonites, yet stumbling across the forty-ninth parallel;

—Individualistic, yet longing for deeper Christian fellowship and belonging;

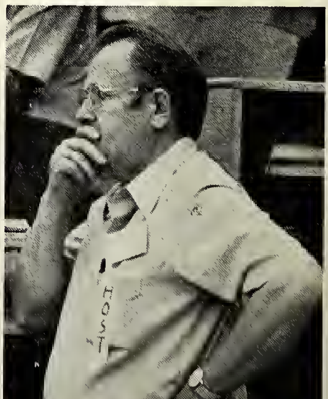
—Relatively weak on piety, yet high on ethics and involvement in church life.

In response to the question "What are the greatest opportunities open to us?" Mr. Friesen said:

"One of our great opportunities is to discover God at work where people are hurting, asking, and searching and to recover the confidence that God is in control.

"Another is to demonstrate that the mission of Christ is one. The mission of the local congregation and the conference is one mission. Mission at home and mission overseas are inseparable. Profession and performance, word and deed, are interdependent. . . ."

Further coverage of General Conference sessions will appear in the September 10 issue of The Mennonite.



John Harder

NEWS

Canadian churches bring stones for monument

The congregations from across Canada were asked to bring one stone each to the Conference of Mennonites in Canada convention in Steinbach, Manitoba, this year. At the opening session, July 23, the moderator, Jacob Tilitzky, asked that each of these stones be brought forward so that they could symbolically be mortared together as a memorial to the conference's unity in diversity during this, the hundredth year since the Mennonites first moved to North America from Russia.

Most of the Canadian Conference's 140 churches brought stones. Some brought bricks which had been left over from building programs; others brought more exotic stones, such as petrified rocks; and still others selected ordinary stones. All of them will be taken to the conference's college-office site in Winnipeg and made into a memorial.

Nagged by the feeling that the celebrative aura surrounding the Mennonite centennial was clouding the Mennonite people's view of some of the more sobering aspects of their history and of their future responsibilities, Mennonite Pioneer Mission presented a resolution focusing on relationships to the native people. The statement, which was approved by the delegates, proposed the following "concrete ways of showing our acceptance of Indians":

—"We teach our children that for a native person to be of Indian ancestry is right and proper, and we accept every person on his own merit within his culture. . . .

—"We purchase books for our homes and church libraries which portray native life accurately and fairly.

"We write letters of commendation to TV stations and newspapers when they show sensitivity towards native peoples.

—"We seek out those Mennonites who have a concern to build bridges between ourselves and our native brothers, and that we urge these concerned Mennonites to endow a chair of Indian studies at Canadian Mennonite Bible College."

Three dozen native persons and MPM personnel attended the four-day conference. Jeremiah Ross, native pastor from Cross Lake, Manitoba, preached one of the two sermons at the convention's communion service.

One of the highlights of MPM's report this year was a twenty-minute slide and sound presentation entitled "At least two histories."

The conference also took its annual look at the publications question. The delegates approved a cost-sharing plan with provincial conferences or congregations to place either *Der Bote, Mennonite reporter,* or *The Mennonite* in every home. The plan, which will commence in January 1976, pending negotiations with the provincial conferences and congregations, calls for the Canadian Conference to contribute one-half of the subscription price for any of the three papers ordered under this plan.

For the second year delegates approved an increase in the cost estimates for the new building being constructed on the CMBC campus. An additional $85,000 was sought to cover extra expenditures brought on by inflation, design changes, and unexpected soil conditions. The building's cost is now set at $350,000.

The conference's approved budget for 1975 totals $601,000. Its three main boards estimate that their expenses next year will be as follows: CMBC, $226,000; MPM, $186,000; and Congregational Resources, $144,000.

The executive committee was given the authority to adjust the budget up or down by as much as 5 percent during the year if circumstances so dictate.

Several times during the floor discussions delegates urged the conference to become more actively involved in church planting. Extension should be given at least as much priority as some of the conference's current projects, they said. These comments came in light of reports that the conference's membership had dipped slightly.

Only one new congregation, the Grande Prairie Mennonite Church in Alberta, was accepted into membership this year.

The Steinbach convention, which was among the best-attended in the conference's seventy-two-year history, registered 535 delegates and 420 adult guests and children. Many more attended parts of the conference in the air-conditioned Steinbach Regional Secondary School without going through the formality of registering.

The conference's officers and new board members for the coming year are Jake Harms, Winnipeg, chairman (he succeeds Jacob Tilitzky of Abbotsford, British Columbia); Herman Enns, Hamilton, vice-chairman (he succeeds Peter Retzlaff, Coaldale, Alberta); and Menno Epp, Calgary, secretary.

CMBC board: Florence Driedger, Regina, and William Toews, Leamington, Ontario.

MPM board: Edwin Giesbrecht, Burns Lake, British Columbia; Erwin Cornelson, Vancouver; and John Siemens, Niverville, Manitoba.

Congregational Resources Board: Annemary Buhler, Calgary, and Henry V. Friesen, Saskatoon.

General Conference commissions, Education: Ernest J. Epp, Rosthern, Saskatchewan; Home Ministries: Paul Boschman, Vancouver; and Overseas Mission: J. K. Klassen, Winnipeg.

Several meetings were held in conjunction with the conference. The annual ministers' and deacons' meeting was July 23. David Augsburger of Harrisonburg, Virginia, addressed this conference twice on the theme of Christian communication.

I. I. Friesen, a well-known theologian in the conference and president-emeritus of CMBC, died at the opening session of this conference immediately after he had participated in a floor discussion of Mr. Augsburger's first presentation.

The Canadian Women's Missionary Conference held its business meeting in connection with a banquet.

A young people's conference was held parallel to the Canadian Conference session. Both met in the same building, giving young people the opportunity to attend whichever sessions they wished.

Next year the Canadian Conference will meet in Swift Current, Saskatchewan. On the agenda at that meeting will be debate of a new constitution and bylaws, which were sent back to committee for further work by the delegates at Steinbach. *Larry Kehler*

Next General Conference to be in Central District

The next triennial convention of the General Conference Mennonite Church will be in the Central District, probably in Bluffton, Ohio, according to recent action of the General Board.

The board met July 31 and August 1 prior to General Conference sessions in St. Catharines, Ontario, and again August 7 following the convention.

The invitation to the Central District in 1977 was adopted with an "opportunity" clause that a joint conference with the Mennonite Church be considered.

Most of the discussions by the outgoing board prior to the conference produced no hard decisions.

General Board members spent about an hour and a half of their two-hour meeting July 31 talking about the conference's news service. The questions were, Who should have the final say on news service content? and How does one decide which items discussed in General Board or executive committee meetings can be published?

No decision was reached, and the matter was referred to the new communications counsel and reference committee, which was appointed the following week.

Another difficult question concerned the division of "where most needed" donations to the conference, which go to the commission (or seminary) farthest behind in meeting its budget. Seminary income has dropped this year, yet under the present distribution of where-most-needed funds, the seminary is getting little of this money. This item will be discussed further at the Council of Commissions, set for February 10-14 in Newton, Kansas.

In other discussion, the General Board:

—referred back to the Commission on Home Ministries the matter of the General Conference's acting as a collection agent for the Internal Revenue Service.

—adopted a wait-and-see attitude regarding the controversial March issue of *forum*, an inter-Mennonite publication for university students and young adults.

—appoved a $546 budget increase for *Der Bote*, the conference's weekly German publication, to cover additional printing costs.

—granted a leave of absence to Heinz Janzen, general secretary, for study during the summer of 1975.

—expressed concern that the Woodland Mennonite Church, Warroad, Minnesota, had withdrawn from the General Conference. The board urged that special representatives from the General Conference, the Northern District, or from Winnipeg continue dialog with the congregation.

—approved about $16,500 in applications for Mennonite Mutual Aid and Schowalter Foundation grants.

The new board on August 7 spent most of its meeting making appointments to conference committees.

MCC opens second house as alternative to prison

A second three-story house has been rented by Mennonite Central Committee (Manitoba) to expand its offender ministry. The building, located at 123 Lenore St., was to double the capacity of MCC's alternative-to-prison program when it opened its doors in August.

The house on Lenore, which has room for up to seven men, is administered by Henry Dueck, who also oversees Grosvenor Place, which has been in operation for over three years.

Aside from the administration, the two houses have separate staffs. Ed and Dorothy Barkman, volunteers from Steinbach, Manitoba, are at Grosvenor Place, and Don Proctor of Wingham, Ontario, and Olga Rempel, a widow from Niagara-on-the-Lake, Ontario, will serve at the Lenore residence.

Mr. Proctor will be a live-in staff person, and Mrs. Rempel, who will be the matron, will live in a nearby apartment. It is hoped that a part-time staff member, such as a student, can be found to live in the Lenore St. residence with Mr. Proctor to help with some of his round-the-clock responsibilities.

The Grosvenor Place and Lenore St. homes are only part of the MCC (Manitoba) program for offenders. Open Circle, which has its office at 349 Donald St. in downtown Winnipeg, has a full-time staff of three who are helping persons to find jobs and to get vocational training. They also match them up with volunteers from various churches in the province.

The Grosvenor Place and Lenore St. venture is being financed from three sources: room and board from the residents, per diem grants from the provincial department of health and social welfare, and donations from Mennonite churches in the province through the Mennonite Central Committee. It is estimated that MCC's share of the cost of operating the Grosvenor and Lenore residences during the coming year will be $6,400.

The alternative-to-prison concept, which is new to Manitoba, gives the courts an opportunity to sentence or direct men, particularly young first-time offenders, to a place which does not have some of the negative features of a jail.

Zaire Mennonite churches celebrate reconciliation

Another step has been taken toward reunion of two Zaire Mennonite groups that split during 1960 independence warfare.

During the June visit of a North American delegation from Africa Inter-Mennonite Mission, the Community of Mennonites in Zaire and AIMM delegates formally recognized the Community of Evangelical Mennonites of the South Kasai.

In the 1960 clamor for independence in Zaire, the Mennonite church was caught in the sociopolitical revolution, and a comparatively small Mennonite church group of the Baluba tribe which had fled to South Kasai found itself isolated from the major body.

For nearly fourteen years a formal separation of the two church groups continued. The isolated group obtained corporate recognition by the government and functioned as a separate church. Various attempts had been made by the separated group to get personnel and material aid from AIMM. Contacts were maintained, and some material aid was given for a period of years.

An initial formal step to reunite the two groups was taken in June 1971, when delegates from each group met officially for the first time. Subsequent meetings were also held.

This June, the AIMM delegation (Elmer Neufeld, Howard Habegger, Andrew Rupp, and Art Janz) met again with representatives from both sides. Formal reunion into one entity could not be negotiated, but formal recognition of the South Kasai group by the Community of Mennonites and AIMM was agreed upon.

This opened the door for direct relationships among the three groups.

The agreement was followed by the formulation and signing of a document written in French and translated into English.

There was a time of celebration, shaking hands, words expressing Christian brotherhood, and taking pictures.

The AIMM delegation was briefed in depth on Zaire Mennonite church affairs, relationships, problems, and needs. Following the visit to Zaire, the delegation went to South Africa and was briefed by AIMM missionaries in Lesotho.

Consumer problems concern Fort Wayne center

The president of the Better Business Bureau has "denounced vehemently" its activities.

Business people hate its picket lines.

Yet the Consumer Center in Fort Wayne, Indiana, is gaining friends among both the poor and the middle class and gaining repect for its ability to get results, according to Allan Classen, a voluntary service worker from Dallas, Oregon.

Mr. Classen, the center's staff person, said the center started two years ago, when a tenants' complaint about substandard housing sparked the formation of a "fairly large" committee to work on the problem. Renting substandard housing is illegal in Fort Wayne.

When talking to the landlord didn't solve the problem, the committee members picketed the landlord's home in the suburbs. The landlord tried to get an injunction against the picketing, but failed. And the picketing continued until a solution was reached.

As a result of the housing complaint, the committee realized that the city needed a consumer group which would represent poor people—and the Consumer Center was born.

The Mennonite voluntary service unit donated Allan's time, and he was made director of the center. The United Methodist Church donated a building near its East Wayne Community Center.

Running the center is not costly. A $5,000 grant from the United Methodist Bishops' Fund has gone almost unused.

"Our only expenses are telephone and posters," Mr. Classen said.

All the work is done by volunteers; usually those who work on a particular consumer problem are those who bring up the complaint.

For example, a current campaign against a home-solicitation carpet firm is being run by a group of people who bought carpet from the firm at what they later discovered were highly inflated prices.

Every week the center has complaint night. Anyone who has a complaint can come in, share the problem, and perhaps find others who are willing to work with him.

Most of these committees disband once that particular group of complaints is resolved. There are a few ongoing projects, however.

A medical committee, which includes some medical professionals, is working with the federal Health Planning Council to help the community better meet the needs of poor people.

A weekly grocery price survey has been started. The daily newspapers have so far refused to print it, but it is being picked up by radio stations and weekly publications.

"We try to deal with consumer problems citywide, although because of our inner-city location, we work with a lot more poor people," said Mr. Classen.

The center's most recent victory concerned a home improvement contractor who several homeowners felt had done shoddy work. After a year of trying to settle the complaints, about twenty people who felt they had been cheated went to the city building department's board of directors, asking that the contractor's license be revoked. The request was granted.

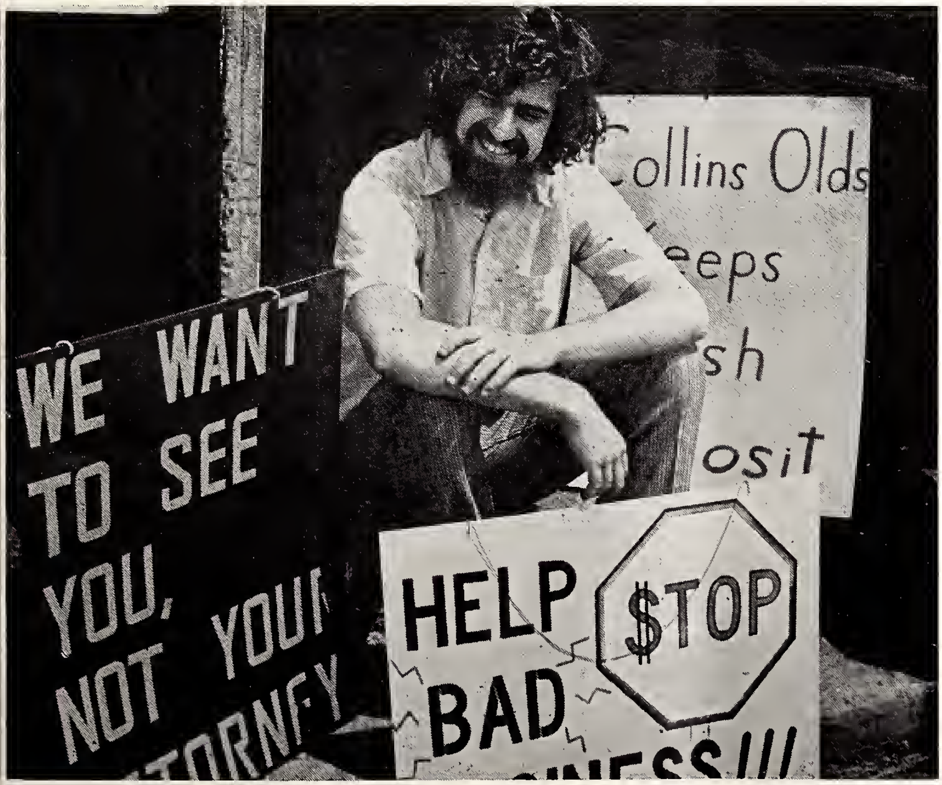
"There may be some lawsuits coming out of this, trying to get refunds for the people," Mr. Classen said.

These kinds of action by the Consumer Center have not endeared it to the local Better Business Bureau, whose president has made public statements against the center.

"The Better Business Bureau is supported by businessmen," said Mr. Classen. "It will come out only against fly-by-nighters. The BBB hates picketing and likes to solve all complaints confidentially. We have taken the people who haven't been satisfied by the BBB."

At the Consumer Center, the first step is to write a letter to the merchant, then meet with him personally, then investigate the situation. Only if these steps do not work, does a committee begin picketing. If this does not work, the committee goes to the news media for coverage of the picketing.

"Public exposure is the key to making a merchant responsive," Mr. Classen said. "But we try never to picket if we are not very much convinced that the merchant is in the wrong." *Lois Barrett Janzen*


WE WANT TO SEE YOU, NOT YOUR ATTORNEY
Collins Olds Keeps ...sh ...osit
HELP $TOP BAD BUSINESS!!!

Allan Classen, volunteer in Fort Wayne, Indiana, sits among the signs which have been used by people picketing unfair business practices.

Words & deeds

Per capita giving to the General Conference from congregations and individual donors last year ranged from $336.63 per member in one congregation to zero in eighteen congregations. The median per capita giving was $22.40.

Three Asians will begin work in Bangladesh

Asia Mennonite Services, the joint mission/service organization of the Asia Mennonite churches, is recruiting an Indian couple and one person from Indonesia to begin its work in Bangladesh, according to P. J. Malagar of India, secretary of the Asia Mennonite Conference.

Paul J. Soedjadi of Indonesia will first study in one of the universities in Bangladesh to prepare himself for work among university students. He has a master of theology degree in Islamic studies and is sponsored by the Geredja Indijili di Tansh Djawa in Indonesia.

Mr. and Mrs. R. S. Lemuel of the Mennonite Brethren churches in India are being sponsored by the Mennonite Brethren churches and the Mennonite Christian Service Fellowship of India to join a Mennonite Central Committee group in Saidpur, Bangladesh. Mr. Lemuel is a graduate of Union Biblical Seminary in Yeotmal, India, and his wife is a trained nurse. They will leave as soon as their travel documents are ready.

The work in Saidpur consists of children's feeding, health care, family planning, a sewing project, relief distribution, distribution of vegetable seeds, and a proposed scholarship program. Assistance is also given in starting a Sunday school and women's Bible study at a small, Bengali-speaking Anglican Church.

Farmers from the Goessel, Kansas, area thresh wheat in the style of the last century. Wheat threshing was part of Mennonite centennial celebrations in Goessel and Moundridge, Kansas, in August.

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Centennial news

Manitoba Mennonites are just about at the end of their centennial celebrations. Steinbach has had its Pioneer Days; Altona has had its Sunflower Festival; and Mennonites from throughout the province were invited to a giant worship and thanksgiving service in the Winnipeg Arena Sunday morning and afternoon, July 28. Over 6,000 came to the Centennial Day services in the arena. Henry J. Gerbrandt and Vern Ratzlaff preached in German and English, respectively, at the morning service, and David Schroeder gave the major address at the afternoon program. Manitoba premier Edward Schreyer and Lieutenant Governor W. J. McKeag gave greetings at the afternoon meeting.

Descendants of the original members of the Hoffnungsau Church, Inman, Kansas, celebrated their centennial August 16-18 with a historical drama, "We shall be as one." Other events of the weekend included a wheat threshing bee, a walking plow contest, German-style supper, and thanksgiving worship services.

In Mountain Lake, Minnesota, 400 Mennonites dedicated a marker July 21 commemorating the centennial of their forebears' migration from Russia. The masonry marker is located in the Heritage House village, which includes two old houses, a train depot, and a country store. First Church celebrated the centennial a week later with a special worship service and fellowship meal. A Low German play, *Dee Fria,* was performed July 27.

In Goessel, Kansas, the community dedicated three buildings August 15-18: the renovated Goessel Preparatory School, built in 1906; the Wheat Palace, a museum of blacksmith and farm implements; and a replica of the Mennonite Immigration House, in which seventeen families lived for four years before establishing various villages in the area. Other activities of the weekend included a historical play, *In search of freedom,* guided bus tours, a threshing demonstration, traditional meals, exhibits, and unveiling a metal sculpture.

A century-old house has been moved from near Goessel, Kansas, to North Newton, Kansas, as the beginning of a Centennial Mennonite Village project sponsored by Bethel College. In addition, an adobe house and some other farm buildings will be moved to the site later. A dedication of the village is planned in connection with the Bethel College Centennial Fall Festival October 4-6. The frame house has been occupied by the Unruh-Fast family.

RECORD

Published

The Swiss-Germans in South Dakota has been published by a centennial committee in Freeman, S.D. The hardcover, 220-page book presents the life of the early settlers and the changes which have taken place since 1874. It is available for $6.00 from Pine Hill Printery, Freeman, S.D. 57029.

Bethel College has published a forty-eight-page paperback digest of the *Martyrs' mirror,* the classic book of Anabaptist martyrdom and witness. Under the editorship of Cornelius Krahn, "The witness of the *Martyrs' mirror* for our day," combines a brief text with over forty seventeenth-century etchings by Jan Luyken to give a vivid impression of the life, faith, and witness of the early Anabaptists. Originally the major part of this publication appeared as an issue of *Mennonite life* (April 1967). It is available for $1.75.

Ministers

Willard L. Stucky, pastor of the Calvary Church, Liberal, Kans., and the Turpin (Okla.) Church, has resigned to become camp director at Camp Menno-scah near Murdock, Kans.

Calendar

Oct. 11-13—Western District Conference, joint meetings with Southern District of Mennonite Brethren Church and centennial celebrations

Western

Oct. 4-6—Fall festival, Bethel College, North Newton, Kans.

Workers

Roger K. Ackley, Carmel, Ind., specialist in international refugee resettlement work, has been elected president of American Leprosy Missions. He succeeds Oliver W. Hasselblad, who is retiring after fifteen years as president. American Leprosy Missions is the oldest voluntary agency in this country aiding victims of leprosy worldwide. Its program of medical help, rehabilitation, specialized training, and research reaches more than 150,000 leprosy patients in some thirty countries.

Lavonne Graber of Newton, Kans., will join the Freeman Junior College and Academy staff this fall as a part-time instructor of art and as the girls' residence counselor.

Ted Loewen, a Bethel College graduate of 1971, is returning to his alma mater this year as an admissions counselor.

LETTERS

Use Acts 6 as guideline

Dear Editor: The article by William Block "Any nominations from the floor?" (July 9 issue) interests me, but it has also raised some questions.

It is remarkable that they chose the number seven for their guidelines. However, the guidelines which the committee did set for itself seem to be more for a humanistic organization than for a conference. Putting this in another context it would read something like this:

"Wherefore, brethren, look among you for more women, for minority races or groups, for people from our entire theological spectrum, for youth representation and lay people, for thinkers and also for doers."

After reading again Acts 6:3, I fail to see how we can say, "We felt good about the guidelines."

It is only in the last four lines of the entire article that any mention is made that it is really the Lord's work. Let us pray to God that the nominations from the floor will not be made according to the seven guidelines set by the committee, but by the guidelines set in Acts 6. *Otto J. Hamm, Box 2345, Steinbach, Man.* July 18

The game of the name

Dear Editor: What's in a name? This question has stirred new parents, bothered poets, and intrigued scholars. This week I visited with a man who dislikes any and all "denominations" and only approaches God through his own profound and thorough study. He and his wife have a son who is a Jehovah's Witness, who in turn is always trying to convert them. In our church papers we have had some "exposing" of the Witnesses, the Armstrong movement, and some evangelists. Certain fundamentalist groups have "exposed" the Mennonite church years ago, and it is almost amusing to see what some of us feel to be biblical, ignoring or bypassing other Christian values.

Of course, our own Mennonite group of churches has been plagued by divisions, and over a hundred years ago, the General Conference began to try for unity, with limited success. The whole ecumenical movement, first with the more liberal Protestant churches, then the conservative ones, and now between Anglicans and Catholics, is a wholesome effort to break down the walls of misunderstanding which have led to the ultimate tragedy of destroying each other with arms. We can thank God that this hatred is over, and we can work in our community religious councils with wide variants. Now, some of the large reunited denominations are having problems in becoming too wide and unable to have anything distinct.

With this family who avoided all established churches I could share our Anabaptist ideas of freedom and the constant leading of the Holy Spirit. We, too, would prefer just the name "Christian" rather than being saddled with labels. The Church of Christ folks feel that this is the term used most in the New Testament, as also does the Church of God. The Seventh-Day Adventists are identified by the times they hold to be important in their theology, as also are the Latter-Day Saints. And all of them have won many converts from other denominations, including Mennonites. It could be said that there have been a few changes the other way, too, from the larger churches.

One of the conservative nationwide papers made a cutting comment about "kneejerk liberals" who, every time orthodoxy, "law and order," or something negative about the president is said, make unchanging reflex actions, defaming all such in any way possible, especially the press. Perhaps the same thing could characterize some conservative powers, who think automatically every time "peace" or public concern is mentioned, that it must originate with the communists, and names are tossed about. Perhaps both sides need to realize what the concern of the other was in forgotten or neglected facets about the Christian church.

Billy Graham has been wise in not pushing one denomination and encourages converts to support their own, making them stronger. Norman Vincent Peale has written many good books on the wholesomeness of faith, with a practicality that is unique. In time the awareness will grow, we believe, that the blood of the Savior was red, not red, white, and blue. We need a constantly increasing sensitivity which comes from the Holy Spirit. Being thus guided, we become aware of the fact that just "doing a lot of things" has turned out to be pretty empty for those of us who forgot about the needed salvation of our personal souls. And many leaders are becoming aware that we have a great duty toward the poor, the outcasts, and disowned (through our prejudices) in the name of Christ.

This summer our conference, which we have identified as "general" met in Ontario. Many came to it from all over the world. There is, similarly, a world of different opinions on so many important issues. The prayer of this pilgrim is that there will be a great deal of sensitivity (Christian and biblical sensitivity) to others, especially where there are polarized feelings. In Monroe, Washington, just ten miles east of us, one of the formerly strong Mennonite churches no longer uses the name. It is now just "Community." Pulling apart is not what the character of the church should be. The Anabaptist view of being personally in contact with God is valid and should be our identifying mark. Being led by the Holy Spirit on the part of individuals who have been redeemed is the only way it can move on, in this day of confusing beacons. One of the fellowships in the Mennonite family of churches calls itself "The Church of God in Christ, Mennonite." I think that this is great and would hope this would be our character, too. In years past many of the splits fracturing the Anabaptist vision came about as the result of strong personalities with different feelings about something very important. The eighteen different groups are a sad commentary on our not being able to get along, but it is also our strength that we wanted to be personally involved in the interpretation of important Bible passages and the nature of the true church. With the years there has been a mellowing of the harsh words, and we are working together, in the seminary, MCC, disaster relief, foreign missions, colleges, churches in city situations, and the press (among other efforts), and we are most thankful.

Paul wanted the Christians to grow in grace, John wanted them to know that they are identified by love, and Jesus himself said that he would abide and through his Spirit lead us in all things. In his name, we are the church of God, in Christ with the Mennonite insight of deep faith, seeing the Bible, the human condition, God's concern, and all things, with a new freedom that is not controlled by any set of doctrines or systems of authority. This is the most important game of life. *Harold Thiessen, 1412 Third St., Snohomish, Wash. 98290*

Organ article in error

DEAR EDITOR: Several errors and misrepresentations occur in Lois Barrett Janzen's account on how the Lorraine Ave. Mennonite Church arrived at the decision to purchase an organ ("All in Favor?" June 4 issue).

First, it is not true that "twice before the congregation had voted against buying a pipe organ." No such vote had ever come before the congregation. The issue of a new organ had been considered by the music committee at various times.

Secondly, the statement that persons began contributing to an organ fund "although no such fund had been established" is not true. The organ fund was established in 1968-69 as church records show. Prior to that time, contributions designated to a new organ had built up a small fund. This is common practice in this congregation.

Thirdly, the quorum issue, as described in your article is seriously misleading. The quorum was called for by a person opposed to buying an organ, as reported, but the issue of the quorum *was raised* first by someone in favor. Both "sides" wanted a quorum present, possibly for varying reasons.

I agree with Ms. Janzen's evaluation that the decision was made "at the expense of not bringing negative feelings into the open." Exactly why those negative feelings were not expressed in this particular situation is open to question. The factual inaccuracies in the report exacerbate the issue unnecessarily. *Melvin D. Schmidt, pastor, Lorraine Ave. Mennonite Church, 655 S. Lorraine, Wichita, Kans. 67211* July 11

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MEDITATION

A summer evening

Last night at dusk after the evening household chores were finished, I sat outside on the steps. It was at that time when it is neither light nor dark. I had an inward awareness, a sort of sixth sense, of so many things, some heard and some sensed, in this hour of change between day and night. The moon was just beginning to emerge from below the horizon. It shone flame red in a huge, huge arc. In a matter of minutes, as the dark became gradually more intense, the arc became a gigantic flaming circle. The accumulation of dust particles in the atmosphere near the earth's surface diffuses the light rays and makes the moon appear red and of immense proportions.

While watching this nocturnal spectacle, I listened to the sounds around me. Sparrows chirped quietly as though singing a lullaby. A meadowlark trilled one last phrase before settling down for the night. Cicadas whirred from several locations, almost antiphonally. Crickets had just started their night of rasping. Occasionally the faint call of a redwing blackbird was to be heard. Once a starling sounded his screeching call.

As the moments passed the moon ascended above the dusty haze and emerged a full round ball of yellow, much smaller now, but more the moon we know. Along beside it shone that one brilliant star of our southeastern sky. As I watched and searched the clear heavens, now turning dark ever so slowly, more and more stars became visible. Some were large and brilliant, twinkling and blinking down at me. Others were mere pinpoints of light, as though showing through a pinhole in a piece of paper.

No longer were the calls of meadowlark and redwing heard. Only occasionally did a sparrow, nesting in a nook on the porch, cheep softly. Cicadas had ceased their evening serenade. Crickets broke the silence and now less frequently than earlier. How still, how serene, how peaceful.

During daylight hours birds are constantly moving, flitting everywhere, scolding among themselves, calling to each other. Cattle low, dogs bark, horses whinny. Autos and trains and airplanes are noisily moving. Telephones, electrical appliances, human voices, all distract one's attention from the quieter sounds of nature. An evening hour such as this on the steps brings to one the awareness of the silent beauties of nature. Certainly the silent rising of this big, blazing moon and the silent arrival of the stars are wonders only nature can accomplish, and man must be silent, too, to receive the full effect of such beauty.

The admonition "Be still and know I am God" came to me. I knew then without stillness of man there can be no appreciation of sound, no knowledge of the Spirit.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?

O Lord, our Lord, how excellent is thy name in all the earth! (Ps. 8:3,4,9).

Ruth Deckert

How are you?

Hello! How are you?
Fine, just fine. And you?
Me too.
We smile and pass each other by
And find some secret place to cry.
The hurts and loneliness and failures we must hide,
Afraid someone will see us as we are inside.
How can we help those heavy loads to bear
Or let each other know we care
If we don't dare
To share?

Erlene Unruh

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Microfilm copies of current as well as back issues of The Mennonite may be purchased from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, Mich. 48106.

St. Catharines recap 1: Euphoria and apprehension

On the surface the conference at St. Catharines was a simple and joyous happening. It was the kind of convention for which many people prayed during the tumultuous 1960s and early 1970s. An atmosphere of consensus which brooked little serious controversy prevailed. Underneath the veneer of easy unanimity, however, brooded some feelings of uncertainty and discontent.

The inspiration and atmosphere of community which pervaded the convention should not be minimized. We believe they were real. Most of the delegates and guests came to St. Catharines with searching minds and open hearts.

They lapped up the penetrating insights of David Schroeder's Bible studies. They listened carefully to the many voices which cried out that western affluence in a sea of world poverty is one of the most serious issues facing North American Christians. They tried to understand the bewildering new combination of "emotionalism" and "social concern" embodied in the messages of Ladon Sheats from Koinonia Partners. They applauded the beautifully throbbing insights of two major musical performances: *Chasing the wind* and *The bridge.*

They voted their approval by show of hands to accept far-reaching statements on world hunger, jubilee living, mission expansion, and ordination. (There were no calls for ballot votes on any of the sessions' many resolutions.)

They listened attentively to new members of the conference who come from nonethnic Mennonite backgrounds. One delegate said that Ichiro Matsuda's comments during the floor discussions were the highlight of the conference for him. Mr. Matsuda and his family live in St. Louis, but they have joined the Mennonite church in Normal, Illinois.

The delegates applauded almost too much as they luxuriated in a new sense of freedom from polarization such as they had not experienced in over a decade.

But beneath the surface floated some nagging apprehensions.

"What we have been talking about here is not where my congregation is at," said one pastor.

The size of the majority on almost all questions was so overwhelming that only the naive or the very courageous dared raise their voices in dissent.

The conference also left a number of critical issues to the congregations for resolution. The statements on Jubilee living, ordination, and world hunger will have no significance unless the churches put flesh on the bones.

The General Board's, the commissions', and the seminary's reports were praised for their professional execution and informative content. But the delegates, unhappy with the meager time given to them for discussion, approved a resolution calling for more discussion and decision-making time at the next conference. Some felt manipulated by the "hard-sell" electronic approach to the reporting. "Can you really talk back to a slick multimedia presentation?" asked one participant.

About one aspect of the conference there was happy unanimity: The churches from the Niagara Peninsula had done a superb job in preparing for and hosting the sessions. The facilities at Brock University served well and the General Conference families in the St. Catharines area were enthusiastic and helpful hosts. LK

Next week: Recap 2

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:32 SEPTEMBER 10, 1974

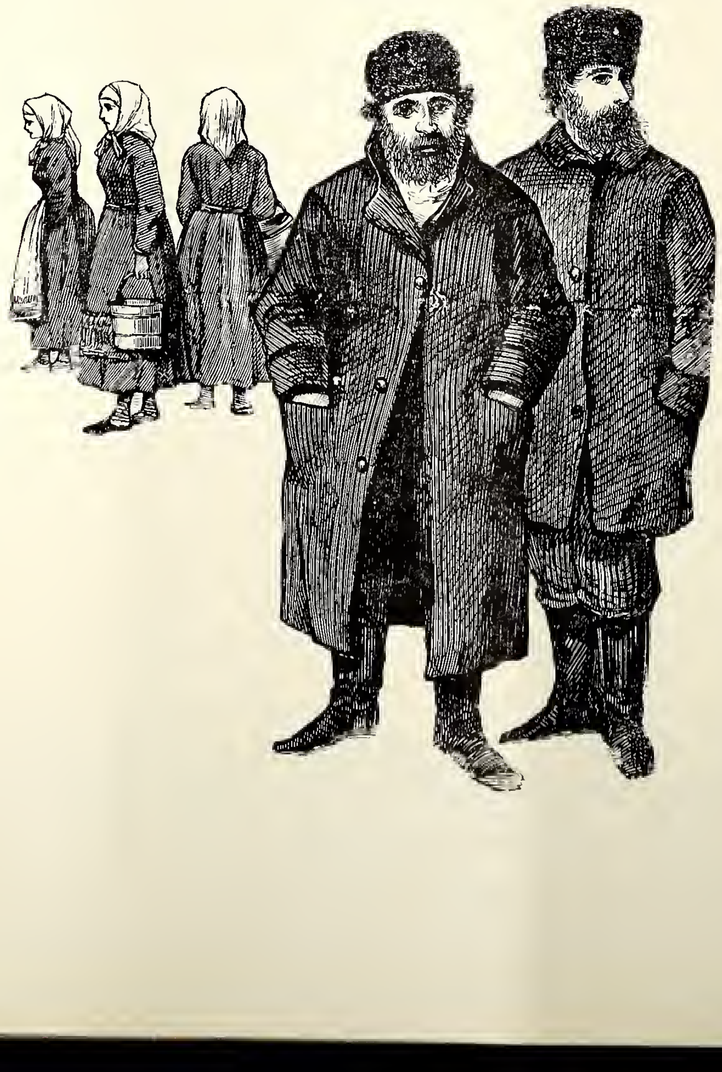
Talking to myself

Elmer Suderman

These Mennonites have had
Kansas black loam in their blood
for one hundred years.
When I look into their eyes
I see
granaries filled with wheat.
I shake their hands,
rough and gnarled like the Osage hedge
they brought from Russia,
hands pungent with the odor
of silage.
When I talk with them
I hear English with Low German
accents
and sometimes it is still Plattdeutsch.
Sometimes
when I talk to them
I feel like I am
talking to myself.

John Rempel

Litany for a wandering people



Leader: Lord, you have been our dwelling place in all generations.

All: *Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God* (Ps. 90:1-2).

Leader: But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

All: *Once we were no people but now we are God's people; once we had not received mercy but now we have received mercy* (1 Pet. 2:9-10).

Leader: He loved your fathers and chose their descendants after them, and brought you out of Egypt with his own presence; know therefore this day, and lay it to your heart, that the Lord is God in heaven above and on the earth beneath; there is no other. Therefore you shall keep his statutes and his commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong your days in the land which the Lord your God gives you for ever (Deut. 4:37-40).

All: *We thank you, God, that we have come to know your love and rule. You called Abraham to leave his false gods. He went out because you had called him, not knowing where he was to go. Through the prophets you called Israel to answer to your love by walking in your ways.*

Leader: In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world (Heb. 1:1-2).

All: *We, who were once outside, are now inside the circle of God's love in Christ Jesus. We belong to the household of God. Firmly beneath us is the foundation, God's messengers and prophets, the actual foundation stone being Christ Jesus himself. Praise be to you, O Christ!*

Leader: Peter and Paul spread this good news. Stephen was willing to die for it. We remember those who went before us in faith: Polycarp, who refused the incense to Caesar; Francis, friend of creation, enemy of mammon; Chelchicky, visionary of the kingdom.

All: *Then came a time, again, when you asked people to go out, not knowing where they were to go. Grebel, Manz, Blaurock, Brötli. They were only the first of many who followed their longing to live only by your Word. They were baptized and then banished. But your Spirit had breathed on them. The breath became fire and spread from Zürich to Nicolsburg, to Amsterdam, to Danzig.*

Leader: Then God sent Menno to lead and teach. And to give hope to the thousands whose eyes had been opened by the fiery light of the gospel. To them, nothing was more important than hearing the words of Jesus and doing them. They lived and died for them.

All: *Blessed be the dead who die in the Lord, blessed indeed, that they may rest from their labors, for their deeds follow them* (Rev. 14:13).

Leader: God had again given the world the gospel of his Son. Much of it was written with the blood of our mothers and fathers. The demands of those days were too great. Men sought the solitude of hiding places: first caves, then farms.

All: *Out of exhaustion our people settled wherever princes tolerated them. In the canton of Basel, in Alsace, in the Palatinate, all over Holland, in Danzig and Polish Prussia, and finally in Russia, the United States, Canada, and then Latin America.*

Leader: People of God, let us tell each other the stories of our wanderings, that we may praise God for his mighty hand and outstretched arms, and for those who welcomed us as brothers and sisters.

Native people: We are those who came to you when you had already forgotten how to receive strangers. Not by inheritance, but by faith, Grebel and Menno became our fathers. To your story we add our own tales of homelessness. We were pushed out of Dakota and Manitoba. We thank God that he sent you to us with the words and power of Jesus Christ. But we also have things to teach you: some of our mothers and fathers suffered so hard that they had no history to remember. We understand your wanderings because we have wandered, too, and looked with you for the city whose maker and builder is God.

Immigrants before 1870: We were once a part of you. Our lives too were changed by a longing to live only by God's Word. While you sought havens in Europe, we found none. America welcomed us and honored our principles. When your plight became known to us, we remembered how happy our lives had become, how far in the past our sufferings lay. We are grateful that your wanderings brought us together again.

Immigrants of 1870s: We were without land and without freedom. We were on the edges of Mennonite success in Russia. We had less to cling to and less to compromise. Ancient fears rose in us. We were unwilling to give any more allegiance to Caesar for quietness in our colonies. We believe God called us to leave Russia and gave us a land flowing with milk and honey. Here we followed the ways of old; above all we did not make war.

Immigrants of 1920s: Endlich hatte unser Volk ein Zuhause gefunden. Wir wollten es glauben, dass die Stadt, die wir in Russland bauten, Gott als Baumeister und Schöpfer hatte. Unsere Dörfer blühten wie der schönste Garten. Dann verloren wir alles. Jede Blume verwelkte. Wir wurden bekämpft. Und wir kämpften. Mit Worten, mit Glauben, und manchmal mit Flinten. Wir folgten endlich unseren Geschwistern nach Amerika. Da fanden wir den alten Frieden und neue Gelegenheiten.

Immigrants of 1940s: Der Herr hat's gegeben, der Herr hat's genommen; der Name des Herrn sei gelobt! Wir blieben, weil wir nich weg konnten oder weil wir glaubten, dass Gott für uns in Russland Pflichten hatte. Wie oft haben wir unsere Verluste beweint—bis wir entdeckten, dass wir in der Gemeinschaft der Märtyrer Christi lebten. Dieses Schicksal teilten auch wir in Preussen. Der Herr sah unsere Angst und Not und führte uns mit mächtiger Hand nach Kanada.

The unknown ones: Aber die anderen haben keinen Ruhm und sind umgekommen als wären sie nie gewesen. Und da sie noch lebten, waren sie eben, als lebten sie nicht; und ihre Kinder nach ihnen auch. Aber jene heiligen Leuten, deren Gerechtigkeit nicht vergessen wird, ist eine gute Erbe geblieben samt ihren Kindern. Ihre Nachkommen sind im Bund geblieben, und um ihret-willen sind ihre Kinder für und für geblieben; und ihr Lob wird nicht untergehen. Sie sind im Frieden begraben; aber ihr Name lebt ewiglich (Sirach 44:9-14).

Children of these groups: We heard these stories as children, in sermons, and at bedtime. We learned that the outcome of history depends on God: he created and orders the world. So we became like Abraham and Paul and Menno and you. We joined your wanderings away from false gods and false hopes. We, too, have been persecuted by tyrants of mind and technology. And by the vanity of our doubts: as if we were the first ones to ask Job's questions. But we, too, have had our eyes opened by the gospel.

Leader: Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God (Heb. 12:1-2).

All: *Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.*

Leader: Amen.

All: *Amen.*

Young and old join in singing before the beginning of the morning session.

More conference reports

With this issue the editors of *The Mennonite* continue the reporting on the General Conference sessions in August in St. Catharines, Ontario.

Women's meeting

The Women's Missionary Association changed its name to Women in Mission as part of the new constitution adopted August 5.

The new constitution did not change the basic structure of the organization, and the few differences between it and the old constitution simply affirmed some existing practices. The new constitution does allow for a second Canadian representative on the committee of district advisors.

The new name, said the officers, is intended to convey better the idea that all women are in mission, not just those who go overseas.

The name change comes during a time of reevaluation of the need for a separate women's organization in the conference.

Gladys Goering, the organization's coordinator, said people are asking, Is there a need for a women's organization? But incomplete tabulations of a recent questionnaire show that women's groups are important in providing material aid, fellowship, and avenues of service, she said.

Canadians, the survey showed, were less enthusiastic about the need for a conferencewide women's organization.

"I believe that WMA has given women many opportunities to use their gifts," president Naomi Lehman affirmed.

Martha Nickel of Saskatoon, second vice-president of Women in Mission, speaks.

The main discussion before adoption of the new constituition concerned whether the word *chairperson* should be substituted for *chairman* in the draft of the constitution. The motion to use *chairperson* was overwhelmingly defeated.

Insight groups

About thirty insight groups met at least once during late afternoons on Friday, Saturday, Monday, and Tuesday. Each commission had scheduled groups dealing with aspects of its work. Some ad hoc insight groups organized to formulate resolutions. Other groups dealt with broader issues. Following are reports from a few of these insight groups:

"Exploring the life-style of a Christian disciple"—Ladon Sheats and other participants discussed the application of the gospel to personal economics. He suggested that each family start a "compassion fund" into which all income went. The family would take out only what it needed and give the rest away.

"Discerning the roles of women and men"—Almost one hundred persons, mostly women, came to hear some biblical data on the roles of men and women from Don Steelberg and some personal comments on roles from Phyllis Carter, whose family adjusted as she went from farmer's wife to pastor.

"Christian faithfulness and nationalism"—Is nationalism good or bad? There is no black and white answer said Frank Epp. "Sometimes nationalism is good," he said. "If nationalism brings about federation or better administration, it is positive." But Mr. Epp and William Snyder, resource persons for the groups, warned against nationalism that moves a country beyond federation to aggression and beyond loyalty to idolatry.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Resolutions

Bible camps

Be it resolved: That the Commission on Education develop concentrated resources for . . . teaching Bible study methods and content designed for our high school youth; that such resources and persons be circulated among the General Conference-related camps in the USA and Canada; and that our congregations be urged to challenge and to assist them financially where necessary.

Overseas mission expansion

Resolved that . . . we the delegates of the fortieth session of the General Conference Mennonite Church . . .

—Affirm that the General Conference expand its global mission outreach in cooperation with existing Mennonite overseas churches and sister mission/service agencies and be free to explore new frontiers to plant and develop the Christian church.

—Affirm the following triennial goals: to recruit, prepare, and send a minimum of thirty new missionaries overseas, and to explore the possibilities of outreach in three or four new mission areas. . . .

Ordination

A statement of direction to guide congregations and regional conferences in understanding ordination

I. *The believers' church.* Congregations standing within the believers' church tradition hold to the concept of the priesthood of all believers. . . . All members are ministers of God and called to discipleship through baptism. . . . Whether one does minister depends more upon one's call and gifts than upon authority derived from any hierarchy. . . .Our equality in Christ does not conflict with the necessity of designating leadership roles. Recognizing the importance of order, a congregation may identify gifts for specific leadership functions.

II. *Ordination.* . . . Through ordination the congregation recognizes and affirms the candidate's gifts for leadership in the church and confirms the person's sense of God's call. It is not a sacrament that imparts or transfers a divine gift or authority. Ordination calls both minister and congregation to mutual accountability under the lordship of Christ.

Ordination as understood in the General Conference Mennonite Church is an act by which a person, after appropriate examination, is formally and publicly appointed by laying on of hands and prayer for a designated task of church leadership. This applies to pastoral leadership in a local congregation, but may also refer to allied ministries in the wider church and conference fellowship. . . .

In viewing leadership functions, ordination is understood as creating a relationship in effect as long as a person serves a congregation, commission, or institution in that designated leadership role. . . .

To be ordained, a person must have skill in interpreting the Bible, ability to preach and teach, leadership qualities [and] love for people and [must] be full of the Holy Spirit. . . . Sometimes several ministries and gifts will be combined in one person. Ideally, leadership gifts will be shared among various persons, who may or may not be ordained. Affirming that in Christ there is neither male nor female and that God is no respecter of persons, neither race nor class nor sex should be considered barriers in calling a minister.

Affirming also the mercy and forgiveness of God, no sinful act should permanently disqualify a person from serving a congregation. . . .

World food crisis

Resolved that:

—The MCC resolution on the world food crisis be approved and that congregations in the General Conference be encouraged to consider how the resolution might be implemented in cooperation with other Mennonite churches.

—Young people who are interested and committed to the sharing of the gospel in deed and word be encouraged to prepare for service in rural development and related activities; further, that General Conference schools be encouraged to consider how they might become further involved in such preparation. . . .

—Pastors be encouraged to speak to their congregations on the deepening world food crisis with the view toward changing patterns of life as the Lord may lead.

(The MCC resolution asks MCC to give priority to the world food crisis in the next five to ten years by strengthening rural development and family planning programs, encouraging Mennonite households to reduce consumption and expenditures for food by 10 percent, attempting to influence public policy in the U.S. and Canada regarding food supplies, and authorizing a conference on the food crisis.)

War taxes

Be it resolved that we educate ourselves more fully regarding the pervasive militarism of our society and express ourselves more strongly, advocating a reordering of priorities toward peacemaking;

—That we encourage congregations to study the World Peace Tax Fund Act (U.S.), considering the possibility of supporting it;

—That we . . . ask all General Conference members to question prayerfully whether they want to pay war taxes voluntarily;

—That the General Conference offices seriously work at the possibility of providing each employee with the option of following his/her conscience in the payment of war taxes; and

—That the Commission on Home Ministries give greater priority to this issue, including the creation of a special fund to be used for education, for assistance to those conscientiously refusing payment of war taxes, and for legal expenses, and that each person committed to war tax resistance pledge a regular contribution to this fund.

Words like tears, commitments, singing, praying, embracing, loving—words can't describe what happened at the youth session with Ladon Sheats Monday morning. You don't use words to express the Holy Spirit. You only experience him in your life and share the love/joy with others. After Monday, there were many more youth sharing his love. Carol Duerksen, Goessel, Kansas

Youth conference

The 350 youth at the conference joined adults for morning Bible study, insight groups, and evening sessions, but late morning sessions were planned especially for them in the College of Education building.

Ladon Sheats of Koinonia Partners, Americus, Georgia, confronted youth with a choice: following Jesus or being molded by the values of North American culture. He pointed to four values that especially run counter to Jesus' values—rugged individualism, competition, objective-rational thought, and nationalism.

Also speaking to the youth conference was M. O. Vincent, a psychiatrist from the University of Guelph, who told of several cases in his counseling experience in which a premarital sexual relationship had been destructive to the personhood of those engaged in it.

A third session began with extended prayer and meditation led by Mr. Sheats and continued with singing and Scripture reading. A number of youth responded by spontaneously coming to the front of the auditorium, where they locked arms together to form a circle. Everyone joined in singing, "By this shall all men know that you are my disciples if you love one another." Many tears were shed and embraces exchanged.

In a celebrative service the last day, John Harder of Elkhart, Indiana, a member of the youth planning group, who had begun the spontaneous expression on Monday, told the youth that he had been filled with the Spirit of God during the week in a new way.

Bride and groom are lifted on their wedding chairs during the performance of the folk opera The bridge.

"Many people have been coming to me to ask if that was put on," he said. "It wasn't. I really was saying what I was feeling."

Most of the time at the last service was spent in an open-mike format.

Many young people spoke about the love that they felt was manifested at the youth convention, and one girl expressed some apprehension about going back to her home congregation where the older people could not accept the freer expression of worship that the youth had enjoyed. She asked others to pray for her.

The youth spent all day Tuesday in sightseeing and recreation.

Early afternoon options for youth included singing, creative writing, and composing music.

The youth also planned the nightly coffeehouse and film festival.

Music

Music was pervasive at the conference.

In addition to three major musical productions, choir or congregational singing began practically every session.

The conference began with a musical drama, *Chasing the wind,* written by Lauren Friesen of Seattle and Lyle Preheim of Freeman, South Dakota. The repeated refrains were "All is emptiness" versus "We're free. Praise God, we're free."

The folk opera *The bridge,* written by Esther Wiebe and Diana Brandt of Winnipeg for the Manitoba Mennonite centennial celebrations was presented twice on Sunday for delegates and once on Monday for local people.

Spiced with traditional Russian Mennonite songs and hymns, the opera told the story of a Mennonite young man's call to the ministry, his marriage, the coming of the first "English" man to the church, and the minister's son's rejection and acceptance after his return from college.

Father, forgive us; we do not know what we do, a collection of choir numbers, slides, and drama readings was presented twice by a group of thirty young people from Kansas.

Mass choirs sang on Sunday morning and at the women's meeting. Patty Shelly and Marilyn Houser on guitar and piano led morning congregational singing.

A handbell choir from North Newton, Kansas, the Bienenberg Bible School choir from Switzerland, and small choral groups from Bethel and Bluffton colleges performed before general sessions.

And the music continued on into the night at the coffeehouse, located in the university's snack bar.

How good it was to hear a centennial folk opera that was not merely an attempt to recreate history. In The bridge, *the listeners were taken into a real life struggle of the present, yet with a sense of history pervading the entire plot. The creators of this music-drama know "where it's at" in the church today. The musical director, together with the entire cast of musicians worked together to make this one of the most creative and deeply moving productions within the Mennonite church of our time.* Orlando Schmidt, Elkhart, Indiana

NEWS

For Bill Gothard, there are no exceptions

Lois Barrett Janzen

As 4,000 people rustled their red notebooks in the semidarkness of the Wichita convention hall, the striped pattern on the enormous screen on the stage faded and the image of Bill Gothard appeared. He introduced himself and immediately began his lecture on the "basic life principles."

Thus began the basic seminar of the Institute in Basic Youth Conflicts.

"What we need is a way of life, clearly spelled out," said Mr. Gothard.

Last year he spelled it out almost every other week to more than 250,000 people—some first-timers, some there to refresh themselves on the myriad of charts and diagrams.

This year twenty seminars were scheduled across the United States, with another fifteen "network" seminars brought by closed-circuit television or by video tape, like the one I attended in July in Wichita's Century II.

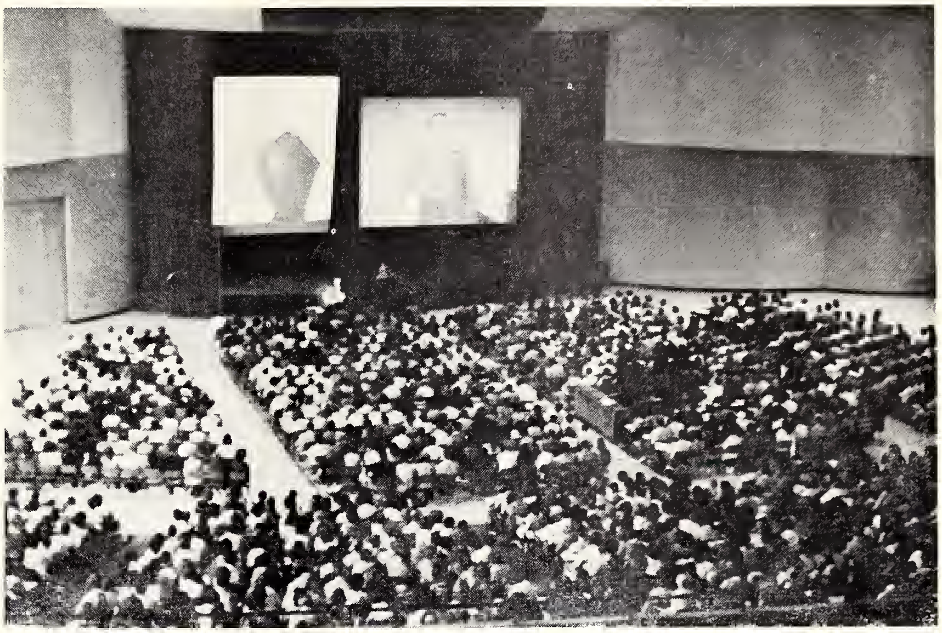
The tape I saw was filmed last May in Portland, Oregon. While Bill Gothard spoke on tape, a Gothard assistant ran the overhead projector in our auditorium. The same week, 20,000 people were listening to Bill Gothard in person in Dallas.

The crowds at the seminars are large, in spite of the fact that almost all advance publicity for the seminars is by word of mouth.

Bill Gothard, close to forty years old, once a church youth worker in the Chicago area, gave his first seminar in basic youth conflicts to forty-five people during an interterm course in 1967 at Wheaton College, his alma mater. Attendance, according to the institute's brochure, has mushroomed to more than 50,000 in 1971, 125,000 in 1972, and over 250,000 in 1973.

People pour in—all ages over fifteen, almost all white and middle class—including many Mennonites.

The Wichita seminar included at least 400 Mennonites and Amish from Newton, Whitewater, Pretty Prairie, Partridge, and Wichita. Bulletins have come from a Mennonite church in Pennsylvania announcing members who were attending a Philadelphia seminar. Winnipeg Mennonites reportedly charter buses to hear Bill Gothard in Minneapolis.



Bill Gothard, on right screen, lectures to Wichita seminar via video tape. A staff member in Wichita puts charts and diagrams on the overhead projector at left.

What is it about the seminars that makes people want to sit through thirty hours of lectures for four evenings plus two whole days—and return a few months later to do it again? Why is it that alumni encourage their friends to attend the seminar, but refuse to show them the red notebook until after they've taken the course?

Although the title of the seminar includes the word *youth,* Mr. Gothard's emphasis was on all family conflicts.

All conflicts can be traced to one of three root causes: bitterness, temporal values, or moral impurity, he said. One solves conflict by following God's "chain of command" and submitting to those in authority.

Younger children submit to the authority of older brothers and sisters, children to parents, wife to husband, husband to employer, and all to government.

"God is able to accomplish things by simply sending the word down his chain of command," said Mr. Gothard. God's ultimate will is always done through those in authority even if those persons are not Christian.

"There is such a spirit of rebellion in our age," he added. "Students want to be on the same level as administrators; citizens want to be on the same level as government. But God has a structure of authority."

Children are to obey their parents in all things, even if a mother refuses to allow her daughter to attend a church youth meeting. Prospective dates must get the permission of the girl's father, even if the girl and date are away at college. Marriage must have the full consent not only of the couple's parents, but of all their brothers and sisters.

In marriage, the husband is to be the spiritual leader, said Mr. Gothard, relaxed and smiling. "This is what a woman really wants."

Wives are to be reverent, servantlike, grateful, and quiet. The husband is to listen to his wife's counsel and should not make major decisions without "oneness of spirit." But once the wife shares her concern, her responsibility is finished and she is to be quiet, even if her husband makes the wrong decision on his own. If a drunken husband beats his wife, she is to accept it without complaining.

"God made the wife with a certain sphere—the home and family," said Mr. Gothard. "The wife is responsible for the family's immediate needs. God holds the husband responsible for the direction and future of the family. It is not a woman's responsibility to bring in money. Wives, God made a man to carry burdens, with an extra capacity to shoulder huge problems. When a man learns that the whole burden is on him, it will drive him to his knees crying to the Lord."

If women do need to work, they could make wall plaques at home, Mr. Gothard suggested.

Although he felt that all problems could be traced to violation of the chain of authority, Mr. Gothard did allow that it might sometimes be necessary to disobey one's authority: as when a father orders a child to steal or a husband asks his wife to file for divorce.

But this would be necessary in only 2 percent of all cases, at most, he said.

The chain-of-command idea became almost feudal through Mr. Gothard's explanations; a person is to accept his place in the chain and demonstrate loyalty and obedience to those in authority. To try to change the system would be rebellion against God. There was no hint of what one should do when one's authority is oppressing someone else.

Mixed with this hierarchical system were a little popular psychology, a belief in simple life-styles, and religious fundamentalism.

The insights Mr. Gothard has gained from his reading in psychology help to soften the harshness of the chain of command. These insights included:

—self-acceptance. Rejection of oneself is really rejection of God the creator.

—expression of feelings. Listing family members' offenses to get all the venom out of one's system is the first step before listing one's own offenses and asking forgiveness.

—mutual confession of faults. Even those high on the chain of command are encouraged to ask forgiveness of their children or wives or employees.

—the importance of relationships within the family. "If we don't learn to get along with people in our family, we will never learn to get along with other people."

A simple life-style was also part of Mr. Gothard's philosophy, although he did not use those words.

All possessions really belong to God, said Mr. Gothard, and one should not buy more than he needs.

Mr. Gothard himself is single, lives with his family, and earns $600 a month plus expenses, a comparatively small salary for the head of an organization which, by conservative guess, grossed $5 million last year.

Salaries of the seventy institute staff members are also based on need and family size, a staff member told me.

Bill Gothard got even more specific about finances: Don't borrow money for depreciating items. Give God an opportunity to provide it before you buy it.

He gave example after example of times God had provided the exact amount of money for what he needed—including $260,000 for the institute's headquarters in Oak Brook, Illinois.

Fasting was also recommended: "God only made us to eat six days a week." Fasting is also helpful in overcoming sensual desires, he said.

Sprinkled throughout the lectures were attacks on higher criticism of the Bible, sex education in the schools, rock music, and almost all philosophers and theologians. Higher criticism was one of the steps on the road to immorality.

There was no mention of social action. Widows in the church are to be supported financially, but nothing was said about helping those outside the church. One is to have no close friends who are not Christian.

As Paul Miller observed in a *Gospel herald* article on the Gothard seminar, Mr. Gothard treated the whole Bible as if it could be interpreted like Proverbs, Mr. Gothard's favorite book. Every point on the seminar's charts was buttressed with one or two verses of Scripture.

In Bill Gothard's blueprint for society, the church exists for the purpose of building up the family, not vice versa. And despite some minor changes in his chain-of-command theory in the last few years, the church isn't even included. The pastor is part of the chain of counsel, not the chain of command, a staff member explained during a break.

Decisions are made in the private context of the family, meaning made by the father. The church is to conduct workshops to help fathers be better fathers.

The institute's advanced seminar—for men only—teaches fathers how to help their daughters prepare for engagement, how to create a home atmosphere conducive to learning and apply Scripture, how to develop genuine love in marriage, how to teach their children obedience to authority.

A minister's manual is available to "senior ministers" complete with sermon guides and instructions on running workshops for men and designing life notebooks for the entire congregation.

In addition to the "basic church ministry," the institute is developing a curriculum for Christian private schools which would be organized around desirable character traits rather than academic subject matter.

Does all this work?

A teenage boy who sat beside me during one session said it worked for him. He told how obeying his parents and not arguing with them had really improved his family life.

One woman, a nursing instructor, was attending the seminar and reading about transactional analysis—and was enthusiastic about both.

No one I talked to during the seminar admitted to scepticism.

Bill Gothard said there are no exceptions to his basic life principles, which "are just the opposite of what you and I would naturally do."

If a person doesn't believe these principles and doesn't have problems, then God isn't finished yet.

One thing is certain, people return again and again to the seminars. Although this was the first seminar in Wichita, 800 of the 4,000 people were alumni. Many had attended in Dallas, 400 miles away. Once a person pays his registration fee—ranging from $35 to $55—he can attend the seminars as many times as he wants.

Attending more than once is almost necessary to absorb the four basic steps to maturity, the eight qualities a girl should look for in a husband, the seven steps in the development of an immoral woman, the thirteen steps to reprobation, the five principles of child discipline, and the eight qualities essential to success, the latter based on the Beatitudes.

People who are looking for clear, definite answers go to Bill Gothard's seminars—and they find them. The problems Mr. Gothard addresses are the problems of everybody in white, middle-class America. His advice is down to earth and authoritative. Doubts are not necessary, he said.

In an age when old values are becoming unglued, Bill Gothard nails them down.

The Mennonite
Overseas Mission Edition

encompass

September 10, 1974

Churchmen Participate in Pioneer Program

Pastors Hiroshi Yanada from Japan and Muhendra Kumar from India have just become a part of the Associated Mennonite Biblical Seminaries community at Elkhart, Indiana.

Pastor Andrew Lu from Taiwan is associate pastor of the Mountain Lake, Minnesota, Mennonite congregation.

Pastor Jaime Caro from Colombia is completing a year of studies at the Latin American Evangelical Seminary in Costa Rica.

Pastor Subash Barik from India is enrolled at Asian Agricultural Institute in Tokyo, Japan.

All of these men, and in some cases, their wives, are pioneers in a new program, Overseas Churchmen Abroad Study-Service Program, begun by the Commission on Overseas Mission in 1972. The commission is aware that preparation for ministry and service should be available for overseas Christian leaders.

Hiroshi Yanada

Mahendra Kumar

Andrew Lu

Jaime Caro

The program was launched on a one-year experimental basis with Simon Wung, pastor from Taiwan. After evaluating Pastor Wung's experience, it was decided to approve wider participation. The program is now open to Christian leaders from Colombia, Taiwan, Japan, and India. Participants are selected by their respective church conferences. Overseas churches are enthusiastic about this new program.

The basic purposes for this type of higher level training are:
—stimulation for spiritual, personal, and intellectual growth.
—serious study and reflection on contemporary religious issues.
—personal contact with the wider Mennonite brotherhood.
—more exposure to Anabaptist theology and church history.
—opportunity to serve in North American congregations for a short period of time.

The program is available to pastors and laity, churchmen and churchwomen from overseas congregations. This study-service experience is for a one-year period. COM anticipates increased participation in the program. An additional benefit being realized is the contribution and stimulation which these persons are bringing to the North American church.

TEE Program Gives Impetus to Theological Training of Church Leaders

by Hugh Sprunger
Executive director of Theological Education by Extension in Taiwan

Background

The importance of leadership training in the Protestant church in Taiwan is evident from the fact that at least thirty-nine theological or Bible schools have been founded in Taiwan since 1876 when the English Presbyterians established the Tainan Theological College. Prior to 1951 only four theological training schools were in existence, three operated by the Presbyterian Church and one by the Holiness Church. The absence of foreign missionaries during World War II made national churches assume the administration and control of these schools. The fall of the Chinese mainland to the communists brought a large influx of new mission groups and churches into Taiwan which resulted in a proliferation of new training institutions. At least twenty-eight of the thirty-five new schools opened since 1951 were started by denominational or societal missions or individual missionaries.

Hugh Sprunger

In the unsettled conditions of the 1950s evangelistic programs were successful in winning many new converts and planting many new churches. To meet the need for church leaders, many new seminaries and Bible schools were opened and student enrollment grew. However, the island-wide economic boom and material prosperity adversely affected church growth and seminary enrollment. Some institutions were forced to close and others merged to stay alive. By 1971 there were only twenty-seven schools offering theological and biblical training for church leaders. The Taiwan Association for Theological Education (TATE), organized to certify genuine theological training institutions to the government, presently has about twelve members offering full-time residential study programs.

TATE Certification

The majority of the TATE member-schools accept only senior high school or college graduates and some accept junior and senior high school graduates or special students with even less education. In these schools, college graduates can earn a B.D. or M. Div. degree in three years usually. Senior high school graduates enrolled in six- or four-year courses can earn B.D. or Th.B. degrees in those respective courses. Other students can usually earn diplomas or certificates. Other training schools for church leaders, outside the TATE accrediting association, offer special training for students from mountain tribes or for the training of laymen in evening classes.

The curricula offered at most schools is patterned after the curricula of typical North American theological institutions with some adaptation or accomodation for academic levels. In addition to the regular theological and Christian education majors, sacred music, mass communication, social work, kindergarten education and other options are available in various institutions. Some schools, in addition to their regular courses, have offered theological courses for credit in night school classes held on their campuses or in churches. Some have made special efforts to offer non-credit classes for laymen.

Effectiveness

How successful are the leadership training programs? Hundreds and hundreds of churches have ministers with theological training and only a small percentage of churches are without a resident minister. Many of these churches are financially independent and active in establishing daughter congregations and in supporting church related educational, medical, and social programs. A significant number of theologically trained men are occupying important administrative and executive positions in the church, church related, and social organizations, while numerous others are noted speakers and leaders recognized at home and abroad.

Mennonite Students Graduate

Timothy Liau, B.D.

Mark Hwang, student at Taiwan Theological College, and James Peng, B.D.

Mr. Timothy Liau graduated first in his class of twenty-nine students at Tainan Theological College. During the commencement exercises held on June 7 Mr. Liau received two awards, one for scholarship and the other for his thesis, "The Suffering Servant in Deutra-Isaiah."

Mr. James Peng graduated from Taiwan Theological College in Taipei on June 19. He was the recipient of this year's Alumni Association award. Both young men received a B.D. degree.

The Evangelical Committee of the Taiwan church conference has assigned both graduates to work in Taipei. James Peng will assist Peter Kehler in serving the Sungchiang Mennonite Church, while Timothy Liau and his wife, Hannah, will work with Sheldon and Marietta Sawatzky in opening a new church in the Taipei area.

Dr. Henry Poettcker taught in both seminaries during his sabbatical year (1973-74). Shirley Hildebrand is a parttime teacher at Taiwan Theological College.

Problems

There still are, however, plenty of problems faced by those engaged in training church leadership. Proliferation of institutions with low student enrollment has resulted in high financial costs on a per student basis and the faculty-student ratio is wasteful. Missionary domination of administration and faculty positions has hindered the development of national personnel for such responsibilities. Many faculties are weak because of lack of full time teachers and/or lack of adequately trained teachers. Student commitment to the gospel and church is sometimes lacking. Many times students who fail college entrance examinations turn to the seminaries as a last resort for advanced education and as a possible avenue to go abroad. The theological brain drain has seen many seminary graduates go abroad and never return to the churches and schools which need their help. The strong dependence upon western theological curricula, texts, and standards has hindered the churches and schools from taking the cultural mandate seriously and developing indigenous patterns and forms. The impossibility of getting accredition by government departments of education means that the degrees or diplomas given by theological schools are not recognized by government agencies and society at large. The fact that some of the outstanding and respected Chinese church leaders are not graduates of theological institutions causes some churches and leaders to downgrade the importance of formal theological training.

TEE

One current effort to answer some of the above problems is the emergence of Theological Education by Extension programs (TEE). Under the aegis of the China Evangelical Seminary, an evangelical and interdenominational seminary, several schools are cooperating to offer TEE classes to give theological training to lay leaders now active in congregations. It is the aim of the TEE program to offer real theological training to interested and motivated men and women and equip them with the basic tools and skills needed for Christian ministry in evangelistic outreach programs or in congregations. TEE classes do not offer all that a residence program can offer in theological education, but it does aim at giving a functional equivalent preparation for ministry. Since the beginning of TEE classes in the fall of 1971, class enrollments have totalled 186 with 135 of these coming in the 1973-74 school year. This recent increase in enrollment shows that TEE may be one effective answer to some of the problems involved in the training of full-time and part-time church leaders.

Mennonite Students

The Mennonites have never had a school of their own for training church leaders. The majority of Mennonite students have attended one of the two Presbyterian theological colleges. These are the largest theological institutions in Taiwan with over 150 students each. Mennonite enrollment in these schools can be explained by the fact that the Presbyterians invited the Mennonites to Taiwan in 1948 and that the Mennonites, like the Presbyterians, use the Taiwanese dialect in church services. Mennonite students have also attended other seminaries and Bible schools. This year two Mennonite students graduated from the Presbyterian theological colleges and five others are enrolled in these same schools. One Mennonite student is currently enrolled in the M.Div. program at the China Evangelical Seminary. While these students get a good theological education in general, it is difficult to arrange for them to get courses in any Mennonite-Anabaptist historical and theological studies. One means of overcoming such a difficulty would be to have a Mennonite professor on the staff of one or more schools. The presence of Dr. Henry Poettcker as a special lecturer for one semester each at Taiwan and Tainan Theological Colleges in 1973-74 has clearly shown the desirability of such a plan. This would also make the Mennonites contributors to as well as recipients and beneficiaries of theological education in Taiwan.

The Major Task

Concern for more effective means of training church leaders must embrace not only those who feel called to full-time ministry, but also those elected and chosen in local congregations to carry church responsibilities. More effective means and methodology must be accompanied by stronger motivation and commitment on the part of all Christians. These are the major tasks facing the Mennonite churches in Taiwan today.

Mrs. T. K. Lin

BLUFFTON GRADUATE WEDS TAIWANESE DOCTOR

Miss Ruth Chen was married on June 1 to Dr. T. K. Lin in the Poling Memorial Chapel of the Hui-Ming Blind School located near Taichung, Taiwan. Miss Chen, a graduate of Bluffton College, was a member of the college's gospel team and spoke in many North American churches.

Besides taking on her new responsibilities as wife and mother of Dr. Lin's six children, Mrs. Lin is continuing as Director of the Hui-Ming Blind School.

Give Yourself a Happy Experience!

"Give yourself a happy experience! Try MENNO!" is Calvin and Henrietta Nussbaum's advice after having spent two weeks in the program, Mennonites Encountering New Neighbors Overseas (MENNO) in Colombia. Paying their own transportation costs, approximately $200 per round trip air ticket from Miami to Bogota (tax deductible), they were stationed at Cachipay. Here they did upkeep work, sewed, painted, repaired school desks, and fixed faucets. The Nussbaums are from First Mennonite Church, Berne, Indiana.

For the next MENNO project, which is scheduled for January, 1975, four couples will be needed. MENNO, begun in 1973, is sponsored by the Commission on Overseas Mission.

The Struggle "To Become"

by Gerald Stucky

What many American young people take for granted as a kind of birthright, often without much appreciation, multitudes of other young people struggle fiercely to obtain. Take nineteen-year-old Genovera in Colombia. She lives in a cluttered, crude, second-floor, 9 by 12 foot room with her sister. The bed designed for one serves two. Genovera rises at 5 a.m., leaves for work at 6, and by 7 is at her laboratory inspecting serum. When her work day ends at 4:30 p.m. she goes to school until 10:15. She is in tenth grade and hopes to be able to finish high school.

Genovera's family has come a long way. Home to the mother and children was a shack in Cachipay. Suspicious of our Protestant school, yet driven by the needs of abject poverty, they would come to us and beg. Being human, they desperately wanted to overcome their hopeless situation. As the children grew, the mother took courage (no father around) and began to investigate the possibility of receiving aid for her children's education. With incredible sacrifice, the children began to study in our school in Cachipay. Persistence and faith were also present, and gradually the family began to attend the church. It was their key to the *possibility of becoming.*

Together the family struggled. They were intelligent but still extremely poor. Genovera's older brother received help to be able to study at the Normal School, then taught for some time. He is now taking night classes at the university and working days. His attractive wife, also acquainted with struggles, teaches at a Presbyterian day school. Together they attend our North Side Fellowship on Sundays. Another sister desperately wanted "to become," worked very hard, learned some English, and was chosen for the MCC trainee program. She has had a very profitable year in the United States. While there she became proficient in English. Because of this knowledge and her secretarial abilities, she works as secretary at a church related school. She is married and has a beautiful baby. Genovera's other brother and sisters are engaged in the same struggle "to become." Through their own hard work and the help and hope extended by our mission endeavors, these young people are succeeding.

How does one *really* help people of the third world "to become"? Preaching the gospel helps persons into a new relationship with God and leads to salvation. But too often this change seems to be reserved for "eternity." They remain poor, hungry, desperate, and struggling. Much thought and prayer has been devoted to finding ways to help third world people, not only spiritually, but also to raise their whole level of being. Although mission schools are expensive and take much time, personnel, and effort, they seem to be one of the few ways to effect this change.

Many of the young people from our two primary schools have exerted tremendous efforts to study and to pay the tuition of US $2 monthly (50 pesos). I see them now after a twenty-five-year period and notice that many of them have doubled, tripled, and even quadrupled the education their parents received. Their economic potential has greatly increased. They are at home on a social level which their parents hardly knew existed. They serve in government offices, in commerce, in professional employment in schools, hospitals, and universities, and are interested in politics and social welfare. Some of them helped found our Mennonite church in South Bogota, and many of them have been attending our weekly services in the North Side Fellowship. Some have travelled to other countries, some have studied and live abroad, and some have become trainees in MCC. Slowly they feel that they are "becoming" whole persons.

In the church's outreach, all gifts are useful in the Kingdom—preaching, evangelizing, healing, teaching, and helping. In the third world all these gifts are necessary in order to help these our neighbors "to become" whole persons.

New Leader for Bogota's Newest Congregation

Campo Elias Caseres, Colombian pastor and evangelist, was recently installed as leader of the new congregation in Santa Matilde, Bogota. A young man with approximately ten years' pastoring experience, Campo Elias has visions of building a large congregation in the developing suburbs of Santa Matilde and Los Montes. He is a firm believer in the philosophy, "Small vision, small work; large vision, large work," and is confident that within three years a self-sustaining congregation can be founded.

Caseres

Senor Caseres replaces George and Margaret Ediger, who left Santa Matilde in May on an indefinite furlough. They have been missionaries in Colombia since 1964. During their time in this country they were instrumental in the construction of the church building and parsonage in Anolaima. They also directed the school and retreat program in Cachipay and, during the last year, helped found the congregation in Santa Matilde. Margaret is the author of a valuable book used in the Seminary Extension course, "The Christian Home."

1974 graduates of Kalonda Bible Institute

30 GO, 30 COME

"Be strong. Be of good courage," the men students advised the class.

"Stand up for Jesus," the congregation sang encouragement.

"Tenderly guide us," prayed the women students in song.

With church leaders, missionaries, and teachers, the classmates enjoyed a banquet in their honor.

For four years fifteen couples from the Mennonite Church area in Zaire had lived in the fifteen housing units on the campus and studied together at Kalonda Bible Institute. On June 13, 1974, with their graduation gift Bibles in their hands, they were taking leave of the school. Faculty member Rev. Katanga Kisopoto presided at the graduation program and Principal Rudolph Martens presented the diplomas and certificates. Rev. Kabangu Lubadi from East Kasai, himself a graduate of the Bible Institute, preached on the theme chosen by the class as its motto, "Be strong and of a good courage" (Joshua 1:6).

Three students gave identical discourses in French, English, and Tshiluba. A lady student presented information about the classes for women. The entire class expressed its aspirations in the singing of the class song written and composed by faculty member, Miss Anna V. Liechty. She accompanied this and all singing on the parlor organ. A translation of the song reads:

Let us be strong and have courageous hearts,
Because the work of God is difficult;
But we don't have to do it by ourselves,
For our God is with us all the time.

We men, let's teach the Gospel of our Lord,
Let's persevere and preach the Word of God;
Let's comfort troubled hearts with lasting help;
And let's be good examples for the Church.

We women, let us help our husbands well,
Let's teach our children so they'll do God's will.
To women let us spread the Saviour's news,
The weak let's strengthen as we pray with them.

Let's pray to God and read His Word at home,
Let's yield ourselves and let His Spirit lead,
Let us be strong and have courageous hearts,
For our God is with us all the time.

As these thirty graduates leave Kalonda Bible Institute to fill positions for which they have been trained, another set of fifteen couples takes their place for the next four-year period. *Anna V. Liechty*

Kalonda Bible Institute

Dinner Revelation

I wasn't at all in the mood for dinner out. It was hot, and sometimes the rice and curry dinners in Indian homes are very spicy. Besides, I really didn't know this couple. The wife is cleaning woman at the Sewa Bhawan Hospital in Jagdeeshpur, India. She had come personally to our house to invite me, but since I was not at home, Helen took the message and left this note on my desk: "Mr. and Mrs. Ratan Bagh - Shobnam - birthday - 6:30 18th."

One of the senior nurses who was also invited told me, "You really should go, sister. These people are very poor and out of their poverty they have prepared this meal. They would feel insulted if you did not go." That settled it.

It was a warm, but beautiful April evening. The Bagh home is a little mud house on the edge of the village. The small courtyard had received a new coat of wax (cow dung) and was hard, smooth, and clean. Mats were neatly folded and spread around the sides, making a homey dining room for fifteen or so guests—neighbors, the senior pastor and his wife, the junior pastor, and a few of us from the hospital, including the chaplain. The meal was simple but tasty, and very graciously served. The family consists of the parents, the birthday child (a ten-year-old girl), and two younger boys. The father comes from a local family whose boys are noted for their petty thievery and other unacceptable behaviour.

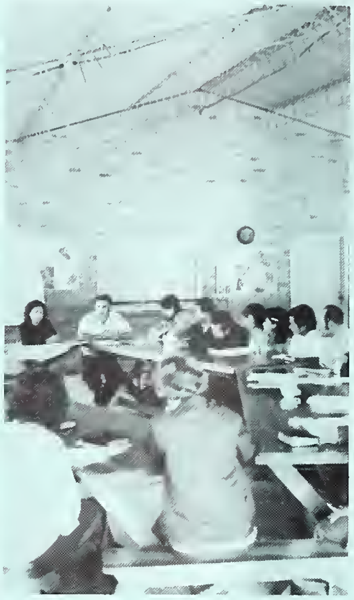
After we had finished our meal, the whole family stood while the father thanked us for accepting their invitation to join them in this celebration. Having been asked previously to do so, the senior pastor read the Scripture and prayed. Then Musa Jacob, who had lived in the neighborhood many years, stood up and said he had something to say about this family. He told us how this man used to beat his wife mercilessly and that he, Mr. Jacob, and his wife had sometimes taken the children for awhile, for fear they would also be beaten. "But now," he concluded, "we often hear them singing Christian hymns together when they have family devotions." The senior pastor and the hospital chaplain, who also live near by, testified to the blessing and joy of hearing the family singing together. The Lord Jesus had become a reality here! *Anne Penner*

Active Ingredients in Colombia Retreat

Bible study in small groups

Lab experience in relationships

Annual business meeting of Colombia church leaders



Virginia Terreros, director of Colegio Americana in Cachipay, and Egda Chuquim, primary school director in Bogota and newly elected treasurer of Conference of Mennonites in Colombia.

Between sessions

Individual participation characterized the annual church retreat taking place June 20-24 at Cachipay, Colombia, and made it outstanding.

Morning Bible studies on the Holy Spirit, led by Luis Lugo and Gerald Stucky, were conducted in small groups with enthusiastic participation by retreaters. Mary Hope Stucky and Glendon Klaassen led two sessions of communications laboratories. Experiments in human relations activities, such as listening to each other, sensing feelings, and group cooperation were conducted. New understandings of self and others were experienced in small groups. Marian and Delton Franz shared informally concerning their life and ministry in Washington, D. C.

Evening messages were brought by Hernando Lara, pastor of the Chapinero, Bogota, Lutheran Church. He emphasized the goodness and power of God in restoring the lost. He explained the baptism of the Holy Spirit as meaning the Spirit's control and confirmation in the Christian's prophetic, priestly, and kingly ministry. Prior to the communion service Sunday morning, Lara dealt with the topic of Christian discipleship. His good humor and spiritual balance won for him the appreciation of the retreaters.

Luis Correa gave a brief resume of the work of Mennonite Central Committee and challenged the Mennonite churches to organize for similar efforts in Colombia where the needs call for this type of ministry. In two further sessions Peter Stucky spoke on the history of the Christian church, using a chart to illustrate its history and organization. In the discussion, distinctive beliefs and the life style of early Anabaptists were noted.

Following the retreat, delegates from the churches, schools, and other institutions met for four business sessions. Reports indicated God's leading as well as efforts of Christians to be faithful to their calling. Though certain misunderstandings and other problems were recognized, the total experience of sharing in the Colombian ministry proved a blessing and an inspiration. *Glendon Klaassen*

Neighborhood Friendship

The TaTung Church in Taiwan is looking for a pastor. In the meantime the Sheldon Sawatzkys are experiencing exciting things as they share in the congregation's activities. As Sheldon works with the leaders in planning the church program, the zealous efforts of the council chairman have been an inspiration to him.

In preparation for special evangelistic services held April 21-23 the church leaders did much visitation. The result was good attendance at the meetings. Marietta Sawatzky describes a follow-up visit at one of the homes: "Sheldon and two other laymen witnessed the burning of an amulet by a lady who had heard the Gospel at the services. She now needs to receive Christian nurture as she seeks to be Christ's disciple."

Friendship-building with families in their neighborhood is another Sawatzky priority. Three mothers have attended the Taipei Christian Women's Club luncheon with Marietta on different occasions. "Ladies who have never stepped inside a church are not reluctant to attend a luncheon at a hotel where a Gospel presentation is given," writes Marietta. As a result some have begun attending Bible study groups. The Sawatzkys teach English to the children of a neighbor family. "I wish to seek other ways to meet more families in our neighborhood," she concludes. "We thank God that we have been able to build friendships with three families, which is only a beginning."

"Kyoto Declaration" Adopted at Japan Congress

Fifty young people dedicate themselves to Christian service after hearing Japanese missionaries to eight countries.

After two years of preparation through prayer, planning, surveys, and study the Japan Congress on Evangelism, sponsored by the Japan Evangelical Association, convened in the old capital city of Kyoto on June 3-7. From the first session the conference auditorium was filled with 1,300 delegates and observers representing a broad spectrum of the evangelical churches throughout Japan, including forty-one from Mennonite and Brethren in Christ churches.

The stated objectives of the Congress were: 1. to reaffirm our biblical faith, 2. to share and discuss the problems facing the church in Japan, 3. to consider the nature and role of the church in a changing Japan, 4. to seek together a new vision for evangelism.

Each morning Dr. John R. W. Stott of London led the plenary session in an inspiring and instructive biblical exposition based on the first six chapters of Acts. He dealt with the basic themes of the gospel, the church, the Holy Spirit, and satanic strategy in assaulting the church. All the other main speakers were Japanese pastors, teachers, and evangelists. Position papers each day centered on *Salvation Today, The Nature and Form of the Church, The Holy Spirit in Evangelism and Church Growth,* and *The Church and Cooperation in this New Era.*

For the afternoon sessions the delegates divided into eleven smaller groups to wrestle further with the complex problems facing the church in Japan and to consider strategy for effectively carrying out the church's mandate in the years ahead.

The Congress had its inspirational highlights. In a land where Christian families are still a rarity, tremendous applause greeted a family of twenty-two from Okinawa as they shared their testimony in the form of a short drama. Acts 16:31 ("Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house") can happen even in Japan. In this case a grandmother became a Christian several years ago, and consequently twenty-two members of her household have become followers of Jesus. A young evangelical leader, referring to Jesus' parable of the ninety-nine and one, challenged the church in Japan to apply it in reverse: leave the one already in the church and go out to find the ninety-nine (fewer than 1 percent of the people in Japan are Christians).

At a missionary rally one evening, after testimonies had been shared by Japanese missionaries to Kenya, Thailand, Malaysia, Borneo, Philippines, Taiwan, Bolivia, and Brazil, and a challenge from God's Word had been given, approximately fifty young people indicated their decision to dedicate their lives to the service of their Lord, His church, and the world.

At the closing session the delegates adopted a *Kyoto Declaration,* confessing their biblical faith and determining to work together for the evangelization of Japan and the world. This unity and dedication was further expressed in a joint communion service. These people scattered to all parts of Japan and beyond with the deeply sincere prayer that "we will humbly follow the instructions of the Holy Spirit, preach the biblical gospel, and dedicate ourselves afresh, so that the will of the Lord may be accomplished."

The Congress gave clear evidence that a vital and dynamic church exists in Japan, and that it is gifted with a large force of talented and dedicated leaders who are keenly aware of the world in which they live. It may well be that this Congress, under the blessing of God, has initiated a new era of evangelism and church growth in Japan. *Peter Derksen*

Baptism Marks Tenth Anniversary

The tenth anniversary of the founding of the Mennonite Church in the suburb of Berna in Bogota, Colombia, was celebrated with the baptism of twenty-seven new converts and the dedication of a new baptistry. Antonio Arevalo is pastor. Sunday attendance is over 250.

Glendon Klaassen was in charge of the anniversary program and Gerald Stucky explained the significance of the Mennonite Church and presented a history of the fellowship. Together with dedicated alumni and friends of the school in Cachipay, Howard and Marlene Habegger were instrumental in founding this congregation.

Taiwanese Youth Participate in Exchange Visitor Program

Two young people from Taiwan are participating in the MCC Exchange Visitor Program this year. They are John Hwang, son of Elder and Mrs. Hwang of the Sung-Chiang Mennonite Church in Taipei, and Effie Liau, daughter of Elder and Mrs. Liau of the Nan-Tun Mennonite Church near Taichung. They left Taiwan August 2 to spend some time at Akron, Pennsylvania, in orientation before being assigned to a definite work and location.

Multi-Media Mission Study on Asia for 1974-75

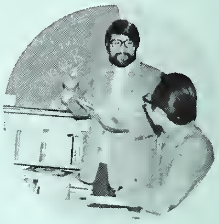
MENNONITE
CHURCHES IN ASIA

"Mennonite Churches in Asia" is the title of the new mission study which includes both films and printed materials. Primary focus is given to Anabaptist-related churches in Japan, Taiwan, Hong Kong, Vietnam, India, and Indonesia. Other areas mentioned where Mennonites are working include Philippines, Nepal, Pakistan, Korea, Bangladesh, and Afghanistan.

The three color-sound films, Info: Indonesia, Info: Japan, and Info: India, deal with three main geographical areas in Asia. They show the cultural milieu in which the church in these countries functions. National Christians in each film speak about the issues confronting believers—nation-building, secularization, urbanization—and how the church is making valuable contributions in providing a workable faith in these situations.

A set of nine study leaflets for each class member is included in the course. These contain supplementary information to that offered in the films and deal with areas not covered in the films. Each sheet features a country profile, a religion, and an issue related to the church and missions. For example, the lesson on the Chinese people includes information on Taiwan, Hong Kong, and Mainland China. It explains Taoism and Confucianism and explores the subject of the church's being a minority.

Leaders' guides for adult and children's classes provide teaching suggestions for nine sessions plus three intergenerational meetings. These have been prepared by Alice R. Ramseyer (adult), Muriel Stackley (children), and Frank Ward (intergenerational).



A large world map to be used in the study and a poster (with map and photos) for announcements and advertising are included in the materials.

The course is outlined and planned by the Commission on Overseas Mission, Newton, Kansas; Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania; Mennonite Board of Missions, Elkhart, Indiana; Mennonite Brethren Missions/Services, Hillsboro, Kansas; and Mennonite Central Committee, Akron, Pennsylvania. All materials may be ordered from Faith and Life Bookstores, Newton, Kansas 67114, Berne, Indiana 46711, and Fellowship Bookcenter, 302 Kennedy, Winnipeg, Manitoba.

Black identity changing South African church

Black consciousness is growing in white-dominated South Africa. What it means for the church is not yet well understood, but its impact on Christianity is unmistakable.

Black theology is now accepted as a subject of serious scholarship among blacks and whites, and in church administration and politics the growing influence of blacks is of even more immediate impact.

In the Dutch Reform Church differences between the white "mother" church and the three nonwhite "daughter" churches are no longer contained behind closed doors. Increasingly blacks, coloreds, and Indians take their grievances into public forums.

In the multiracial churches—Anglican, Methodist, Lutheran—just when whites are getting around to more openness toward shared leadership, blacks are opting for black caucuses. And while whites feel better about joint worship, blacks are rejecting it in favor of black worship, in which not only their Christianity but their African traditions can be freely expressed.

South Africans generally speak of black consciousness as a recent phenomenon. The last three years, one is told, have resulted in dramatic changes. But there are earlier expressions. IDAMASA is one of these.

Though only now coming into its own, the Inter-Denominational African Ministers Association of South Africa (IDAMASA) was founded in the mid-forties partly as an antidote to the influence of white missionaries in the church.

According to a black Presbyterian clergyman, Solomon Lediga, "IDAMASA is an exercise in black initiative and self-reliance. Blacks are tired of taking orders from whites, and in IDAMASA we aim to make our own way."

The organization has two main thrusts —economic self-help and black theology.

The main tool of economic self-help, a proposed black bank, was launched less than a year ago. A potential capital of over $2.5 million is already available.

The success of the bank is seen as one test of the black struggle in South Africa. Freedom, says Mr. Lediga, is very much a matter of economic freedom. "That is why," he said, "black ministers talk not only about theology, but also about economics. In South Africa no law will stop us if we are financially independent."

Solomon Lediga is adamant that blacks must help themselves if they are to be helped at all. "If our people saved only one penny per day," he said, "the bank would have plenty of capital."

Current plans are for the bank to be opened by September 1974 for saving and banking services.

When Mr. Lediga isn't talking about economics, chances are he's talking about theology. As the former associate director for ecumenical studies for the South Africa Council of Churches, Mr. Lediga has done much to articulate a black theology.

Black theology, he explains, is an expression of the black man's search for a God of his own. The black man, he says, has discovered that the white man's God in South Africa is sectarian and selfish. "The white man's God is loving to whites only and indeed from a material point of view, he seems to favor them and them alone."

But the white man's God, he points out, is quite different from the God of the Bible, and it is a rediscovery of that God that is the object of black theology.

Some of the particular contributions made by black theology, he says, are a greater emphasis on the Spirit, the power of healing, the communal qualities of religion, the interrelatedness of all aspects of life, and the contribution of emotion to faith. *Ernie Regehr on MCC study-research assignment in southern Africa*

Protestants show growth in Colombia

Protestant churches in Colombia grew 4 percent between 1968 and 1973, according to statistics recently released by the Confederation of Evangelicals in Colombia (CEdeC).

At the confederation's annual meeting in June a report was presented on the most recent survey of Protestant churches, not including Seventh-Day Adventists and a group known as *Jesus Sol* (Jesus Only).

The total number of baptized believers among the Protestant churches now is 120,000. The "evangelical community," including unbaptized children and sympathizers who are not members, numbers 300,000. This represents 1.3 percent of Colombia's population.

President of CEdeC is Antonio Arevalo, pastor of the Bogota Mennonite Church.

Historians acquire building

Mennonite Historians of Eastern Pennsylvania has recently acquired use of the old Union National Bank Building, Souderton, Pennsylvania, for use in exchange for $1.00 annual rental. The ninety-seven-year-old building will be used as a museum. It will be renovated with the help of Mennonite Disaster Service. Shown above, from left, are John L. Ruth, vice-president of the historians; Charles Hoeflich, bank president and owner of the building; Mary Jane Hershey, chairperson of the museum committee; and Ray K. Hacker, president of the historians.

Kaufmans begin work with personnel in CHM

Don and Eleanor Kaufman have been jointly hired as personnel coordinators through the Commission on Home Ministries of the General Conference Mennonite Church.

The Kaufmans, from Minneapolis, where Don has been pastor of Faith Mennonite Church, began their new assignment at the General Conference central offices, Newton, Kansas, about September 1.

Duties of the husband-wife team will include processing of applications for Mennonite Voluntary Service, Indian ministries, clerical staff at the central offices, and some other church-related employment.

Don and Eleanor will each work about half time.

Eleanor, a native of Pennsylvania, is a graduate of Bluffton College, Bluffton, Ohio (with a music major), and Mennonite Biblical Seminary, Chicago, Illinois (with a master of religious education degree).

She has worked as a church organist; as minister of music at Eden Mennonite Church, Moundridge, Kansas; as a Mennonite Central Committee worker in Indonesia; and as a piano and organ teacher.

Don, a native of Marion, South Dakota, is a graduate of Freeman (South Dakota) Junior College; Bethel College, North Newton, Kansas; and Mennonite Biblical Seminary. He has been field director for Mennonite Central Committee in Indonesia; youth minister at Eighth St. Mennonite Church, Goshen, Indiana; and associate pastor at Bethel Mennonite Church, Mountain Lake, Minnesota. He has been pastor of the Minneapolis congregation for the past three years. Don is author of the book *What belongs to Caesar?* a discussion of the Christian's response to the payment of war taxes.

The hiring of the Kaufmans required modification by the General Board of its policy restricting the employment of husbands and wives in the same office.

D. Kaufman

E. Kaufman

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MENNONITE SOLDIER
by Kenneth Reed

The story of one Mennonite family caught in the crossfire between their church and their nation. Mastie obeys the nation (for reasons that are more prodigal than patriotic). Ira obeys the church (for reasons that weren't all Christian in his brilliant, troubled mind). Their father, Red Isaac, wept over both of them.

This story involves the reader in a powerful examination of love and war, duty and conscience, and the starkly different experiences of two boys from the same Mennonite home.

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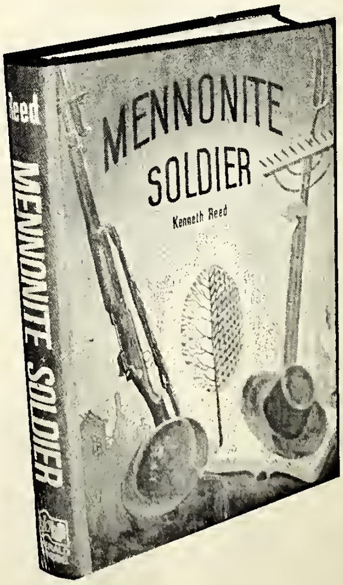
Cloth $6.95



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Sponsoring groups consider "Forum" issue

In response to constituency discussion concerning the March issue of *forum*, the magazine's sponsoring agencies have expressed regret over that issue's content, reaffirmed their commitment to *forum*, and appointed a three-person planning committee to assist the editor.

The sponsors—the Mennonite Board of Missions of the Mennonite Church and the Commission on Education of the General Conference Mennonite Church—met separately in July to pass four resolutions concerning *forum*, a magazine for college students and young adults.

A number of letters, conversations, and even a district conference resolution had been generated by the publication of the March issue, which concerned sexual attitudes of young adults.

In the resolution, the two groups said they:

—appreciate the openness of persons who have expressed their concerns to the editor and publishers.

—"regret that the March issue did not include a stronger statement on a biblical view of sex and morality, which we understand will be included in the October issue. It should be understood that the nature of a forum means that neither the editor nor the sponsoring committees sanction all the positions that are expressed in these pages."

—reaffirm their commitment to *forum* as a place for exploration, dialog, fostering commitment to the gospel, and expression of diversity.

—"express appreciation for the creative editorship of George Lehman." Mr. Lehman and the sponsoring committees have agreed on three persons to assist in planning and maintaining the forum idea.

These persons are Rosella Regier of Newton, Kansas, representing the General Conference, and Jerry Weaver and Gerald Lichti of Hesston, Kansas, representing the Mennonite Church. Mr. Lehman's office is in Newton.

At the General Conference convention in August, an insight group discussed *forum* with Mr. Lehman; Frank Ward, COE executive secretary; and some commission members.

Additional discussion took place at the General Board meeting prior to the conference, but little mention was made of *forum* on the conference floor.

Myths about Missions: a series

Myth 2:

COM is decreasing its overseas mission work and withdrawing missionaries.

Fact:

COM is in the process of **recruiting** at least thirty new missionary workers and **exploring** several new areas for the expansion of the General Conference overseas mission program.

ADVANCE—YES! WITHDRAWAL—NO!

COM

COMMISSION ON OVERSEAS MISSION
GENERAL CONFERENCE MENNONITE CHURCH

Words & deeds

Approximately 75 percent of the energy needs of the Massachusetts Audubon Society building to be constructed in Lincoln, Massachusetts, this fall, will be supplied by solar energy, according to an Audubon spokesman. A rooftop solar collector will provide heating through hot water, and cooling through a fifteen-ton lithium-bromide absorption air-conditioner. Conventional auxiliary power would be available on sunless days. This will be the first commercial facility in the U.S. to make use of solar energy.

Mennonite Hospital in Bloomington, Illinois, recently approved a policy respecting the request of a fully informed, competent adult (not providing support for minor children) who refuses life-saving services for religious reasons, providing such services are not required in an emergency situation. The new policy is based on the concept that the religious rights of the patient are to be respected.

Correction

The tenth Mennonite World Conference will meet in central Kansas in 1978, not 1975, as reported in the August 20 issue.

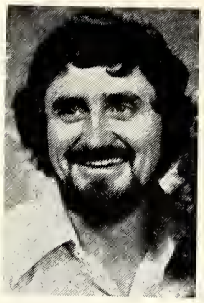
RECORD

Workers

Tom and Ruth Friesen of Clinton, Okla., have been appointed to the Freeman Junior College faculty beginning this fall. Tom will teach in the area of history and the social sciences. Ruth has been appointed as a half-time instructor in German.

Cecil Graber from Hurley, S.D., will head the farm and ranch management career program at Freeman Junior College. He has spent two years in Mexico doing agricultural extension work with MCC, and he spent three years in South America as an agricultural advisor.

E. Hiebert


P. Hiebert

Peter and Esther Hiebert have begun a three-year term of service with MCC in Upper Volta, one of the Sahelian countries affected by severe drought. They and Paul Miller, a civil engineer, will be the first MCC workers in the country. Peter will serve as MCC representative in the country and work with Paul in agricultural development and water conservation projects. The Hieberts are now studying French in Brussels. He is the son of Margaretha Hiebert, Winkler, Man., and a member of Winkler Bergthaler Church. Esther is the daughter of Cleason and Solome Martin, Drayton, Ont., and a member of Grace Bible Chapel.

Joining the Freeman Junior College teaching staff for the 1974-75 school year will be *Sharon and Keith Waltner* of Freeman, S.D. Sharon has accepted the position as director of the licensed practical nursing program. Keith will be a part-time instructor in the industrial arts department.

Calendar

Western

Sept. 12-14 — Staley lecture series, Bethel College, North Newton, Kans.; David Augsburger, speaker

Sept. 15 — Oklahoma Convention, Cordell, Okla.

Audiovisuals

Self-help: A need for dignity, a fifteen-minute filmstrip produced by Mennonite Central Committee, explains the history and purpose of MCC's self-help program since 1949. Through the self-help program, low-income people in Haiti, Palestine, India, and Appalachia have the opportunity to sell their crafts in North America. The filmstrip emphasizes the communities involved rather than the details of craftmaking. It is available with a tape-recorded narration for a freewill offering or contribution from Audiovisual Library, Box 347, Newton, Kans. 67114.

The blind can lead and *Mukaba and his Bible* are new color filmstrips produced by the American and Canadian Bible societies. *The blind can lead,* with forty-two frames, follows a typical day in the life of blind colporteur Lot Matipa in Africa. His day begins with Braille Scripture reading and continues as he goes into the village and marketplace with Bibles, Testaments, and Scripture portions. *Mukaba and his Bible,* a sixty-frame filmstrip, tells the story of a young African boy who earns money to buy a complete Bible of his own. Each filmstrip rents for $2.00 from the Audiovisual Library, Box 347, Newton, Kans. 67114.

CHINESE EYES

CHINESE EYES
by Marjorie Waybill

Becky was enjoying her day at school. Suddenly, one of the older boys called her Chinese eyes. Those who heard him were staring at her. Why?

Sometimes kids called Laura names, too, and it always made Becky's stomach feel sick. She felt that way now.

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Helpful for the minority child, as well as the child who associates with those from other ethnic backgrounds. Primary age. Illustrated in full color. A Herald Press book. Hardcover $5.95

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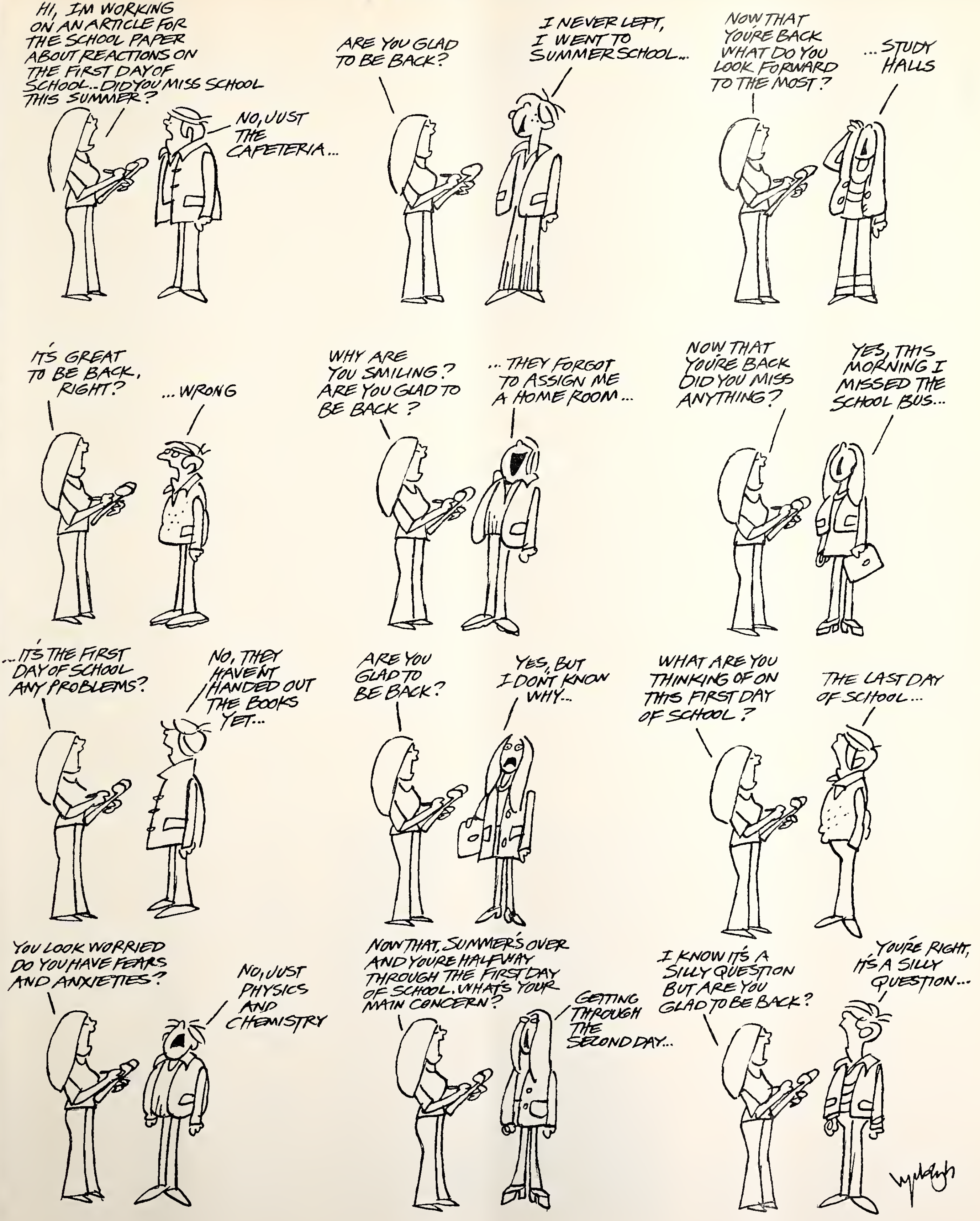
... SCHOOL DAZE


HI, I'M WORKING ON AN ARTICLE FOR THE SCHOOL PAPER ABOUT REACTIONS ON THE FIRST DAY OF SCHOOL...DID YOU MISS SCHOOL THIS SUMMER?
NO, JUST THE CAFETERIA...
ARE YOU GLAD TO BE BACK?
I NEVER LEFT, I WENT TO SUMMER SCHOOL...
NOW THAT YOU'RE BACK WHAT DO YOU LOOK FORWARD TO THE MOST?
... STUDY HALLS
IT'S GREAT TO BE BACK, RIGHT?
... WRONG
WHY ARE YOU SMILING? ARE YOU GLAD TO BE BACK?
... THEY FORGOT TO ASSIGN ME A HOME ROOM...
NOW THAT YOU'RE BACK DID YOU MISS ANYTHING?
YES, THIS MORNING I MISSED THE SCHOOL BUS...
... IT'S THE FIRST DAY OF SCHOOL ANY PROBLEMS?
NO, THEY HAVEN'T HANDED OUT THE BOOKS YET...
ARE YOU GLAD TO BE BACK?
YES, BUT I DON'T KNOW WHY...
WHAT ARE YOU THINKING OF ON THIS FIRST DAY OF SCHOOL?
THE LAST DAY OF SCHOOL...
YOU LOOK WORRIED DO YOU HAVE FEARS AND ANXIETIES?
NO, JUST PHYSICS AND CHEMISTRY
NOW THAT, SUMMER'S OVER AND YOU'RE HALFWAY THROUGH THE FIRST DAY OF SCHOOL. WHAT'S YOUR MAIN CONCERN?
GETTING THROUGH THE SECOND DAY...
I KNOW IT'S A SILLY QUESTION BUT ARE YOU GLAD TO BE BACK?
YOU'RE RIGHT, IT'S A SILLY QUESTION...

The need for sound doctrine

I. I. Friesen, 74, president-emeritus of the Canadian Mennonite Bible College, died of a heart attack at the Canadian ministers' and deacons' conference in Steinbach, Manitoba, on July 23. He had just completed commenting on the importance of the content of Christian communication when he was stricken. Mr. Friesen submitted the following statement to us for publication some months before his death. We publish it now as a memorial to him and as a contribution to our ongoing dialog on the subject of doctrine.

THE NEED for sound doctrine or teaching has been recognized in both the Old and the New Testaments as well as in the succeeding history of the Christian church.

In Paul's letter to Titus, whom he calls, "My true child in a common faith" (1:4), he says that he has left Titus in Crete in order that he may exercise the office of a bishop, or spiritual overseer, and that as such "he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it" (Tit. 1:9). He repeats this admonition in the next chapter where he says, "But as for you, teach what befits sound doctrine" (2:1).

Likewise, Paul gives the same counsel to Timothy, whom he also calls "my true child in the faith" (1 Tim. 1:2) and whom he tells to "be unfailing in patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings and will turn away from listening to the truth and wander into myths" (2 Tim. 4:2-4).

Paul tells Timothy to "take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers" (1 Tim. 4:16). Paul felt that holding fast to sound teaching or doctrine would result in the spiritual welfare both of the one who was teaching as well as of those who were being taught.

It is quite evident that Christians in Paul's day were surrounded by many religions and philosophies, for example, the religions that were adhered to by the Greeks and the Romans as well as those imported from the East. There were also different schools of philosophy, such as those of the Stoics and the Epicureans (Acts 17:18). It was therefore necessary for Paul to write to the Ephesian church that in order to advance in their faith they needed to learn to differentiate between these different opinions, so that we may no longer be children tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles (Eph. 4:14).

However, it was not only Paul but Jesus also, who is often called a teacher, who was constantly engaged in teaching. It is said "the crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes" (Mt. 7:29). But unlike other religious teachers he not only drew attention to truths about God that men could learn from nature, for example, that we should learn about God from the lilies of the field and from the birds of the air (Mt. 6:26-28), but in particular he drew attention in his teaching to himself and to his office as mediator between God and man. In Matthew 11:27 he asserts, "All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."

Speaking to the Emmaus disciples after the resurrection he says, "O foolish men, and slow to believe all that the prophets have spoken! Was it not necessary that Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets he interpreted to them in all the Scriptures the things concerning himself" (Lk. 24:25-27).

As we look at the succeeding centuries of church history we see that the church has been faced with the problem of maintaining sound teaching on different occasions. This was necessary because it was evident that the basic beliefs of the church were inseparably connected with the life and conduct of the church. They were also necessary to maintain the faith and hope of the church and its confidence in the salvation of its members by the triune God as revealed by Jesus Christ through the Holy Spirit.

The Mennonite church, from the time of its origin, has maintained that its members must be acquainted with the basic teachings of the Christian faith and has therefore emphasized the importance of catechetical instruction before persons are received into the membership of the church. It has also maintained Bible schools, Bible colleges, and biblical seminaries.

This emphasis on teaching does not mean that the Holy Spirit is not also required in order that there may be a right understanding of this teaching, so that the Word and the Spirit may produce the new life or the new birth in us and that we also may be able to apply this teaching to everyday living.

Christian teaching, however, must assume that there is an authoritative source upon which such teaching can be based and that we have a norm for testing Christian faith and practice. The fact that the Christian church finds this norm in Scripture does not mean that we cannot receive some knowledge of God from a study of nature and of man. In the Book of Romans Paul speaks of the heathen, who do not have the Scriptures, as having some knowledge of God, "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made" (Rom. 1:19-20).

Man has also reasoned from himself to God; for example, Kant, the philosopher, felt that because man had a conscience, he had a categorical imperative in him, which told him to do the right and not the wrong, even though he was not always able to define what this wrong and right might be, and that therefore there must be a Moral Lawgiver or God to whom man was responsible.

Nevertheless, this natural knowledge of God was not sufficient to show man the way of salvation. God had to reveal himself and his will for man through Jesus Christ his son, "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe" (1 Cor. 1:21). Professor Milton Hunnex, head of the department of philosophy at Willamette University in Salem, Oregon, says in his book, *Existentialism and Christian belief,* "As Christians, we respond to a God who reveals himself to us. The who, what, when, and why of this communication are determined in a manner appropriate to the nature of the communication itself. The God who communicates himself in the person of Jesus the Christ and in the person of his Holy Spirit is the one and the same God who communicates himself in the written words of that Christ and in the written words of his disciples. Those words are as much the norm of our faith as the Spirit himself" (p. 78).

This truth is also emphasized by a statement on the authority of Scripture made by the General Conference in Bethlehem, Pennsylvania, in 1962, which says, "We believe that the witness to the revelatory events of God in Christ and their meaning for us were guarded over by the apostles of the early church, after which this apostolic witness was authentically recorded by the New Testament writers. Thus the authentic witness to God's work of salvation in Christ was laid down in Scripture for all time" (p. 5).

One also needs to point out that the possession of the Scriptures does not guarantee an understanding of them unless our minds are opened to their meaning by the Holy Spirit. In 2 Corinthians 3:14-16 Paul says that the Jews, who regularly read the Old Testament in their synagogue, had a veil over their mind when reading. "To this day, when they read the old covenant the same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read, a veil lies over their minds; but when a man turns to the Lord the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom." When our Lord through his Spirit opens our minds to receive the gospel, we have the freedom that we need in order to serve him.

Paul summarizes the basic teaching of God's Word, or the gospel, when he says, "Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures" (1 Cor. 15:1-4).

To the early church the death and resurrection of Jesus Christ were the main historical events through which God had revealed himself to man. The good news, or the gospel, was what God through Christ had done for man, and not what man had done, or could do, for himself. Christ's atoning death was made necessary by our sins. The resurrection was necessary to show that Christ was indeed the Son of God (Rom. 1:4) and to show that God had put the stamp of his approval upon the work of Christ on behalf of men, as well as to give assurance to believers that they had a living Lord, who had conquered sin and death, and that they because of their spiritual union with him could count on his being with them as they sought to fulfill his will here on earth, and who, because of his Spirit in them, gave them the guarantee of eternal life, when they would be forever with their living Lord.

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COVER

Welded sculpture by Arlie J. Regier, a member of the Mennonite congregation of the Sharing Community, Kansas City, Kans. The 650-pound sculpture was the focal point of a centennial celebration at the Kansas City church on August 4. It was then taken to Goessel, Kans., where it will be permanently located. Using a variety of metals with different weathering qualities, the sculptor has chosen to create a frontal piece showing a heavy plow beam and several shafts of wheat to symbolize both the strengths of the Mennonite forebears who introduced the Turkey Red strain of wheat to the United States and to suggest the subsequent differences that exist today. Five steel swords welded to the stainless steel plowshare depict Isaiah 2:4b.

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St. Catharines recap 2: Relationships and representation

THE CHURCHES in Ontario's Niagara Peninsula will feel a closer kinship to the General Conference than ever before because of their good experience in serving as hosts to the fortieth triennial sessions. Their contacts with people from many corners of the conference were horizon wideners. Well over 100 families from the area had guests in their homes for the duration of the weeklong convention. Solid interpersonal and interfamily relationships were set aglow. The stimulating input at the sessions also pleased the local people. It gave them a new feeling of support for the conference as a spiritual resource.

In view of the sudden rediscovery of the General Conference's potential, it was not surprising that people from Ontario were among those who felt most uncomfortable when Frank Epp, in his Sunday morning sermon, made reference to the need for a new look at Canadian-U.S. relations. They sensed he was asking for the dissolution of the body which they were just coming to appreciate in an exciting new way.

Frank Epp insists that his call for restructuring is not a plea for dissolution, but an appeal for a more equitable partnership. Many Canadians were unhappy with this emphasis, feeling that it came out sounding like a request for preferential treatment. They don't want special concessions. It should be noted, however, that they applauded lustily when a delegate suggested during floor discussion that the General Conference offices be moved to Canada.

Relationships will be a major concern for the conference during the coming triennium. The General Conference's ties to some of the district conferences, particularly the Eastern and Pacific districts, may be more tenuous at this stage than its relationship to Canada. These smaller district organizations feel isolated from the General Conference geographically, and sometimes theologically. Nominees from their churches have little chance of being elected to General Conference boards. Only one Pacific District and three Eastern District people were elected at this year's sessions.

Poor representation from the smaller, more distant conferences isn't the only deficiency. Although it was the nominating committee's stated desire to see more young people, women, and minority group people elected, few of them won. No young people or minority group persons made it, and the total number of women elected increased by only one. This poor showing will not be reassuring to the people who were told during the past year that a quota system would not be needed to begin moving toward a better balance.

It seems clear from this year's experience that a person's exposure to the delegates through an appearance on platform brings extra votes. The program committee may have to find ways in which more young, minority, and women nominees can appear on the platform prior to the elections. All this would need to be done, of course, without giving the appearance of electioneering.

For the continuing well-being of the conference, it seems imperative that it consider increasing the frequency of its sessions. Triennial sessions are too far apart in our fast-paced age. Biennial conferences would help to strengthen regional, binational, and personal relationships. LK

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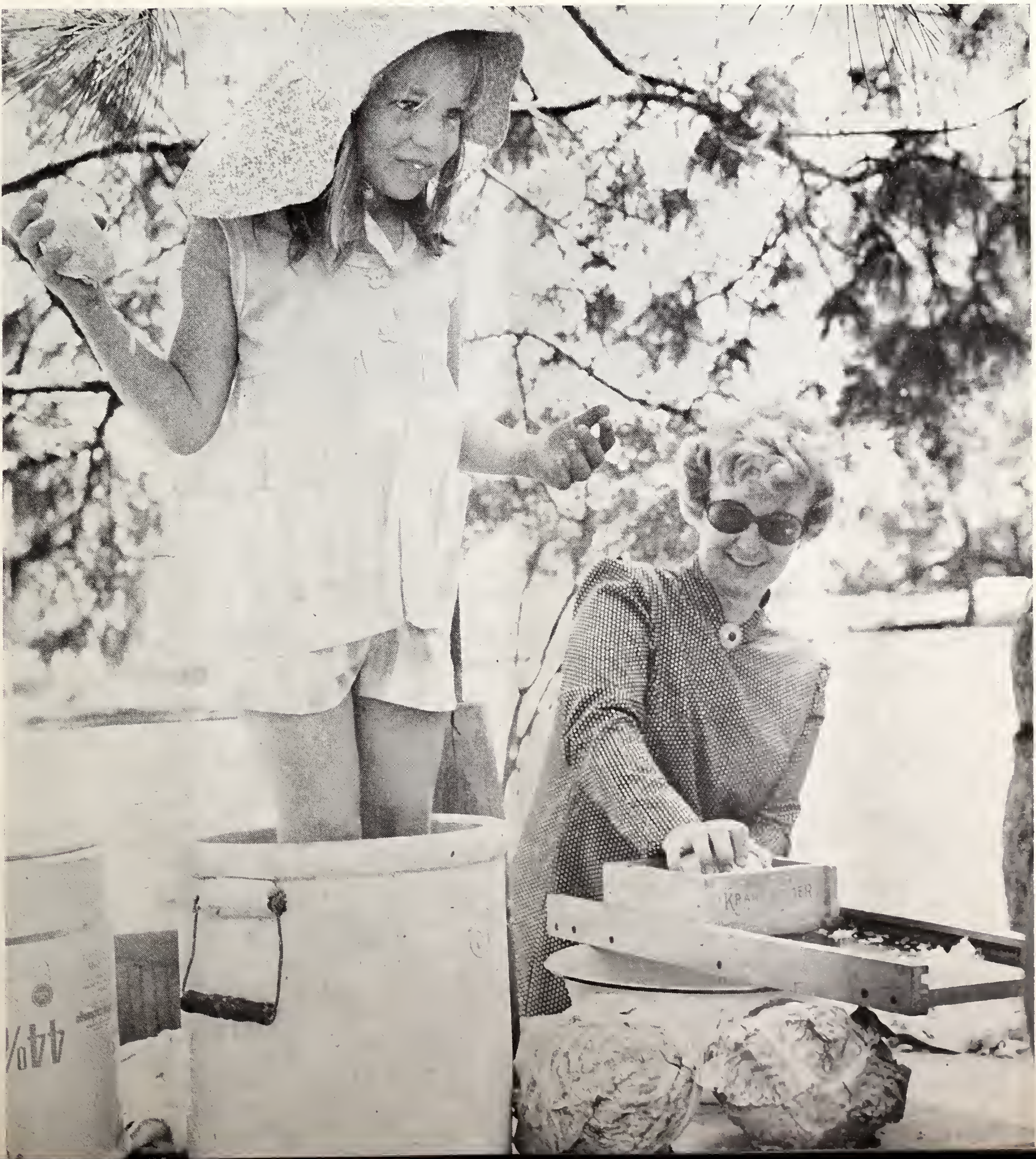
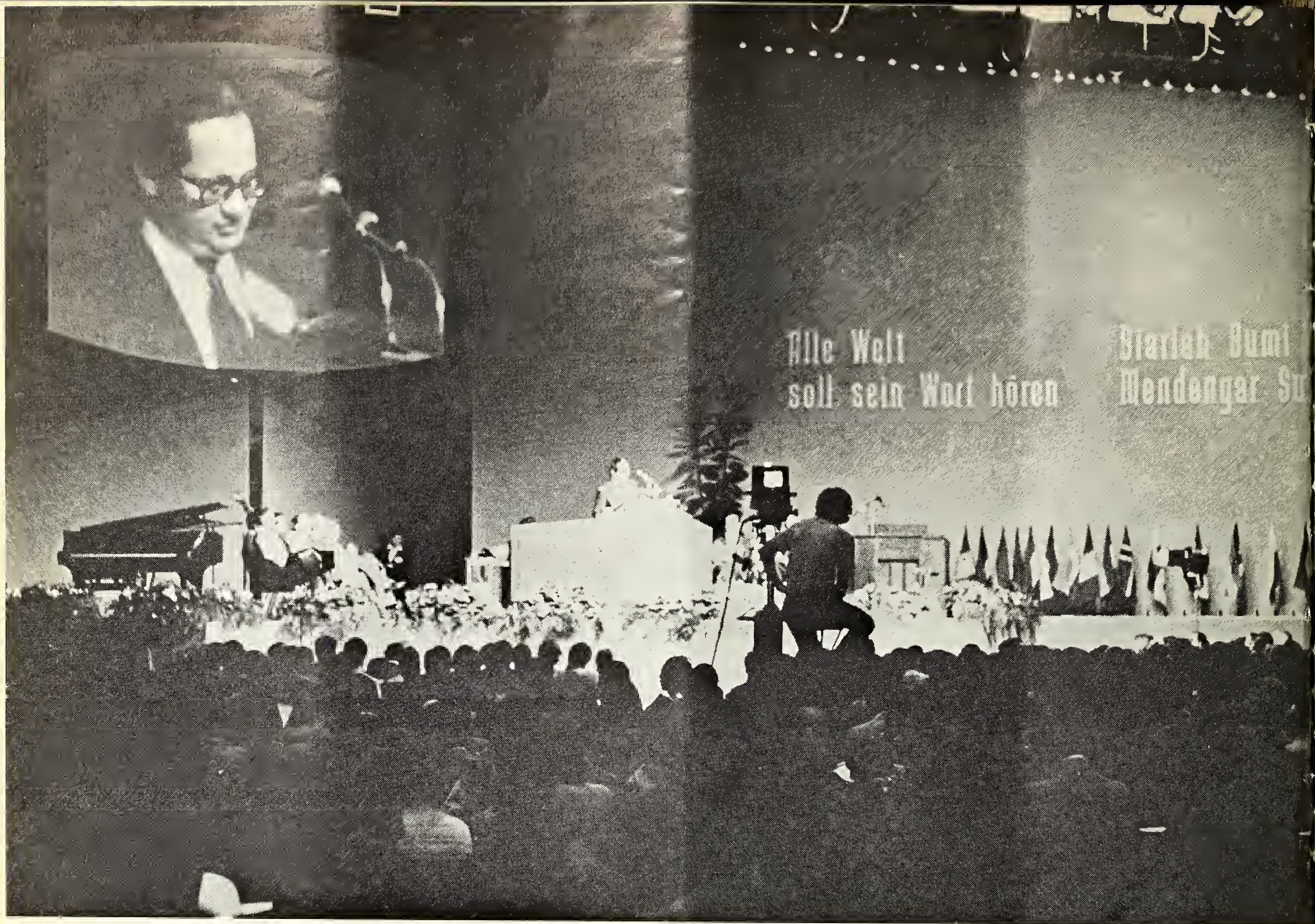
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:33 SEPTEMBER 17, 1974




Alle Welt
soll sein Wort hören
Biarlah Bumi
Mendengar

Daniel Hertzler

WILL THE EARTH HEAR HIS VOICE?

A report on the International Congress on World Evangelism at Lausanne

The face of Carlos Rene Padilla of Argentina is magnified on 15 by 20-foot television screen behind him as he addresses four thousand participants, observers, and guests at the International Congress on World Evangelization in Lausanne, Switzerland. Mr. Padilla cautioned his audience to be watchful lest the message of the Christian gospel be watered down by the various cultures in which the Christians live.

T BEGAN AND ENDED with Billy Graham. And halfway through the registrants went with Billy to the local stadium for a single "crusade" meeting. There we watched with awe as more than 500 people came forward in response to an invitation from a man they could scarcely see speaking a language most did not understand.

In between, Lausanne 74 spoke with a thousand voices representing evangelical Christians around the world. Total registration was a little over 4,000, including 61 "wives," 410 from the news media and news staff, and 280 stewards who served as ushers and general helpers.

I was present as one of two Mennonite editors at the congress. The other was Pierre Widmer, editor of *Christ Seul,* a publication of the Mennonites of France.

What follows is my personal interpretation of the congress and its significance based on my observations and interviews.

For the most part, the voices of the congress spoke in harmony even though drawn from every continent and national group. Indeed it was inspiring to be present in an assembly of thousands unified by a common devotion to Jesus Christ, a common concern to "preach the gospel to the poor" (Lk. 4:18), and a common slogan displayed in six languages at the front of the meeting room: *Let the earth hear his voice.*

In attendance were not just missionaries, but national leaders from Nagaland in northern India, New Guinea, Japan, Korea, Hong Kong, Nigeria, and Kenya to mention only a few. One of the sponsors affirmed that "if nothing happens in the congress except people get together from all over the world, this has value in itself." But certainly there was more.

Though speaking in harmony, the congress voices were not always in unison. If it had been a chorus, there were parts: two, three, four, and sometimes counterpoint. And there was occasional dissonance.

Themes and counterthemes. As the congress developed, it seemed that the following were important themes and counterthemes: (1) the emphasis on winning the unreached 2,700 million people versus concern for the integrity of the gospel and the integrity of the response; (2) An emphasis on professional cross-cultural missionaries versus a concern for local church initiative; (3) the work of the church as carried forward by clergy versus the greatest possible utilization of the efforts of laymen. These three issues were interrelated and each tended to affect the others.

There was an air of evangelical hustle about the congress symbolized by the computerized clock provided by World Vision. The clock was started officially at the end of the first session and ran continuously day and night computing the relentless increase in the world's population, already two-thirds non-Christian. This hustle was symbolized further by an *Unreached peoples directory* provided to participants. It was organized by group, country, language, religion, group type, population, and attitude toward Christianity.

On the other hand, a number of speakers felt it necessary to stress the equally important concern to make the gospel clear so that hearers may understand that the church is not a mere social club.

Rene Padilla of Latin America supported John R. Mott's concern to bring the gospel within reach of everyone within the generation. But Mr. Padilla held "that quality is at least as important as quantity if not more. . . . The real question with regard to the growth of the church is not successful numerical expansion — a success patterned after worldly standards — but faithfulness to the gospel, which will surely lead us to pray and work for more people to become Christians."

John R. W. Stott of England also observed that "conversion is not the end . . . . It it to be followed by the life of discipleship, by a growth into Christian maturity, by membership of the church (see Acts 2:46-47), and by involvement in the world."

Michael Green, another Englishman, asserted that "our life-style, our attitudes, our concern for the sick and the suffering, the underprivileged and the hungry, either confirm or deny the message of salvation which we proclaim. . . . Remember that the church is the sign of God's kingdom in our world, not just the body of folk who talk about it."

That conversion means change and that it does happen was confirmed in less formal ways from time to time throughout the congress. A pastor from Nagaland told of headhunters who came to Christ and began to love instead of to kill. An Australian told of being in a meeting with 400 first-generation Christians in West Irian in an area where formerly violence was prevalent. They now are supporting forty missionaries in neighboring valleys where the conditions of violence still prevail.

The issue of cross-cultural, or "foreign," missionaries was somewhat more complex. Ralph Winter, professor in the School of World Mission at Fuller Seminary, Pasadena, California, approached this question on a theoretical basis. He divided the world into categories of Christian and non-Christian, each group calling for a different kind of response.

Of the world population, Mr. Winter calculated that 200 million are in need of nurture and 979 million require renewal. Another 336 million are in need of ordinary evangelism, neighbor to neighbor among their own kind. But 2,387,000,000, he held, are beyond the reach of near neighbors and will only hear the gospel through *cross-cultural* evangelism.

In what seemed a slightly curious switch, Mr. Winter then stressed that churches should be permitted to develop separately in separate cultures and perhaps even classes. Integration, he said, is an American fad, "where it is almost automatically assumed that everyone will speak English and assimilate to the dominant culture. . . . After many years of struggling with this question, I am now no less concerned than before about the unity and fellowship of the Christian movement across all ethnic and cultural lines, but I realize now that Christian unity cannot be healthy if it infringes on Christian liberty."

Ten thousand missionaries. In a formal response to the Winter presentation, David Cho of Korea affirmed his emphasis on cross-cultural missionaries. But Jacob Loewen, a Mennonite Brethren anthropologist serving in Zambia, was uneasy. Rather, he believes, God has people in reasonably close contact with one another, and a strong emphasis on professional evangelism is not the way to go. For example, he said, there are 100,000 Chinese helping to build a railroad in East Africa. Here is an opportunity for African Christians to do evangelism without leaving their country.

Others were concerned about Mr. Winter's emphasis on churches' developing within instead of across cultural groups, fearing that this can perpetuate the sinful divisions of mankind. Indeed, members of the South African participants at the conference were wrestling with the question of how to bridge the tragic divisions which the apartheid policy of their country has laid upon them.

A related issue posed by **John Gatu,** general secretary of Presbyterian Church of East Africa, was referred to as the "moratorium" question. Some years ago, Mr. Gatu had urged a five-year moratorium on the sending of foreign missionaries into Kenya to give the local churches an opportunity to develop. At Lausanne, Mr. Gatu and several of his fellow African churchmen held a press conference to discuss the question. He urged us to forget the word *moratorium,* but repeated his concern: How does the church pick up responsibility to do the work without dependence on outside influence?

"The presence of missionaries and money has shaped the relationships. Many of the receiving churches have not been able to develop. We look on the churches of the West not only for personnel, but also for money and even theology. Also the churches in the West too often have seen giving money as their 'mission.' So a withdrawal would have two advantages; both the receiving and the sending churches would have a chance to evaluate the situation.

"I do not say that moratorium is the only answer, but it is the only one I see at the moment. We call missionaries 'fraternal workers' but they come with the same power and backing."

Not all his fellow Africans agreed that Mr. Gatu has the best solution, but an American who traveled recently in Africa confirmed that the problem is real. He observed an African leader who is powerless because the American who is theoretically his assistant makes all the basic decisions.

And what of the third issue, the mission of lay persons? By its nature, the congress was a professional operation. The Billy Graham organization was deeply involved in the congress, so much so that Ken Morse of Brethren Press was uneasy. Yet he conceded, "I think the congress would have been impossible without it."

But a few laymen were present also and five of them appeared on a panel one night. They expressed some discomfort with the professional and technological emphases on the congress. Among the more articulate were Luis Santiago Bolero of Chile, a soil and water conservation specialist with the U.N., and Ford Madison, a realtor from Wichita, Kansas. "Technological innovations, organization, psychology of communication have a lot to contribute," said Mr. Santiago, "but these are accessories. 'By this shall all men know that ye are my disciples, if ye have love for one another.' "

Mr. Madison inquired, "What do Christian leaders want from laymen?" The consensus is: (1) They want our attendance at all meetings, (2) our money, (3) support of all programs, and (4) do not try to change anything.

"Laymen want to be involved. . . . The most meaningful, exciting thing is to be involved with God. Why say, 'Lo here or lo there.' 'This system' or 'that system'? The method is within you. If each ordinary Christian would win and train one person a year who won and trained one a year and that one repeated the process, we could evangelize our world before the end of the century. I can't swallow an elephant, but I can eat an elephant one bite at a time."

I cannot remember that any of the professionals directly answered his challenge.

And what more shall be said? Time and space would fail to tell of the various smaller group meetings: national strategy groups, demonstrations of evangelistic methods, specialized evangelistic strategy groups, theology of evangelization groups. A total of 174 groups were listed in the program book. In truth, I attended only a few of these as my energy ran low and I needed time for writing.

The impact of the congress. What of the impact of the congress on the whole? Toward the end of the meeting I began to poll attendants on their views of its significance. Lester Hershey, Aibonito, Puerto Rico, thought it too long.

Dan Nuesch, a former Mennonite pastor from Argentina now working with the Billy Graham organization, feared "that the congress can distract from the work of local churches in local environments. On the other hand, there is the risk of being so immersed in local things that one cannot see beyond the local walls. So the congress gave us new visions and told us new tactics. Now it is for us to be aware of the capacity of the local church to incorporate the larger vision."

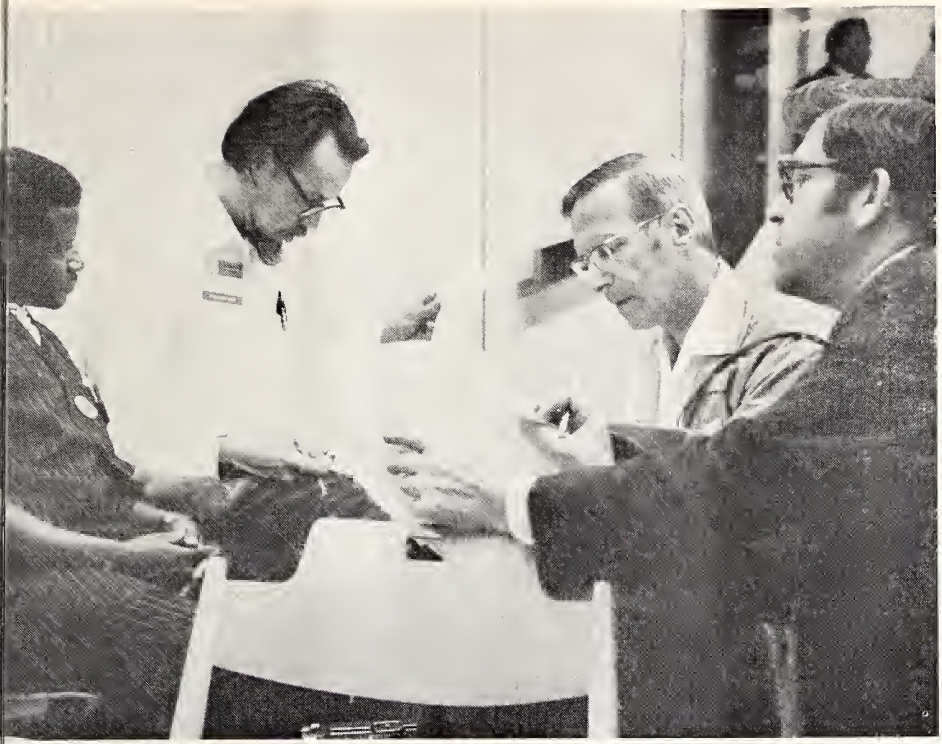
Paul Kraybill, executive secretary of Mennonite World Conference had "mixed feelings." But he noted four positive factors: (1) it got the third world here; (2) there was "significant input which can really shake evangelicals"; (3) Significant things were happening in many small groups; (4) The third world people found each other without missionaries as the medium.

The congress ended in a flurry of statement making. The *Lausanne covenant,* drafted and revised on the basis of extensive criticism, covered fifteen articles from "The purpose of God" to "The return of Christ" and ran to 3,000 words. It was offered for signing after careful thought to "enter into a solemn covenant with God and with each other, to pray, to plan, and to work together for the evangelization of the whole world."

The sixty Mennonites and Brethren in Christ participants also adopted a statement, not for the congress, but for ourselves and those whom we in an unofficial way represented at the congress. It was passed by a voice vote after being moved by Mennonite Brethren J. J. Toews and seconded by Brethren in Christ Arthur Climenhaga.

The statement acknowledges our own

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.



Nearly sixty Mennonite and Brethren in Christ representatives were among the four thousand who registered for the world evangelization congress in Lausanne, Switzerland, this summer. They agreed on a statement which is being shared with Mennonite churches on five continents by the Mennonite World Conference office. Above, Kihundji Kingambo from Zaire, John H. Yoder from the United States, Pierre Widmer from France, and Paul Kraybill from the U.S. work at the Mennonite statement.

failure to spread the good news as well as we might and expresses our concern to take more seriously the call to be Christ's ambassadors. This statement has been issued in four languages from the Mennonite World Conference office.

And there was a third statement labeled *A response to Lausanne*. It was prepared by a group concerned about "radical discipleship" who concluded that their concerns could not all be included in the *Covenant*. Their statement tended to affirm concerns such as those of Luis Santiago Bolero.

"Methods in evangelism," they held, "must center in Jesus Christ who took our humanity, our frailty, our death and gave himself in suffering servanthood for others. He sends his community into the world as the Father sent him, to identify and agonize with men, to renounce status and demonic power, and to give itself in selfless service of others for God. . . .

"Strategy for world evangelization in our generation is with God, from whom we eagerly anticipate the renewal of his community, equipping us with love and power so that the whole Christian community may make known the whole gospel to the whole man throughout the world."

John R. W. Stott, chairman of the committee which drafted the *Covenant,* affirmed that he expected to sign the supplementary statement as well. He stressed that the group drafting the *Response* was concerned not to be divisive and that their statement would likely be published along with the other Lausanne documents.

Those who wrote the *Response to Lausanne* were representative in a general way of more than 300 who attended an unofficial meeting on Sunday night during the congress. The conveners of the meeting were also involved in the writing of the response. It is reported that leaders of the congress first refused to schedule this meeting. Then after permitting it to be held, they declined to announce it in the congress paper.

Yet that meeting lasted from about 8:00 P.M. until 10:30 P.M. with intense interest by many of those present in the question of Christian discipleship. The impetus of that meeting and of the attempt to broaden the covenant were a kind of "new wine" not fully contained by the congress leadership. It was as if the planners were accomplishing more than they really wished. This is the risk taken by all who open themselves to the work of the Holy Spirit.

Will the earth hear his voice? The international *Herald tribune* on July 25 gave twenty-four lines on the second page to news about the congress. It noted two things about the meeting: (1) that participants had criticized the World Council of Churches for being too liberal and for paying "too much attention to political and social issues rather than to the Christian mission." It mentioned, however, that congress participants had decided not to create a counterorganization to the WCC, but rather a "twenty-five-member 'continuation committee' to maintains links among world regions."

A special kind of rally. Thus did the International Congress on World Evangelization sink from public view with scarcely a ripple. Yet that disappearance may be deceiving. The congress was a special kind of world evangelical rally. As Paul Kraybill said, there was "significant input," a yeasty ferment of the Spirit of which the results may be far reaching.

For me the impact of the congress has been to ask again, "What is the meaning of the gospel?" and "Where is the kingdom of heaven?" And the answer comes back, "The kingdom of heaven is in the midst" (Lk. 17:21).

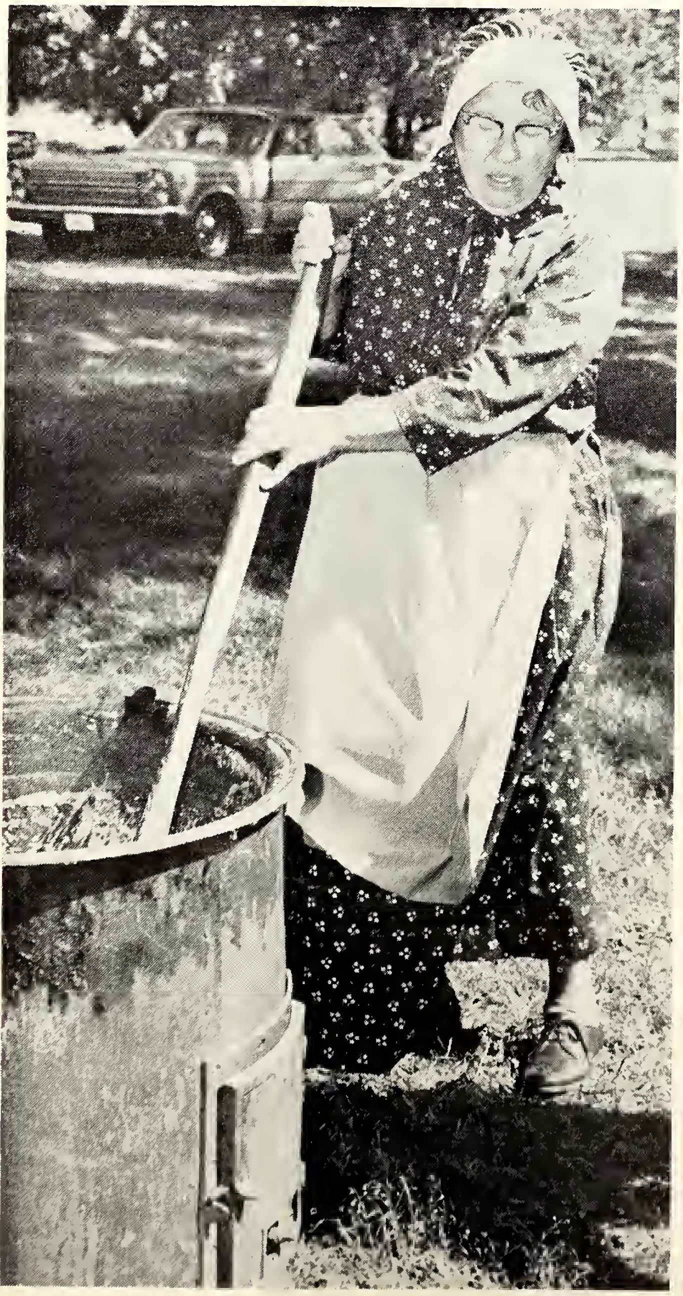
It seemed that I saw signs of it in an informal meeting with two North American pastors following the sessions. Both were deeply impressed by the call at the congress for the richer nations to take responsibility for the relief of the starving as well as to support those who proclaim the message of good news.

Each had determined to discuss with his wife some ways to cut the family budget in order to have more money for the Christian mission. One had concluded that he could within a few months arrange his spending so as to contribute $100 more a month. Indeed in a prayer meeting with brothers from another country he had learned of a specific need and had already pledged his hundred dollars toward that need.

This kind of response and the tone in which it was reported said to me that the Spirit of God had been at work.

A century of Mennonites in South Dakota

Willard and Elma Waltner



Cooking lye soap from cracklings, lard, or cooking drippings was part of the pioneer housewife's normal work. Velda Graber shows how it was done in a big kettle which fits right into the firebox of an outdoor stove.

ONE HUNDRED YEARS AGO, on May 23, 1874, eleven Mennonite families (a total of fifty-five persons) under the leadership of Andreas Schrag, arrived at Yankton, South Dakota. Seeking religious freedom, they had left Volhynia, Russia, in search of a new home.

Because it was Saturday, they decided to remain in Yankton over Sunday, which day they spent in quiet reverence and thanksgiving for the safe arrival after a long journey. On Monday several of the men hired a livery rig and drove the thirty-five miles to what is now Turkey Creek valley in Turner County to find Daniel Unruh who had arrived the previous fall.

Mr. Unruh showed them land to the north and west which was open for settlement. It appeared to be exactly what they were seeking. As soon as temporary shelters could be prepared, the families were brought to their new homes.

By fall they were joined by two more organized church groups. One came from Horodisch (Salem Church) under the leadership of Elder Peter Kaufman, Joseph Graber, and Christian Kaufman. Another group was from Waldheim (Zion Church) led by Elder Johann Schrag and Christian Graber. The seventy-one families in the three groups became the nucleus for the "east Freeman" Mennonite community of today.

Deeply religious, they held union meetings in private homes until 1876, when they again organized themselves into two separate and independent church groups each to be served by their own ministers as they had been in Russia. The Horodischer group (Salem Church) elected Christian Kaufman and Christian Mueller as ministers. Joseph R. Schrag and Joseph Kaufman served the Waldheimer group (Zion Church). Each group erected its own church building. The two united in 1894 and the name became Salem-Zion. However, services were held at both locations with three ministers serving the two churches until the Zion Church was destroyed by a storm in 1902. It was never rebuilt.

Late in 1907 the Salem-Zion congregation divided and a new house of worship was built 2½ miles south of the Salem-Zion Church for the newly formed Salem congregation. The sister churches are still widely known as the north (Salem-Zion) and the south (Salem) churches.

Through the century since the Freeman, South Dakota, Mennonite community had its beginning in a handful of homesteading families, it has grown considerably both in numbers and in area. The original settlers were all farming families. Many of them still are, but descendants of the founding fathers have also entered many professions and scattered to all points of the globe. Those who remained in the community felt it was fitting and proper that the centennial of the coming of their ancestors be commemorated.

The centennial observances include events on several dates of 1974. They began with a Centennial Sunday, a union service of the north and south churches on May 26, the Sunday nearest the date of the arrival at Yankton.

In the afternoon a 100-car caravan toured the sites of a number of markers commemorating various people, places, and events that had played an important part in the early history.

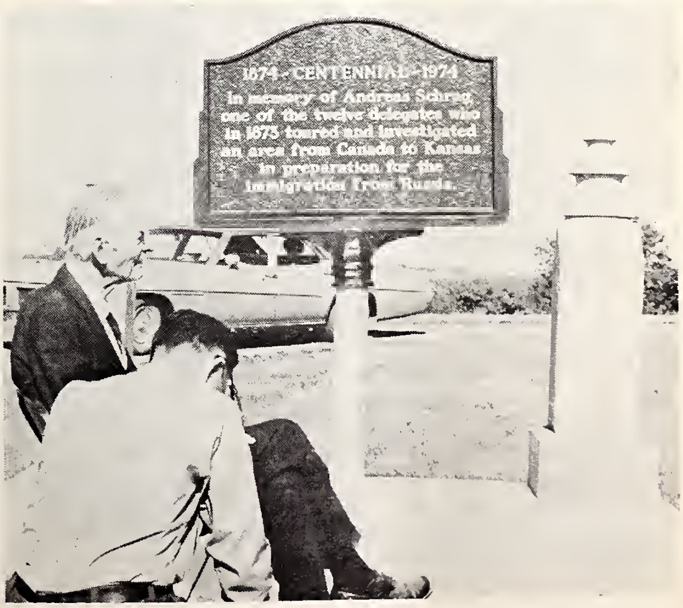
July 4-7 included an old-fashioned July 4 Sunday school picnic. A lecture on the heritage of a people by Gary Waltner, a native of the community now teaching in Germany who has made an extensive study of this branch of the Mennonites, was presented on the evening of July 4. A musical drama, *Reflections of a heritage,* was presented the following evening. It is an original musical production centering on events that led to the leaving of Russia and highlights of the first century in America in this community. It was written by Tim Waltner. The music was selected and arranged by Lyle Preheim. Both young men are descendants of the pioneer settlers.

On the afternoons of both July 5 and 6 many visitors from the area and numerous states and foreign countries enjoyed the opportunity to see things they had never before seen or to remember activities that were a part of farm life in their own youthful days. The Ben P. Miller farmstead southeast of Freeman was the scene of a wide variety of demonstrations of household and farm jobs that were a taken-for-granted part of yesteryear: butchering, scraping, and cutting up a hog; shelling corn with an ear-at-a-time handsheller; horsepower operations; blacksmithing; rope splicing; harness mending; spinning; cheese making; cooking soap; stomping sauerkraut.

Saturday evening was a "fun time" for all who attended the revue of styles in the community spanning the century and a short concert by members of the onetime well-known and popular East Freeman Band. This group dispersed a quarter century ago, but a small group of them had been practicing diligently for one more appearance. Delighted listeners agreed that "they still sound good." This portion of the year's commemorative activities concluded with worship services in each of the churches (north and south), and various family reunions.

The centennial year will conclude with joint services at Thanksgiving time.

At the hog-killing demonstration July 5 and 6 (top photo) there were numerous expressions of sympathy for the hog from youngsters who had never witnessed the butchering process before. In bottom photo, Emil J. Waltner, ninety-one, spoke of his personal remembrances of "Uncle Schrag" at the gravesite memorial marker for Andreas Schrag during a tour of marker sites on May 26.


1874 - CENTENNIAL - 1974
In memory of Andreas Schrag
one of the twelve delegates who
in 1873 toured and investigated
an area from Canada to Kansas
in preparation for the
immigration from Russia.

NEWS

Flood waters wipe out Bangladesh crops

Recent catastrophic flooding in Bangladesh has been succeeded by appeals from the government for both immediate relief assistance and longer-term reconstruction. Mennonite Central Committee has responded to the first plea with plans for a shipment of beans and wheat; to the second, MCC's winter crop program may offer a solution.

According to Ken Koehn, Bangladesh country director, "The government appears to be handling the situaton quite well although in the last couple of days a real call for relief has gone out to the United Nations, other governments, and voluntary agencies."

MCC arranged for 150 tons of wheat and 50 tons of beans to leave the Houston port September 10. The donation is designated for food-for-work projects in the Noakhali District. Road and bridge repair are likely projects.

Although the usual loss of homes, people, and cattle accompanied the natural disaster, "crop damage is the worst result," Mr. Koehn said. Annual floods occur in late August. A rain such as this one that brought twelve inches in one day during midsummer caused severe crop losses.

The rice crop ripe for harvest in August and September was destroyed. The seed beds for aman, another rice crop, were ruined, and transplanting is not possible due to the water. This major crop must be planted by August 20.

The loss of the jute crop, a main foreign exchange earner of the country, is also critical. According to Relief Minister Abdul Momen, at least 15 percent of the total jute crop expected this year has been lost.

To compensate for ensuing food needs, the government is stepping up winter crop and vegetable production and instituting a crash seed buying program. Mr. Koehn sees possible MCC involvement in air freighting additional seed and expanding the winter crop program in Noakhali.

Two issues of *The Bangladesh observer* described the catastrophe as the "worst flood in living memory." According to an August press release dated August 12, 30 million people have been affected by the flood and over 50 percent of the country is inundated.

Yet human miseries can never be assessed by statistical figures. Eighteen out of nineteen districts are in the grip of the deluge. Rooftops of houses peer above water as silent witnesses of the tragedy. Families float on fragile bamboo platforms and wrestle with the problem of procuring food and drinking water.

Despair shows on a woman's face as she carries her children from their flooded home near Dacca, Bangladesh. Hundreds have died and millions have been left homeless from the floods that have ravaged Bangladesh since July.

Making verenike with lasagna noodles

In Mountan Lake, Minnesota, it is cool, at least for a summer day. But it is hot enough that the chief of police is standing in the shade in the park to watch traffic at the busiest corner in town. The doors of his patrol car stand open so he can hear the radio.

The corner isn't busy by Minneapolis or even Newton standards — no stoplight, although there is a one-way street through the main block of downtown. And the semis growl down Highway 60 on their way to Mankato or Sioux Falls.

The old men are in the shade in the park, too, but sitting on the benches, reminiscing in English or Low German. Two teenage girls sit on the steps of the band shell to smoke their cigarettes in privacy.

Down Tenth St., people drive up to the post office to get their mail or come out of the grocery store in front of boys with sacks in their arms or shop for tennis shoes. Or, full of coffee and pastry and the latest gossip, they walk out of restaurants.

Around the park and beyond are old and new houses, surrounded by well-clipped lawns.

Nine churches are scattered across the mile-square town. Five are Mennonite—three General Conference churches and one each of Mennonite Brethren and Evangelical Mennonite Brethren Three of the other four are made up primarily of ex-Mennonites.

The exception is the Lutheran church, down in *Dreispitz*, a three-cornered strip of land bounded by the highway, the railroad tracks, and the country.

Minnesotans know Mountain Lake as "the Mennonite town," but don't know it well enough to keep from asking about horses and buggies.

How is Mountain Lake different from any other small Minnesota town?

The faces go blank.

It's hard for someone who has always lived in Mountain Lake to say what makes the town unique.

I try to make the question more personal. "I didn't grow up in towns like Mountain Lake. Those towns weren't small or predominantly Mennonite. So I come here with two opposing stereotypes. One stereotype is that small towns have a lot of caring and sharing and a real sense of community. The second is that small towns have a repressive atmosphere where everyone knows everybody else's business."

DERKSEN JEWELRY
BONNIE'S
FORD

Third Ave. in Mountain Lake, Minnesota, is the main east-west street and the highway through town.

The faces smile in recognition.

"One thing I miss," says a young farmer, "is that I'm never completely alone. But there is more of a sense of belonging in a small town. Everybody's somebody. I would always want to be in a small community."

Even people who are enthusiastic about small-town life—and that is practically everybody—say at one time in the interview, "Don't quote me unless it's something very good."

"A small town has a more personal way of existence, but it can be too personal," says one businessman. "We spend half our time at the counter talking about relatives."

To an outsider, it seems that everyone in town is related and practically everyone is a direct descendant of the Low German Mennonite immigrants in 1874.

Restaurants serve *verenike* one day a week; the bakery sells zwieback and rolls like Grandmother used to make.

Although the Low German influence predominates, the town is not actually that homogenous.

Intermarriage—with Swiss Mennonites from South Dakota or Prussian Mennonites from Kansas or even with non-Mennonites from nearby towns — has been going on for years. One has little problem of acceptance if one's spouse has the right background.

"It's getting to the point that there are very few marriages within a congregation," says one woman.

Other outsiders have not always had the same warm reception. "But it depends on the person," one says.

"Mountain Lake people probably don't go out of their way to welcome strangers," admits one native. "It's not done in a derogatory tone. That's just the way we are."

One "outsider" who has lived in the community for about forty years comments, "I don't say too much; maybe they'll ship me back. They might call us outsiders and we've been here all these years. We brought in other ideas."

Still other people new to the community are full of praise for its friendliness.

I call for the interview at two and arrive at five. She looks at me as I walk into the living room.

"They said you were the girl with the long, black hair."

The grapevine has lived up to its fabled speed.

"Usually the grapevine is so mixed up, no one will believe it anyway," a young housewife says and smiles.

My hair is brown.

Most of this young woman's high school classmates have left Mountain Lake—for college, for jobs in Minneapolis. Mountain Lake has few jobs for those with professional degrees. And those few are often filled by outsiders —most of the teachers in the local high school are non-Mennonite.

This housewife has never lived anywhere else but Mountain Lake. After high school, she settled within walking distance of her grandmother's house. She takes care of two preschoolers while her husband bicycles to work.

However, she's not as alone in her age group as she might have been ten years ago. After a year or two in college or vocational school, some young people are returning to Mountain Lake. They like its familiarity and its new job opportunities.

"A lot of my classmates are going to vocational school," says a high school senior. "I dont think most of them will come back to Mountain Lake."

But more young adults are coming back—many of them to work in Mountain Lake's industries. A hydraulic pump industry, owned by Mennonites from Winnipeg, opened its factory last spring and joined a dairy processing plant, a wire products manufacturer, and a wholesale greenhouse on the east edge of town.

"Young couples are coming back," says one man who recently came back to Mountain Lake after fifteen years away in larger cities. "They're not interested in making big money anymore if they can make a living."

The next younger age group—those in high school—has slightly different problems.

"There's nothing to do," one after another tells me. "The only place open at night is the Dairy Queen, and it closes at ten."

Even the Dairy Queen is closed in winter. The nearest movie theater is ten miles away.

Young people can find a few jobs in the summer—first, picking up rocks in the fields, broken and brought to the surface by the hard frosts; then "walking beans," weeding the soybeans by hand after they are too tall for the cultivator; or tasseling corn for hybrid corn dealers.

Then in fall, schedules revolve around the school—and not just for students.

One woman complains that the high school hands out its schedule in the fall and expects the churches to work around it.

"Everybody's too busy," says another mother. "It's getting worse. We're just as busy as the city folks."

Although the teenagers seem to have fairly good feelings about small-town life, they observe, "It's more an older persons' town."

In the Bethel Mennonite Church, 113 members (20 percent of the resident membership) are over seventy years old.

Many of the older people are more eager for stability than progress, for which those thirty years their junior are working. Some of the older people reportedly fought the building of the hydraulic pump industry with its new people and promises of growth for the community. The new factory has been accepted graciously now, but traditions are still strong and any change is often suspect.

One older person tells me, "The town used to be predominantly Mennonite. But in the last twenty years, with the growth of the town and industry coming in, that is changing. It's hard to adjust to. These people don't know Mennonites. They say, "We'll teach them something.' But it's hard to change a solid Mennonite community in a few months."

But the possibilities of remaining a "solid Mennonite community" are dwindling.

Mountain Lake is no longer a cultural island. One man attributes the beginning of the end of isolation to World War II and the experience of those who went into the military or alternative service.

Another person feels that exposure to other people had been brought about by the expanding school district and expanding telephone service area.

Whatever the reasons, there is and has been a lot of interaction between Mountain Lake and the broader American culture, and values change.

There are no regular borscht suppers at the church anymore and no more family birthday parties for the second cousin twice removed. When younger people make *verenike,* they use lasagna noodles from a box instead of homemade dough.

There are no more community threshings of grain. Each farmer has his own combine.

"We've been hardworking and industrious," says a deacon, "but I'm afraid we have forgotten some of the other Mennonite values. It's hard to get people to give time for Mennonite Disaster Service. They say, 'Here is $100.' "

Another person speaks of the town's isolation—not from American culture—but from other Mennonite communities. "There is a tendency here to adapt and be swallowed up in Americanization. There has been a lot of out-migration, and the in-migration is not Mennonite."

One Mennonite church has lost 100 members since 1958-59.

Others talk about Mennonites' inferiority complex. "For a long time, Mennonite people were embarrassed of their religion," says a pastor.

"We're losing our Anabaptist values and blending more with the general view," says a farmer. "We are no longer isolated. As a parent I would like it to stay that way. But we can't stay isolated anymore. Our life-styles are so much like the world."

A woman says: "What I notice, as an older person, is that refrigerators and stoves have to match."

But as generations change, values sometimes come full circle.

"There are more young people now. That's what's changing the town," says a non-Mennonite woman. "We can learn a lot from young people. They're less materialistic."

Down the street from her store, the semi growls past the well-mowed lawns and stops at the Dairy Queen. The driver walks by the dozen teenagers at the picnic table, gets his ice milk cone, and continues his journey—past the sign on the church lawn "Welcome Northern District Conference," past the hospital and Eventide Home, past the gas station on the edge of town, and out through the growing fields of soybeans and corn toward the towns that don't know about Mennonites. *Lois Barrett Janzen*

Words & deeds

An editorial entitled "The priest and the godfather," published in *Mennonite reporter,* Waterloo, Ont., has been named by the Associated Church Press as the best editorial of the year in the national news journal category. The ACP is a North American association of religious periodicals. *Mennonite reporter* entered all four ACP competitions in news journal category, receiving one first and three third place awards. The judging was done by Professor John Demott and his colleagues on the faculty of the Department of Journalism at Northern Illinois University.

RECORD

Workers

Rose Bueckert, Mayfair Church, Saskatoon, Sask., will teach homemaking, child care, public health, and crafts during a twenty-seven-months term in Bolivia under the Teachers Abroad Program. Rose attended the University of Saskatchewan and is the daughter of Mrs. S. Bueckert, Rosthern, Sask.

Jane Janzen began work Sept. 1 as a secretary for the Commission on Education. A member of the Bethesda Church, Henderson, Nebr., Jane holds an AA degree in secretarial work from Bethel College, North Newton, Kans.

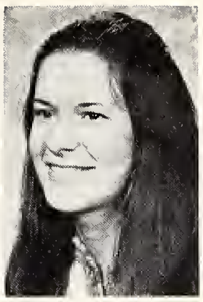
Lois Keeney, First Church, Bluffton, Ohio, will teach in Bolivia for twenty-eight months under the Teachers Abroad Program. She received a BA in elementary education from Bluffton College and is the daughter of William and Willadene Keeney, North Newton, Kans.

Bueckert

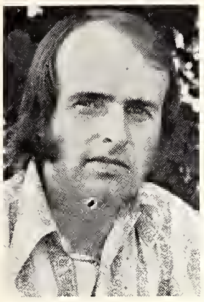
Keeney

Judy Knapp has begun a one-year term of service at MCC headquarters in Akron, Pa., as receptionist. Judy is the daughter of Clyde and Leanna Knapp, Bloomfield, Iowa, and a member of Pulaski (Iowa) Church.

Jan and Gorda Miller have begun a two-year term of service with MCC in Appalachia. Jan is serving as business manager for the large Appalachia program and Gorda is working in nutrition aid, a critical need in that area. Jan received a BA in business from Goshen College and Gorda attended Goshen College. Jan is the son of Albert and Esther Miller, Akron, Pa., and a member of Akron Church. Gorda is the daughter of Merl and Grace Smucker, Orrville, Ohio, and a member of Smithville Mennonite Church.



Knapp



Neufeld

Ken Neufeld, Saskatoon, Sask., has been named MCC West Coast director in Reedley, Calif., as part of an expanded program in the western states. He will have a close working relationship with the existing West Coast relief committee and its material aid center in Reedley. However, he will also work with a new ministry to offenders, visit MCC constituent churches on the West Coast, and assist in personnel recruitment for MCC and conference offices. Rachel Jost, acting director of the Reedley center, will continue material aid and self-help program responsibilities. Mr. Neufeld has just returned from a three-year assignment as MCC director in Zambia. He has previously served with MCC in Nigeria and at the Akron, Pennsylvania, headquarters. He is a member of the Central Mennonite Brethren Church, Saskatoon.

L. Ratzlaff

S. Ratzlaff

Steve and Lynette Friesen Ratzlaff have begun a twenty-eight-months term of service in Bolivia with the MCC Teachers Abroad Program. Steve, a member of the Rainbow Boulevard Church, Kansas City, Kans., received a BA and a teaching certificate from Nebraska Wesleyan University. He is the son of D. P. and Marie Ratzlaff, Henderson, Nebr. Lynette, a member of Bethesda Church in Henderson, received a BA from Bethel College, North Newton, Kans.

Debra Suderman has begun work as bookkeeper and secretary for Faith and Life Press, Newton, Kans. Debra is a member of the Bethel Church, Inman, Kans., and has attended Hutchinson (Kans.) Junior College. She has worked previously as a typist.

1974 Annual Meeting

CHURCH, INDUSTRY, AND BUSINESS ASSOCIATION

Holiday Inn of Winnipeg
October 4-6, 1974

"THE HUMAN SIDE OF BUSINESS"

FRIDAY, 6:30 p.m.
Banquet: Delbert Wiens, speaker
SATURDAY, 8:00 a.m. to 5:00 p.m.
Bible study: Marlin Miller, "Christian perspective on work"
Management consultation and case studies:
- *"An introduction to management by objectives," University of Manitoba faculty
- *"Dealing with conflict in a business organization," planned by Mennonite consultants

SUNDAY, 9:00 a.m. to 12 noon
Personal sharing, fellowship, worship service: Henry Krahn, speaker

CI BA

CHURCH, INDUSTRY, AND BUSINESS ASSOCIATION

1700 S. Main St., Goshen, Ind. 46526,
Phone: (219) 533-3161

All meetings open. Everyone welcome. Businessmen especially encouraged to bring wives — special registration for couples. For further information and reservations, contact Delmar Good, executive secretary, CIBA (address above); or CIBA, % Mennonite Foundation, 201-1483 Pembino Highway, Winnipeg R3T 2C7. Phone (204) 284-7786.

A COOPERATIVE PROGRAM OF MENNONITE BUSINESSMEN OF NORTH AMERICA SINCE 1969

Because of You

She earns 50¢ a day

Fifty cents a day is not a fantastic wage. And moving earth with hands and head is hard work. But this Indian woman earns enough each day to buy a few pounds of wheat to feed her family.

Too poor to own land and out of work while local farmers wait for monsoon rains, she and her family are caught without food. Now with her husband and children, she helps dig wells and raise dams in the MCC food-for-work program.

In a country where work is as scarce as water and food, this village woman is one of the fortunate. Because you are sharing through MCC, she and a few of her people will not go hungry today.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

LETTERS

Barclay: Lovable heretic

DEAR LARRY: I noted with interest your publication of a series of articles by William Barclay.

Professor Barclay has been called the "lovable heretic" by students because of the criticism often leveled at him as a common man's theologian. He says of himself, "I'm mostly language, background, and history—the external things needed to understand the New Testament." He doesn't make an issue of doctrinal matters. We owe him much for the contribution he has made in being readable and giving interesting background. However we must remember that many of his views are associated with higher-critical conclusions and read with caution. His theology often leaves much to be desired. I will give one illustration of this.

In his article on 1 John Mr. Barclay says John's teaching of Jesus' work is that he is "the expiation for our sins (2:2; 4:10). This does not mean that some barrier of God's wrath and anger has to be broken down by some sacrifice of Jesus Christ. It was because God loved us that he sent his son to be the expiation for our sins (4:10)."

Mr. Barclay is among many other modernists who like to emphasize God's love at the expense of his wrath. John says that Jesus is a propitiation (*ilasmo*). This means that Jesus appeased God's wrath in atoning for sin. Leon Morris, in *The apostolic preaching of the cross,* devotes two chapters to a word study of *propitiation* showing that we cannot take away from it the meaning of God's wrath being satisfied by Christ's sacrifice of himself. To say John means only *expiation* is a matter of prejudice and not sound exegesis. The Bible does not emphasize God's love at the expense of his holiness, justice, and wrath. John puts God's love and his wrath in juxtaposition. It is he who says, "God is love" (1 John 4:8), and also says God "sent his son to be a propitiation for our sins (1 John 4:10)." God's love is not more real than his wrath. John could speak of both and saw no contradiction, but it seems to be a real stumbling block to many of his exegetes. We can not escape the idea of God's wrath needing to be satisfied at the cross.

We cannot encourage the idea that God is an easy, good-natured, benevolent man like Mr. Barclay would suggest. To quote Mr. Morris, "We sometimes find among men a love which is untempered by a sterner side, and this we call not love but sentimentality. It is not such that the Bible thinks of when it speaks of the love of God, but rather a love which is so jealous for the good of the loved one that it blazes out in fiery wrath against everything that is evil." To quote Denney in *The death of Christ,* "If the propitiatory death of Jesus is eliminated from the love of God, it might be unfair to say that the love of God is robbed of all meaning, but it is certainly robbed of its apostolic meaning."

Christian doctrine or beliefs (theology) are certainly important, and surely there is nothing more important than a correct understanding of God's love and his provision of salvation. From what I have read, the theology of William Barclay is at least as good as that of *The Mennonite,* which may indicate something of the reason why his articles appeared in it. For the spiritual health of all readers, I recommend we be very careful to clearly understand what the Bible teaches and abide by it.

Just last month the International Congress on World Evangelization was held in Lausanne, Switzerland. This major meeting of evangelicals could prove to be a real impetus in spurring on evangelism. I have searched in vain for any news reports of this in *The Mennonite.* If I have missed it, forgive me. I know you specialize in Mennonite news, but it would seem to me that an event such as this should deserve some recognition in your paper. I am wondering if the paucity of reporting on something as significant as this reflects something of the attitude of *The Mennonite* towards evangelism. If this is true, there is nothing that could be more tragic. *Gus Konkel, Route 1, Box 287, Winkler, Man. R0G 2X0* Aug. 12

EDITOR'S NOTE: The Mennonite *participated in a pool with several other Mennonite periodicals to send Daniel Hertzler, editor of* Gospel herald, *to the Lausanne congress. His major report appears in this issue. Our biweekly summer schedule and reportage on the General Conference sessions account for the delay in publishing the Hertzler article.*

Taxes and affluence

DEAR LARRY: The fortieth triennial session of the General Conference is history. The sessions were stimulating, especially David Schroeder's messages, the small groups, and other presentations. Thanks also to the Ontario churches who hosted us so well.

Wednesday early afternoon was rather crowded with resolutions and their accompanying discussions which are important. Wouldn't it be better to present all resolutions involving conference concerns and action before the last half day of the conference? Specifically with reference to "war tax" resolution, there was considerable discussion, and the chair found it necessary to terminate the discussion, with good reason.

Some significant considerations were brought out, particularly the comments of Mr. Baumgartner. From the life and teachings of Jesus we conclude that the Christian is not to go to war. We also learn from the Scriptures that government is a structure created by God to which we have a responsibility (Rom. 13:1-3). However, if obedience to government is in direct conflict with obedience to God, our choice must be as that of the apostles (Acts 5:29), "We ought to obey God rather than men." It also seems that Jesus' words in Matthew 22:15-22 and references such as 1 Timothy 2:1-3 and 1 Peter 2:13 shed further light on our responsibility to our various governments.

I do not like to see 50 percent or more of the federal tax dollar go for the military and could not for conscience' sake be involved in carnal warfare. This, I believe, does not relieve me of the responsibility to pay taxes. This whole matter is related to our stewardship responsibilities. The U.S. Government allows up to 50 percent of our income as a tax deduction if given to the Lord's work. When filing our income tax return we must be scrupulously honest, and I also believe in utilizing every legitimate deduction. For most of us, if we gave all that we ought to the Lord's work, i.e., to our conference commissions and other bona fide Christian causes, we would significantly reduce the taxes we are paying. I believe that this matter deserves serious, prayerful consideration by all of us. The result could be that more than enough funds would be available to meet the budgets of our conference commissions, seminary, et al., and much less would be going for military purposes.

In a small group discussion the statement was made that affluence is one, if not *the*, major problem that we in North America are facing. We know that there are millions in the third world, including brothers and sisters in Christ, who lack even necessities. Has not God given us a tremendous responsibility in giving us so abundantly? Will we meet the challenge by returning to him that which belongs to him? Actually all belongs to him but might he expect us to give 10 percent, 20 percent, 30 percent, 50 percent, 70 percent, or more of our income, in order that those who lack may be fed, clothed, and hear the good news of the gospel, to know that God loves each one of us and has made eternal life available in his Son, Jesus Christ? May God give us all a vision and willing obedience to do his will. *Arnold Claassen, 725 S. Spencer, Newton, Kans. 67114* Aug. 16

Following Jehovah God

DEAR EDITORS: For the past nine months my husband and I have been seriously studying God's word, the Bible, with one of Jehovah's Witnesses here in Xenia. Through our searching the Scriptures with this witness and with Jehovah's help, we have found the true faith and therefore desire to continue in this faith in order to survive the end of this system of things and on into the new system. . . .

As we all know and can see, the churches of Christendom are actually friends of the world, showing this by praying for and endorsing political leaders when our total devotion should be going to the only leader than can truly help mankind, our creator, Jehovah God. By being friends of the world, the churches are constituting themselves enemies of God (James 4:4).

Since I and my husband are trying our best, with the help of Jehovah, to live in full harmony with God's word, we do not wish to be linked in any way to the churches of Christendom. That is why we would appreciate it if you would take our names off the mailing list of *The Mennonite. . . . Ben and Elaine Grooms, 199½ High St., Xenia, Ohio 45385* July 15

Faith grows in obedience

DEAR EDITOR: The following theme came through to many of us at the fortieth triennial conference at St. Catharines. I would like to reiterate it for the wider brotherhood as I heard it since I do not believe that it can be overemphasized. The Scripture was pointed out to me some months ago by another brother.

The conference as a body discerned many activities—for example, those connected with the Year of Jubilee declared for our church for 1975 and the support of unconditional amnesty for draft resisters—to be the will of God for our life together. Delegates and others expressed that they had been challenged personally as well—by Ladon Sheats to look at their personal economic priorities, by Dave Schroeder in the Bible studies, and by Robert McClure and his "foxhole Christianity" as opposed to that confined to an office. The reader can consult his delegate for other themes and moving experiences.

The need to take positive and tangible action on these and other ideas became clear as well. This is what I would like to emphasize.

In Luke 17:5, Jesus' disciples come to him with the request "Increase our faith" (NEB), and in verses 6 to 10 Jesus answers. First he admits that we, his followers, have a very small faith. Then he tells us we should carry out all of his orders as from a master without expecting extra credit and pats on the back. We are only doing our duty. By carrying out these orders our faith will grow.

To have our minds challenged and to come to new understandings of God's desires for us, as happened at conference, is of basic importance to Christian growth. But time and again, in a well-rehearsed manner, we pass over the reality that we need to undertake activities new to us based on these beliefs. It is up to us as individuals to commit ourselves to go beyond affirming and resolving, on to living out the implications of these new convictions. Each failure to do so is a failure to follow our Master's orders, and instead of increasing our faith we have, while feeling good inside because of what we've learned, been backsliding.

I have said nothing new. I have only said it again. And simply saying it again means absolutely nothing. *Paul Buller, 347 West Cleveland, Elkhart, Ind. 46514* Aug. 9

ABOUT LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Unsigned correspondence, however, will not be published, though we may withhold names for valid reasons in a special situation.* Editor.

"I'M IN THE ADVERTISING GAME, FATHER. COULD YOU TELL ME WHETHER PEOPLE WILL NEED DEODORANT IN HEAVEN?"

MINISTER

Hamilton, Ontario

After 12 years our minister, Herman Enns, becomes chaplain at the local university hospital. Applications are invited for a replacement in this small urban congregation. A half-time arrangement would be preferable.

Contact: Ed Janzen, Chairman
392 York Road, Dundas, Ont.

MEDITATION

Fingers in the cookie dough

DEAR LORD, yesterday I was "Mama" to three babies. Today I'm "Mom" to three robust, energetic preschoolers. And tomorrow I'll likely be "Mother" to the hectic schedule of three teenagers.

So often I'm awed and frightened when I begin to contemplate just what is expected of me. I wish for a great big book from which I could quote all the answers to the questions of a babbling three-year-old as he sticks his fingers into my cookie dough. I wish I knew how a mother gracefully responds to a four-year-old who has just decided to use the center church aisle as his own personal Indianapolis 500 speedway. And, Lord, how do you intelligently rationalize with a five-year-old that it's too cold for her to sleep in the barn with a new-born calf?

These probably sound like pretty ridiculous, unimportant happenings, Lord, but I know they're a preparation for the future, and then what?

I guess I'll have to take a lesson from our own little trio. As they sing, "Jesus loves me," I see three little faces brighten with unexplainable faith and confidence. And then they chime together loudly to sing, "We are weak, but he is strong." That's it, Lord, isn't it! When we human beings begin to think there must be simple answers for everything, we can lose sight of who our real strength is.

Forgive me, Lord. I guess for a while there I didn't want these small ones to see me as I really am: *weak.*

Lord, with your help, please let these three grow up never losing their childlike faith and practicing humility far better than I, the example you've given them for a short while.

Mrs. Brian Harder

A prayer that returned

AT THE CLOSE of our Bible study, I prayed, "God, help us as Christians to treat others with love as you would treat them." Within a few hours that prayer returned to haunt me.

I became ill during the night. I anxiously awaited the hour I could telephone my doctor at his office. I picked up the receiver to place the call; however, the party line was busy and the person who shared my line informed me she had just started her conversation and she wasn't about to hang up.

I decided to wait fifteen minutes before trying again—perhaps by then my neighbor will have finished her conversation. The voices are still there; again I am chastised for wanting to use the telephone when it is busy.

I am furious, but the words of the prayer ring in my ears, "Help us to treat others with love as you would treat them." Is it possible to be kind to my neighbor when I feel hate?

Thirty and then fifty minutes pass and still the chatty talk continues. Tears fill my eyes as my pain becomes more intense. I ask God for patience to wait my turn. I am too angry to speak a kind word to ask for use of the telephone. I watch the large hand circle the clock. The dial tone I finally hear is like music in my ear.

I call the doctor but now I suffer from hurt feelings which equal the pain of my illness. Love my neighbor? I must speak with her, but I am too ill to go see her. I will telephone her instead. What can I say? "I'm angry with you because you prevented me from contacting my doctor."

Her telephone is ringing and she answers cheerfully.

"Hello, Mrs. Bowman, how are you today?"

"I'm fine," is the reply, "and how are you?"

My voice breaks as I try to control my feelings, "Mrs. Bowman, I am very sick today, and I have offended you because I tried to use the telephone to contact my doctor. Please forgive me."

"I'm sorry I kept the line so long—someone has been interrupting my conversations each time I use the telephone, and I thought it was the same person today; but it was you instead. I'll gladly share the telephone anytime in the future."

"Thank you, and I shall do the same." *Donna Lehman*

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COVER

Kathy Graber is a "real live sauerkraut stomper" at a Freeman, South Dakota, centennial celebration. (See the story on pages 534-35.) She packed the sauerkraut by tramping it in a five-gallon crock with her bare feet. "They're clean," she assured watchers, "I washed them with soap and water."

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The PR mentality

Katie Funk Wiebe

Like most people, I find myself attempting to sort out some of the events of Watergate leading to Richard Nixon's resignation. I struggle to fit together the image the public had of Mr. Nixon as a pious, moral, sincere, earnest individual, working for the good of the people, and the image which grew clearer after the tapes were revealed. Then we saw him as a man interested in personal power rather than the people's welfare. He seemed to work from an amoral framework, using lies when they suited his purposes and stumbling into the gutter with his private language as soon as he was out of the public eye.

What happened?

In a *Time* interview, John Dean, in referring to James St. Clair, said, "He seems caught up in the White House philosophy that everything can be handled in a PR context."

The PR context. That seems to be it. Or at least part of the answer.

This public relations mentality which characterized Mr. Nixon and the White House is common to many institutions dependent upon public opinion for their support. In its extreme forms, it requires that public opinion be kept favorable by any and all means, fair or foul. Rigging or manipulating information, screening out unfavorable facts which might blotch the image are all acceptable.

Mr. Nixon is not alone in believing that PR can clear away any obstruction.

Consider the matter of the World Football League. Recently when it began to play, it pointed out its overwhelming success in drawing fans. It emphasized what appeared to be huge paying crowds at its first two nationally televised games.

Later the truth leaked out about gate receipts. Five of the twenty-one WFL teams had given away 158,000 free tickets to their home games. Paid attendance at the league's first twenty-four games was an average of 24,000 a game. The Philadelphia officials admitted wholesale lying, saying that more than 100,000 of the team's 120,253 spectators at its first two games entered free. Figures for other teams were equally misleading.

The PR mentality stealthily grips the mind of people concerned with promoting an institution, a person, or a cause. It seems so necessary and logical. Church-related institutions, particularly missions and schools, which are dependent on public support for their welfare, are particularly susceptible.

Knowing that sometimes members of the public or constituency can be hard and unforgiving and may withhold financial support if they hear unfavorable reports of their favorite enterprise, those in charge of the image decide that to maintain good relations the story of a missionary withdrawal or a drop in baptisms or school enrollment must be squelched.

On the other hand, although understanding, trust, and belief are the true goal of the PR man, the fear of losing credibility is sometimes so great, it tempts some people in charge of the public image to make slight, very slight, distortions or misrepresentations of facts for competitive advantage. The ball-park figure of the number who attended a function is rounded out to generous figures. The story of the gift of a donor is framed in such words, while not inaccurate, that it is hard for the unsuspecting public to know what the fine print contained. Any story with a negative connotation is withdrawn entirely.

As I read the New Testament, I can see where a PR agent with today's mentality would have suffered a heart attack at what was allowed to become part of biblical history. Today we know that many people turned back after hearing Christ's words, that Jesus mixed with publicans and prostitutes (hardly good for the image), that Paul had a stiff argument with Barnabas, and that on another occasion he withstood Peter to the face. And certainly the ignominious defeat of the cross would have been ruled out by the PR man concerned with Christ's public image.

Yet, as I reread these stories, how much stronger the positive impressions of Paul and some of the others become as we see what the grace of God could do with human weakness. To create a false image by presenting only the good shields the public from reality.

As a journalist, I recognize how much the PR mentality influences the reporting of all kinds of church-related activities. Like quicksand, it sucks the uncautious person into it. Christ taught vulnerability before the world. A Christian institution which operates within a PR context protects itself by its own power structures from any form of vulnerability—or crucifixion. And dies that way also.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:34 SEPTEMBER 24, 1974

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THE MENNONITE CHURCHES IN ASIA

What is it like to be an Asian Mennonite today?

Winifred and Atlee Beechy

Communion with fellow believers is an enlarging, deepening experience. It is a time for reflection, for savoring the richness of God's gifts to us directly and through our relationships with others. Christ is not just the soft white bread of North America. He is also the crusty rye bread of Poland. He is the unleavened chapati of India, the large flat loaf of Lebanon. His body is made up of members from the far-flung global communities.

North American Mennonites with their basically similar ethnic and historical backgrounds find some difficulty empathizing with their own country's minority groups of slightly different culture. How can they be expected to appreciate the struggles of fellow human beings halfway around the world? But as members of the body of Christ we must try to comprehend the Vietnamese Mennonite's struggle for identity within the Buddhist society and apart from the American military shadow, the Indian Mennonite's traumatic relations with his Hindu family, or the Japanese Mennonite in the milieu of the ancient Shinto religion and the accelerated steamroller of a modern highly technological economy.

What is it like to be an Asian Mennonite today? Only the Asian Mennonite can feel this, but we can learn something of what it might be like if we know some of the problems of our brothers and sisters, their hopes and expectations, their response to the call of Christ and their efforts to follow that call.

Our contacts with them reveal the oneness of purpose of their lives and ours. But we become aware that they face obstacles unknown to us, and, conversely, we discover some obstacles in our own spiritual progress which we had not previously recognized as obstacles. For example, the wealth which we have taken for granted, our ethnic solidarity, our acceptance by the society around us. Are these helps or hindrances to spiritual growth?

Asian Mennonites, as products of the missionary effort, in most cases are undergoing, or have undergone, an identity crisis. There is the phase of "coming of age," a severing of past dependency

The street scene in Old Delhi, India, (below) is typical of the crowded conditions in many of Asia's burgeoning urban centers. Mennonites make up only .0028 percent of the continent's over two billion people.

lationships with the parent church and seeking for an independent identity of eir own. As the teenager, groping for entity as an adult individual, is some- mes alienated temporarily from his par- ıts and other adults, so the new church- have reached a stage of evaluating the ırent churches with a newfound criti- ıl attitude and some estrangement. But the teenager reaches maturity and ccepts himself as a valid worthwhile ıd unique personality, he can appre- ate and accept his parents and others, o longer needing to prove his inde- endence.

Understanding parents realize this is necessary process and relinquish their rotective hold without resentment, ranting respect, responsibilities, and eedom of action but continuing to ıow love, care, and concern. So the sian churches are seeking their own lentity as full and equal partners in ırrying on the work of the kingdom.

A second identity problem is faced in lation to their own national culture ıd society. As a tiny numerical minor- y, they must find a place where they ın stand as full first-class citizens of ıeir own country.

The winds of nationalism in recent ears have brought some uneasiness bout all things foreign and some doubt to loyalty and patriotism. Christians ıay be seen as embracing a foreign re- gion and along with it other aspects of oreign culture, thus not quite loyal to ıeir own nation and fellow citizens. hey must defend attitudes and beliefs n the basis of profound personal con- ction lest their ideas be held suspect "foreign imports." North American Iennonites would have some knowledge f this from the challenge to their paci- st beliefs as disloyal or un-American uring some past wars.

So the Taiwan Mennonite must con- ince his neighbors that he is truly Tai- anese as well as Mennonite Christian. he Indonesian Mennonite must be as aunchly Indonesian as is his Muslim eighbor. To do this, he must have re- olved the identity problem to his own ıtisfaction—he must within himself now who he is.

MCC personnel eat a New Year's fellowship meal with the members of the Panjabungan Mennonite congregation on the Indonesian island of Sumatra.

There is yet another dimension to the sian Mennonite identity process. How o Asian Mennonites see themselves and ıeir relationships to other Christians— atholic, Protestant, evangelical, or therwise? To what extent do they join aternal or church union movements in ıeir own countries? In some places Iennonites have given significant leadership to such groups, for example, the Indonesian Christian Council.

Asian Mennonites are often invited and sometimes strongly urged to participate. Certain Mennonite leaders are concerned that too much affiliation with ecumenical efforts will lead them away from their Anabaptist teachings and heritage. Yet Mennonites need the support of fellow believers. Does loyalty to the Anabaptist tradition necessarily conflict with such participation? These are questions faced by our Asian brothers and sisters. We need to be sympathetic and supportive as they work through these difficult issues.

Many countries of South Asia suffer all the problems common to developing countries. A few are notable exceptions; their problems may be more similar to our own. However, we must be aware that we cannot categorize all Asian Mennonites; there is no typical Mennonite in Asia just as there is no typical Mennonite in North America. So we take the risk of generalizing when we try to answer the question of what it is like to be an Asian Mennonite today.

The real question in our minds is probably, "How would my life likely be different if I happened to be an Asian Mennonite?" Statistics on population density, per capita income, caloric intake, school attendance, religious affiliation, economic growth rate, and standard of living as measured by consumer goods give us some clue to the state of a nation's health, but where brothers and sisters are involved we need a more personal measure—stepping into another's shoes to feel the effects of these statistical data. (Hopefully, the study of the Asian area will give much needed information.) How do these facts of life affect the church?

As Asian Christian workers we would not jump into our cars and dash off to committee meetings and conferences as nonchalantly as we do here. Nor would we have the equivalent of cross-country representatives convening via United Air Lines or Air Canada for a day's consultation in Chicago or Winnipeg. Mobility in developing countries is much more complicated, much less certain, and, of course, there is the matter of expense.

Women's activities would be more restricted. Homemaking tasks are time-consuming and the help of gadgetry unavailable. As Mennonite women in Bihar, India, in order to attend the annual fall meeting, you would possibly arise in the wee hours of the morning to prepare the day's rice for the men and pack some for your own lunch. The children must be readied for the day's outing, and the trek with them and the other church women may take hours through the rice fields and forests. But this long anticipated day will be one of social and spiritual refreshing with women from the other Mennonite churches.

Men, too, must give a larger portion of their time to the task of earning a living. Jobs are scarce and cannot lightly be left for a day or a week. Who will do the evangelism work, the church and institution administration, the service and outreach to others? A high proportion of income must go to provide the minimal essentials. Our financial giving would come from the heart of the budget, not the overflow. All the "good works" we now engage in would likely require a greater sacrifice of time and money.

In countries where illiteracy is still high, teaching and nurture, participation in worship services and the filling of church leadership roles present problems which must be met in concrete ways. Education is a coveted asset, not easily accessible to all. Competition is very keen for the available places in higher educational institutions.

Christian young people face a difficult task in preparing for vocations. All too often education terminates with far too many educated applicants for the available jobs. And from where will the money come for those who have a strong commitment to prepare for church vocations?

As part of a minute isolated Christian community surrounded by a predominantly Muslim, Hindu, Buddhist, or Shinto society, we would miss the reinforcement by the larger Christian community of which most of us are now a part. In our personal and family lives we would find ourselves standing alone on some issues without public societal values which, ideally at least, are supportive of our own.

Understanding something of what it is like to be an Asian Mennonite is a prelude to the current search for new patterns of relationship. Last December an Indian Mennonite brother gave voice to the urgency of their finding supportive associations, "The missionaries are leaving and we feel very much alone. Where should we turn for guidance? Their leaving makes us look within ourselves and to other Mennonite groups for resources. We need each other here in India. We need our Asian Mennonite brothers and sisters, and we need the world Mennonite brotherhood."

What is our response? We already know the theology—that if we belong to Christ we are members of one another and are bound together in our commitment to use our common resources, personnel, and material for kingdom extension. The translation of this great truth into relationships and action must be a joint and continuous process, discovering under the discipline of Christ's spirit the pattern and substance of these relationships. This requires openness, patience and a risk-taking trust that God's spiri will lead us further in finding new way to relate to each other. The search demands sensitivity to the identity factor of both Asian and American Mennonite as well as an understanding of our western tendency to dominate. Obviously neither the old patterns, complete withdrawal of contact and sharing, nor new forms of paternalistic assistance disguised in new language will do.

As missionary churches of the past we have ardently embraced the teaching that "it is more blessed to give than to receive." We must now learn that we can also be blessed by receiving. This may be the more difficult role. Too long we have been the donors of money, material resources, so-called know-how, without acknowledging the gifts we have received in return, gifts which have enriched our lives and deepened our understandings. Can the older churches receive gracefully the gifts the young churches have brought and the lessons they have taught?

They bring us a synthesis of the wisdom of ancient civilizations, a view of Christianity in the context of other world religions, a concept of the broader mission of the church not bound by ethnic limits. They teach us lessons of patience, endurance, sacrificial living, creativity, and making the most of limited resources.

Today there is a great deal of probing of the past to find meaning for today and tomorrow. Our yesterdays are pretty well defined by our historical sojourns, the Anabaptist heritage, and our confrontation with the living Christ.

Asian Mennonites are also searching for something in their past experience on which to anchor their visions for the future. We glibly refer to our Mennonite heritage and perhaps limit our God and our heritage by linking it to historical and ethnic background.

At a meeting of Indian Mennonite church leaders last winter we were thrilled to hear the group singing "Faith of our fathers" and speaking of their Mennonite heritage—a concept of this cumulative past as a spiritual heritage without relation to ethnic or national associations.

Together we should continue to seek the meanings of our Mennonite heritage and continue to build upon it, each in our own cultural and national setting.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Asia directory

CHINA
Membership unknown

INDONESIA
GEREJA INJILI DI TANAN JAWA (GITD) (1940)
(Evangelical Church of Java)
Jalan Rogowongso 37, Pati, Jateng, Indonesia
Chairman: Suhadiweko Djojodihardjo
Membership: 22,000 (estimated) Congregations: 28

GEREJA KRISTEN MURIA INDONESIA (GKMI)
(Muria Christian Church of Indonesia)
Jl. Permuda 75 (Belakang), Semarang, Central Java, Indonesia
Chairman: Peter Charles Christano
Membership: 3,681 Congregations: 12

GEREJA MENNONIT PROTESTAN INDONESIA (1928)
(Mennonite Protestant Church of Indonesia)
Belakang Bioskop, Panyabungan, Tananuli Selatan, Sumatra Utara, Indonesia
Chairman: Pandapotan Lubis
Secretary: M. P. Nasution
Membership: 66 Congregations: 4

INDIA
ANDHRA MENNONITE BRETHREN CHURCH OF INDIA (1922)
(The Conference of the Mennonite Brethren Church of India)
Mission Compound, Shamshabad, Hyderabad District, A.P., India
Chairman: D. J. Arthur
Membership: 20,000 Congregations: 250

BHARATIYA GENERAL CONFERENCE MENNONITE KALISIA (1920)
(Indian General Conference Mennonite Church)
Mission House, Korba, M.P., India
Chairman: Freddi Benn
Membership: 3,436 Congregations: 12

BHARATIYA JUKTA CHRISTA PRACHAR MANDALI
(India United Missionary Church)
Hastings Chapel, 10 St. Georges Gate Road, Calcutta-22, India
General chairman: Pronoy Sarkar
Membership: 1,557 Congregations: 17

BIHAR MENNONITE MANDLI
(Bihar Mennonite Church)
P.O. Chandwa, Dist. Palamau, Bihar, India
Chairman: Joel Tirkey
Membership: 529 Congregations: 20

BRETHREN IN CHRIST CHURCH SOCIETY
P.O. Banmankhi, N.E. Railway, District Purnea, Bihar, India 854-202
President: Surendra N. Rai
Membership: 1,058 Congregations: 17

THE MENNONITE CHURCH IN INDIA (1912)
Dhamtari, M.P., India
Moderator: O. P. Lal
Membership: 1,953 Congregations: 14

JAPAN
BRETHREN IN CHRIST FELLOWSHIP (1971)
2 Ku, Nishiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan
Chairman: Asao Nishimura Sensei
Membership: 131 Congregations: 4

KYUSHU MENONAITO KIRISTO KYOKAI (1946)
(Kyushu Mennonite Christian Church)
504-1 Krishima cho, Miyazaki City, Miyasaki Prefecture, Japan 880
Chairman: Hiroshi Isobe
Membership: 594 Congregations: 10

NIHON MENONITO BUREZAREN KYODAN (1958)
(Japan Mennonite Brethren Conference)
6-17, Soen 1 Chome, Ikeda Shi, Osaka Fu, Japan
Chairman: Jiro Takeda
Membership: 700 Congregations: 11

NIHON MENONAITO KYOKAI KYOGI KAI (1952)
(Japan Mennonite Church Conference)
Chuo 4 Ku, Ashoro Gun, Ashoro Cho, Hokkaido 089-37, Japan
Chairman: Jiro Ishimoto
Membership: 348 Congregations: 14

TAIWAN
CHRISTIAN MENNONITE TAIWAN CHURCH (1959)
No. 36, Lin Shen Road, Taichung, Taiwan, Republic of China 400
Chairman: Chen Sun-chin
Membership: 724 Congregations: 12

VIETNAM
GIAO-HOI TIN LANH ME-NO-NIT (1965)
(Evangelical Mennonite Church)
428 Phan Thanh Gian, Saigon, Vietnam
Chairman: James K. Stauffer
Assistant Chairman: Tran Xuan Quang
Membership: 138 Congregations: 1

Compiled by Mennonite World Conference

Catching the Anabaptist vision in Japan

Takashi Yamada

By tracing some of the steps of my personal spiritual pilgrimage, in which I came across the vision and the spirit of the sixteenth-century Radical Reformation, I will try to deal with the above topic.

A protopersonal experience in spiritual pilgrimage. My participation in World War II was like a terrible nightmare. I was convinced that war was a total negation of one's personality and dignity. The demonic power of Japan's militaristic government weighed heavily on me both physically and psychologically. I hated the war and longed for liberation from it.

Several years after the war, in my native city, Kobe, I met a Mennonite missionary from America, and on the day I heard the gospel of Jesus Christ for the first time from him, I accepted Christ, finding peace and liberation in him.

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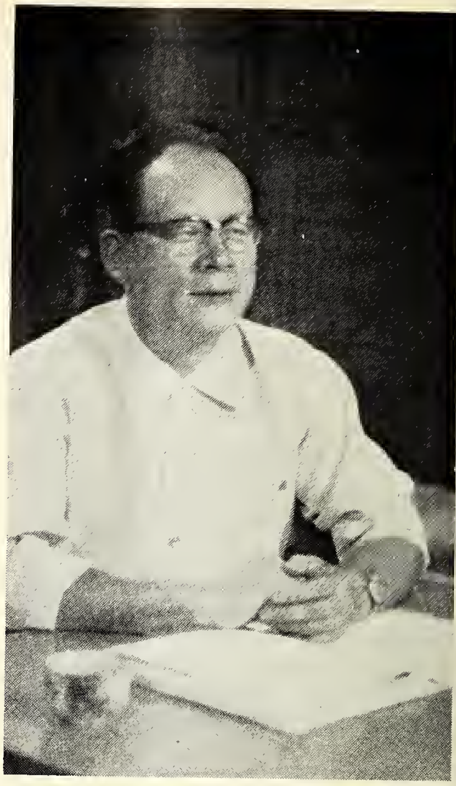
*The days in Kobe garage group — a proto-*koinonia *experience.* I spent the first several years of my Christian life in a small group meeting in the garage of the Mennonite missionary house in Kobe, where several Mennonite missionaries and their families were staying for a few years to learn the Japanese language.

Twenty people, mostly young men and girls, gathered together on Sundays in this simple garage building for worship. Our missionaries took turns preaching. I was baptized in this group with a few others a year after my conversion. Some time after that, one Sunday, we were told by one of the missionaries that the field mission had decided to discontinue the meeting and dismiss the group so that the missionaries might concentrate their time and efforts on language study.

This surprised us, for the mission had not discussed this with us beforehand. Immediately we decided to continue the fellowship for ourselves and handed our official letter to the mission, expressing our desire and asking them to let us use the garage. In this way the Kobe Garage Group (KGG) was formed and started.

Some of us took turns at preaching on Sundays. I was the first one to preach and it was really a "shaking" experience to preach before the group and the missionaries for the first time in my life. Our missionaries were understanding and ready to help us whenever we were in need of it. However, it was we who took the initiative and the responsibility for the activities and life of the group.



Takashi Yamada

Years went by and the fellowship continued, although we occasionally had some ups and downs. Many new ones were baptized and added to the group. At least three pastors and some Christian workers came out of this group later. I was one of those three pastors. I remained in this group for about four years, sharing the leadership with others. I was nurtured and trained in this group and also served for it. Every Sunday morning when I stood at the plain wooden door of the garage, I always felt my heart beating with expectation and joy. It was the most unforgettable experience and the most precious blessing from God for us to participate in this fellowship.

One can simply overlook it as another small group activity, but when we carefully observe KGG, we find that it had some unique characteristics.

1. It had no professional pastoral ministry, but plural lay leadership. Pastoral care for the members and other people was given by the several leading members. Mutual pastoral ministries among the members were often seen.

2. It had no programmed evangelism, but daily witnesses. It was a joy for many of the members to witness in their daily context and also to bring their

riends, classmates, and family members o the group. For the group, it was always a thrilling experience to try to lead new ones to Christ through their warm ellowship, discussions, and caring.

3. Very often, among the leading members, simple but intense biblical and doctrinal studies were done together by themselves.

4. The fact that they didn't have a western-style sanctuary and hired clergy hardly bothered the members. Consciously the group tried to be different from other existing churches which seemed to them to be too authoritarian, clergy centered, and lacking in warm brotherly fellowship. Sometimes on Sunday afternoons or evenings, however, the leaders would visit the neighboring churches and have a time of sharing and discussion with other Christians.

5. Concern for sincere Christian living. Those members who were working in the factory producing parts of military weapons or in business firms where dishonesty was a common practice struggled with the problems seriously and shared their concerns with the group.

6. There was much interest in Anabaptists. Desire to know about Anabaptist-Mennonite history arose among the leaders. They studied diligently, and they were excited to find that their ideas and practices seemed to have much in common with many of the Mennonite emphases.

7. They had a good relationship with the missionaries. They respected and loved their missionaries and deeply appreciated their help. And yet the group was rather conscious about keeping their identity.

Now let's think this KGG experience over in the light of the Anabaptist vision which I understand in my own way.

Voluntarism and liberation. From the beginning of KGG until the time when most of the early leaders moved away from the group to some other areas, I saw a certain voluntarism among the members and also the liberation and freedom they enjoyed as the result of it. The fact that the mission wanted to dismiss the group caused them to have a spontaneous desire to form their own fellowship. This, in turn, made them go back to Christ and find their identity in him. The leaders became convinced that their fellowship should be based on their own simple faith in Christ, the foundation of the church, and sincere obedience to Jesus. Finding their identity in Christ, the group began to appreciate the fellowship with their Christian brothers from overseas (missionaries) on an equal basis in the spirit of Christian brotherhood.

Church as a voluntary fellowship of disciples. Thus, from the very early stage of their church life, the group was liberated to a certain extent from heavily institutionalized, fixed church patterns and structures on one hand, and freed from the paternalism of foreign mission and western Christianity on the other hand. Through experience, the group came to know that a Christian church was to be a voluntary association or fellowship of disciples of Jesus Christ, in which decision making and government should not come from the above —from missionaries or pastors—but from the consensus of the members led by the Spirit of Christ.

Now what does this KGG experience tell us about the Anabaptist vision and its significance to the Japanese Christian today?

Before we go into the discussion on this matter, let's briefly consider some of the background of KGG to see if the group has at least any similar elements to those of the sixteenth century, in which the Anabaptist movements occurred.

1. By the time KGG was formed, Japan had experienced a series of historic changes after the war by the defeat, American occupation, agrarian reform, etc. The Korean War had brought another turning point toward the later rapid economical growth. Many of those who were awakened among the masses and the progressive middle class, who used to be defrauded and oppressed under the imperialistic rulers during the war, were quite sensitive to these changes, expecting the social reform to be brought about. Though the American occupation had been the outward factor in Japan's reform, foreign occupation was a burden and a shame that the country had never experienced before.

2. Most of the members of KGG were from the homes of lower middle class people. Almost all of the leading members were among those who wanted to see some significant changes going on and had aspirations and visions for their future. I, who had come out of the terrible war experience and the period of the great confusion right after the war, had kept that unceasing pursuit of true freedom and peace deep down in my heart. My dramatic conversion had turned the motivation of my spiritual pilgrimage from something humanistic to Christ centered.

3. KGG leaders were tired of fixed, traditional images of a Christian and a Christian church. Many times they discussed how to bring about some radical change and develop unique expression of the life of Christ.

The writings of Kanzo Uchimura, who is often regarded as the founder of the indigenous nonchurch movement, inspired KGG leaders greatly. His writings, at the same time, helped them to see the problems of western denominationalism and to become conscious of the errors of the old paternalistic, authoritarian philosophy of foreign missions.

This background might have a certain similarity in a sense to those of the Reformation period, when the reformers' and the Anabaptists' movements shook the souls of the people and permeated the widespread middle class producers and awakened the working masses: those landed peasants and small masters who had a growing sense of their own identity and freedom. Or the above background might have some similarity in some sense to those of the days of Jesus, when the masses in Jewish society were being doubly oppressed and exploited by the Roman Government and the Jewish political and religious establishment and were eagerly seeking for the liberation from them.

4. Above all, many of those KGG members, especially their leaders, accepted the gospel in their simple and genuine faith and tried faithfully to follow Jesus. This was the essential source and strength of their vision and aspiration. The gospel liberates man and truly establishes man's self-identity in Christ.

Church as a fellowship of mission. So far I have rather extensively described KGG. But my own pilgrimage still went on. Later I left KGG and went to Kyushu to serve the Mennonite churches started by our missionaries. There I faced much different situations. After several years of struggling, one of the local congregations in Kobayashi City, to which I was ministering, experienced a spiritual renewal, and we saw very clearly that a Christian church must be a fellowship of mission.

Church contends against the modern world powers. In recent years my pilgrimage has come to the stage where we have to cope with the complicated problems of the urbanization in modern secular society. Today we face huge demonic power structures in highly industrialized, politicized, technological society, and it is exciting to find that the Anabaptist vision gives us a penetrating insight to inspire us to "stand against the wiles of the devil" and "contend . . . against the powers . . . of this present darkness" (Eph. 6:10,12). For I understand that in the sixteenth century, Anabaptism had essentially the power to expose the true picture of the human authorities and establishments which absolutized themselves and relativize them. It secularized (liberated) the people from the bondage of the false traditional concepts and practices.

Anabaptism with its radical dynamism appeals to the modern men who desire a dynamic, tactile way of living under the electric wave-culture and helps them to bring a renewal of the total man, both in their words and lives, whereas Protestantism in general, with its logical and static structure, tends to dichotomize men, separating their thinking from their actual deeds.

Does the Anabaptist vision fit into the Japanese setting? My answer to this question is a positive yes with certain conditions.

1. The Anabaptist vision may be realized in reality even today in quite shocking ways when the certain conditions are met. The nonethnic Mennonite world may have more possibility to realize the vision than the ethnic Mennonite world, partially because the former is full of challenging situations.

2. Going back to the sixteenth century and trying to apply or transplant directly what the Anabaptists did into our present situation is, of course, ridiculous, not only because the situations are different, but also for us to apply something implies that we stand in an objective position, while the Anabaptist vision requires the one who exposes himself to it to live up to it. It's not something merely to talk and write about or to study.

3. The Anabaptist vision needs to be reexamined by our constant efforts to find new lights from the biblical truth and to reinterpret it in the light of the situations and the challenges of the present age, for the Anabaptists' movements were dynamic expressions of the life of Christ, or one of the reappearances of the New Testament experiences in man's history. Anabaptist movements as a whole may be interpreted as an expression of God's liberating power in and through those who voluntarily accepted and followed Jesus Christ as their Lord and Savior and formed voluntary fellowships of their own in Christ. They not only accepted the gospel, but also the four Gospels in the New Testament, and followed faithfully the way Jesus walked. The gospel establishes one's self-identity in Christ. It is a gift of God from which voluntarism flows. But in order to find proper concrete expressions of this voluntarism, we must receive light and guidance from the way of the cross Jesus walked. The Anabaptists' experiences give us practical examples today.

4. The Anabaptist vision is something we must share on a worldwide level. It may be grasped fully when we share it in the world where God is calling his own people to participate in his mission rather than among some particular people.

Myths about Missions: a series

Myth 3:

North American missionaries are no longer wanted or needed overseas.

Fact:

There are urgent requests from Japan, Colombia, Zaire, India, Mexico, Taiwan, and Lesotho for twenty new missionaries. Mennonite churches overseas have never been more open and willing to receive North American missionaries than today.

MORATORIUM ON MISSIONARIES—NO!

COM

COMMISSION ON OVERSEAS MISSION
GENERAL CONFERENCE MENNONITE CHURCH

The Asia Mennonite Conference looks ahead

P. J. Malagar

THERE HAS BEEN a steady growth in the haping and functioning of the Asia Mennonite Conference since its inception in 1971. Hong Kong was the venue of the planning sessions of the First Asia Mennonite Conference meeting conointly with an Asia reconciliation work camp from August 8-17, 1970.

The following words from the preamble of the minutes of those sessions state the objectives of the formation of he Asia Mennonite Conference:

"In humble recognition of the many imitations under which Asian Mennonite and Brethren in Christ churches ive, work, and worship, and as a mark of gratitude to our heavenly Father in making available the resources of the North American and European churches for the gospel witness, the time has now arrived in its historical sequence to call our Asian Mennonite and Brethren in Christ churches to a large conference in 1971 to address ourselves to a call to our common mission and to an understanding of the Mennonite brotherhood n Asia. . . .

"We convene this conference, trusting God and hoping that its continuing usefulness will be realized in finding each other. . . .

"Therefore, the future of this conference and its evolving patterns and organizations we leave in the hands of our brotherhood as they discern the will of God."

The First Asia Mennonite Conference was held in Dhamtari, M.P., India, October 12-18, 1971, translating the above objectives with the theme "Good news for Asia today." Since then the AMC executive committee has met in Dhamtari, M.P., India (October 18, 1971); Curitiba, Brazil (July 18-23, 1972); Pati, Java, Indonesia (July 4-8, 1973); and more recently in Dacca, Bangladesh (March 15-16, 1974).

Joint venture in missions: Asia Mennonite Services. The Asia Mennonite Conference has been searching through prayer and planning whether or not it should go into a joint venture in missions in Asia, such as Singapore and Bangladesh. Since the creation of the new independent nation of Bangladesh in 1973, voluntary agencies and the Christian world have been moved to help Bangladesh both physically and spiritually. The meetings at Curitiba, Pati, and Dacca led to the formation of Asia Mennonite Services.

Asia Mennonite Services is the missions committee of the Asia Mennonite Conference. It draws into this cooperative venture Mennonite and Brethren in Christ churches of Asia, North America, and Europe. The dimension of this missionary vision is both Bangladesh and any other place or country in Asia as the Lord leads and new needs are found.

Bangladesh. We praise God for the presence of the MCC which has gained the confidence of both the people and government of Bangladesh. They have rendered yeomen's service of relief and other ministries through the difficult months and years of rehabilitation after the war. Asia Mennonite Services will work under the auspices of MCC in Bangladesh. This is mainly to avoid any confusion about multiplicity of "Mennonite missions," which is really not needed because we would like to strengthen the existing Mennonite presence. MCC has invited Asia Mennonite Services to work in the northwestern district town of Saidpur.

Saidpur needs the gospel. Rosella Toews and Frieda Neufeld, both former missionary nurses from the MB medical center in Jadcheral, A.P., India, have been loaned to the MCC by the Hillsboro Missions/Services. The work in Saidpur involves a children's feeding program, health care, family planning, sewing project, relief distribution, distribution of vegetable seeds, and a proposed scholarship program for Bihari college students. Such deeds of love eventually lead to the ministry of the word. It is reported that a small Anglican church of Bengali-speaking persons is in the town. Assistance is given in starting Sunday school and women's Bible study. There are many requests for Christian literature and Bibles. There is a real interest and openness to the gospel among the non-Christians.

Asia Mennonite Services is in the process of recruiting an Indian couple and a young man from Indonesia. Paul J. Soedjadi, who holds an MTh in Islamic studies, is being sponsored by the Geredja Indijili di Tansh Djawa, Jalan, Pemuda 10, Jepara, Java, Indonesia. This Indonesian brother will first study in one of the universities in Bangladesh in order to prepare himself for future work amongst the university students.

The R. S. Lemuels from the MB churches of India are being sponsored both by the MB churches and the Mennonite Christian Service Fellowship of India to join the group in Saidpur. Mr. Lemuel is a Yeotmal seminary graduate, and his wife is a trained nurse. They have three children. We hope this couple will be ready with all their travel documents to enter Bangladesh soon.

The schedule of coming events. The ninth Asia reconciliation work camp will be held, God willing, at Bramanbaria in Comilla District of Bangladesh. Some fifty young people from the Mennonite and Brethren in Christ churches will participate. There will be fifteen from India and West Bengal, twenty-two from Bangladesh, and the rest from other Asian countries. Robert Enns, who is with MCC in Dacca, and Carl C. Beck from Japan will help in this.

The next meeting of Asia Mennonite Services will be held in Taichung, Taiwan, at the invitation of the Mennonite churches in Taiwan (FOMCIT) March 10-13, 1975 (DV).

The executive committee of the Asia Mennonite Conference will also lay plans for the holding of the Second Asia Mennonite Conference and draw blueprints of program, travel schedule, venue, and date of the conference. Tentatively the AMC will meet in Pati, Java, Indonesia, June 18-22, 1976.

Lord of the harvest. It is said that 60 percent of the world's population lives in Asia, and India and China compose 60 percent of Asia's population. How difficult is the task to bring the gospel to the teeming millions of Asia.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6).

NEWS

Drug addiction war-related in Vietnam

In response to the mushrooming number of heroin addicts in Vietnam, two Mennonite volunteers in the country organized an August symposium on drugs. Fifteen persons knowledgeable about the drug problem and representing a diversity of professions, faiths, and cultures took part in the information-sharing session.

The two volunteers, Max Ediger and Murray Hiebert, saw the drug problem as war-related.

"Many Vietnamese young people are despondent about their government and society," Mr. Hiebert explained. "Having grown up with the war and facing the military draft and possible death, many addicts argue that they will probably die anyway so why not shoot heroin and die happy?

Most of the addicts seem to be young students, soldiers, and street people. At the end of last year the Vietnam National Police estimated there were 130,000 heroin addicts in Vietnam, two-thirds under twenty years of age. Mr. Ediger and Mr. Hiebert felt this figure was conservative.

A high concentration of addicts live in Nhatrang where five MCC personnel help operate an Evangelical Church clinic hospital.

The city's proximity to a former American military base is one reason why addiction in Nhatrang is high.

"With the presence of American GIs in Vietnam, pushing heroin became a lucrative business," Mr. Hiebert pointed out. "When the GIs left, the pushers turned to Vietnamese soldiers and students."

No drug rehabilitation programs are set up in Nhatrang.

Time ripe for soybeans in Bangladesh

MCC volunteers Duane and Ramona Moore (above center) and translator Mark Blosser (at right) instruct Bengali women on balanced diets and the need for gardens. The Moores are currently involved in the introduction of soybeans in the country. They spent June and July meeting people who grew soybeans last winter, distributing seeds to be planted this fall, and promoting soybeans using slides and displays. Ramona has compiled a small soybean cookbook for UNICEF called Basic soybean cooking for Bangladesh, *which is now being distributed to primary teachers' institutes. The Moores also edit* The Bangladesh soybean newsletter, *distributed every five or six weeks.*

Indians call for more evangelism, peace education

Ten years after its inception the Mennonite Christian Service Fellowship of India (MCSFI) is conducting a self-study to evaluate the past and determine future directions.

MCSFI is composed of six denominations: Bihar Mennonite Church, Brethren in Christ Church, General Conference Mennonite Church, Mennonite Brethren Church, Mennonite Church of India, and United Missionary Church.

MCSFI had its beginning as a result of encouragement of Orie O. Miller, Mennonite Central Committee, and the mission boards. Throughout the decade it has received support and subsidy from MCC.

A review of MCSFI activities reveals a number of firsts: first newsletter, first all-India peace conference, first Mennonite college students' retreat, first Asia Mennonite Conference.

Other involvements include: young peoples' retreats, church leaders' conferences, International Reconciliation Work Camp, relief work, participation in the MCC exchange visitor program, a mobile library, cooperation in the launching of Shyamnagar Christian Hospital, publication of pamphlets and periodicals, and undertaking a Bangladesh mission planning project.

Early in 1973 the MCSFI executive board authorized the director to make the necessary arrangements for a self-study and later requested MCC to make available the services of Atlee Beechy as a special consultant. Mr. Beechy conferred with constituent group leaders and met with all groups in a consultation at Champa, M.P., in December.

Discussions centered primarily on objectives and expectations. It seems evident that leaders want an agency such as MCSFI with some reordered priorities. They called for stronger inter-Mennonite fellowship and a greater emphasis on evangelism and peace education. They stressed the necessity of keeping lay members informed about MCSFI to improve participation and financial support.

Asia mission study ready for distribution

Mission study materials on Mennonite churches in Asia are now available from three Mennonite publishing houses.

The materials, initiated by the inter-Mennonite Mission Education Council, include three films, nine study leaflets for adults, an adult leader's guide, a children's leader's guide, and an Asia map.

The films are a joint venture of the General Conference Mennonite Church, Mennonite Church, and Mennonite Brethren Church. Produced by Harold Weaver of the Mennonite Church, the films are entitled *Info: Japan*, *Info: India*, and *Info: Indonesia*. They try to show the church within its culture.

Alice Ruth Pannabecker Ramseyer of Elkhart, Indiana, former missionary in Japan, has written an adult study guide to accompany the adult study leaflets.

Muriel Thiessen Stackley of Newton, Kansas, an editor for the General Conference Commission on Education, has written nine lessons in the children's leader's guide, which also includes three intergenerational lessons by Frank Ward of Newton, executive secretary for the Commission on Education.

"The leader's guides are centered around learning experiences, not just facts and figures," said Mr. Ward. "They attempt to give teachers handles to get pupils involved in the study."

The Asia mission study, part of a regular series by the Mission Education Council, may be used in Sunday school elective courses, Wednesday evening Bible study groups, and a variety of other settings.

Print materials are available from Faith and Life Bookstores, Newton, Kansas, and Berne, Indiana; and Fellowship Bookcenter, Winnipeg, Manitoba.

Films are available from the Audiovisual Library, Box 347, Newton, Kansas 67114, and from Mennonite Church, Mennonite Brethren, and Mennonite Central Committee film libraries.

Amnesty decision pending for Vietnam draft resisters

Since President Ford's speech on amnesty before the Veterans of Foreign Wars on August 19, government policy toward war resisters has suddenly become a priority agenda item for the United States.

Although rejecting an unconditional blanket amnesty by stating, "I am throwing the weight of my presidency into the scales of justice on the side of leniency," President Ford drastically altered the course set by his predecessor, who had steadfastly refused to consider granting any type of amnesty or pardon.

While President Ford's speech represents a step forward, it appears to stop far short of the position statement on amnesty adopted by several Mennonite bodies.

What Mr. Ford seems to favor is pardon—forgiving individuals or groups assumed to be guilty of wrongdoing. This could be done through a general pardon to certain groups, likely with some penalty such as performing alternate service, or through a case-by-case review of individual war resisters.

Amnesty, in contrast, applies to all within affected groups and does not imply guilt on the part of recipients. Amnesty is the abolition or oblivion of the offense, not its forgiveness. There are no precedents for imposing a penalty, like alternate service, as a condition for granting amnesty. The Mennonite statement says that amnesty, not pardon (or what some have called conditional amnesty) is appropriate since those who refused to fight in Vietnam were only expressing their opposition to a war which most Americans now believe was wrong.

(On September 16 President Ford announced conditional amnesty for Vietnam-era draft resisters and the establishment of a clemency board to process those who have already been tried by civilian or military courts. The condition for amnesty is up to two years of alternative service.)

Centennial news

The story of Alexanderwohl by David Wedel has been published by the Goessel, Kansas, Centennial Committee. The book traces the Alexanderwohl congregation from its beginnings in Flanders in the sixteenth century to the area north of Newton, Kansas. The book is available from the Goessel Centennial Committee or from Arthur Banman, 2319 North Main, North Newton, Kansas 67117.

Bethel College's centennial fall festival and homecoming October 3-6 will include ethnic plays and readings, a baroque music concert, outdoor games and races, demonstrations of pioneer crafts, a German-Swiss lunch, and dedication of Centennial Village, a group of historic buildings across the road from the campus.

Words & deeds

After six years of below normal rainfall in Chad, August rains were turning some land green. Marian Hostetler, MCC volunteer who spent the summer months in eastern Chad, reported that during a flight over the country in mid-August she saw rivers and streams flowing with water again. Water was also standing in some fields. The rainy season continues through September. Even if the rains stop soon, some crops should survive until harvest. However, good rains do not mean the end of Chad's food problems. Government representatives point out that food supplies will be needed for farmers who migrated to cities when their crops withered. Lack of seeds in some areas will affect the harvest. And reports of flooding are already coming from the Sahel area.

Twenty-one students at Associated Mennonite Biblical Seminaries spent six weeks in late summer in a concentrated New Testament Greek course. Included in the course was a field trip to the University of Michigan to see Papyrus 46, dating from the early third century. Instructor is Gertrude Roten.

In keeping with the trend for radio productions to be tailored to fit specific program formats and audiences, Mennonite Broadcasts produced three new radio spots for release on CBS's "Mystery theater." The three 60-second messages focus on alienation, self-punishment, and husband-wife mistrust. Kenneth J. Weaver, executive director of Mennonite Broadcasts, noted that the entree into network radio occurred as a part of exploring new programs for women's audiences.

Enrollment is up at both Freeman (South Dakota) Junior College and Freeman Academy. As of September 6, enrollment at the college was fifty-one, fourteen more than last year. Part of the increase is because of the new licensed practical nursing program. As of September 3, sixty-seven students were registered at the academy, an increase of eleven over last year.

Bethel College, North Newton, Kansas, has set a record enrollment this year with 608 students registered, as of September 11. The number tops the previous high of 596 in 1966 and is an increase of 8 percent over last year.

RECORD

Calendar

Oct. 4-6—Church, Industry, and Business Association annual meeting, Winnipeg

Oct. 11-13—Western District Conference and inter-Mennonite centennial observances, Century II, Wichita, Kans.

Oct. 14-15 — Community ministries seminar, Lorraine Ave. Church, Wichita

Oct. 28-30—Council of (Mennonite) Moderators and Secretaries, Rosemont, Ill.

Northern

Oct. 6—Harvest and mission festival, Bethel Lustre Church, Frazer, Mont.; J. L. Hoffman, speaker

Oct. 13—Fiftieth anniversary celebration, Bethel Lustre Church, Frazer, Mont.

Workers

Audrey Borne of Victoria, B.C., has been assigned by General Conference voluntary service to Markham, Ill. She will serve for one year in the day-care center sponsored by the Markham Community Church. Audrey is the daughter of Len Borne of Victoria and is a member of the Nutana Park Church, Saskatoon, Sask.

Judy Doell, Rosenfeld (Man.) Bergthaler Church, has begun a one-year term of service with MCC in Dixville, Que. She is serving as a child-care worker in a home for retarded children. Judy attended Winnipeg Bible College. She is the daughter of John and Dora Doell, Horndean, Man.

Sharon Epp of Freeman, S.D., has been assigned for one year to the Sheltered Care Workshop in Markham, Ill., by Mennonite Voluntary Service. The workshop provides employment for mentally handicapped adults. Sharon, a member of the Bethesda Church, Henderson, Nebr., is the daughter of Adolph C. and Verna Epp. She is a 1973 graduate of Freeman Junior College with an AA degree in business.

Emily Friesen, Aurora, Nebr., is serving one year as a secretary at the Kansas State Industrial Reformatory in Hutchinson, Kans. Her assignment is under Mennonite Voluntary Service, a program of the General Conference Mennonite Church. Emily is a 1973 graduate of Freeman Junior College and is a member of the Bethesda Church, Henderson, Nebr.

Bonnie Harder, Nutana Park Church, Saskatoon, Sask., has begun a one-year term of service with MCC in Akron, Pa., as a secretary for personnel services. Bonnie attended Saskatoon Business College. She is the daughter of Henry and Elfrieda Harder, Saskatoon.

William Keeney, who was on leave from Bethel College last year, has begun new duties as director of experienced-based learning and administrative assistant for the coming year under two federal grants. During the past year Mr. Keeney was in Elkhart, Ind., under joint assignment of the MCC Peace Section as study secretary and as a fellow of the Institute of Mennonite Studies of the Associated Mennonite Biblical Seminaries. Mr. Keeney served at Bethel College as academic dean in 1968-72 and as provost in 1972-73.

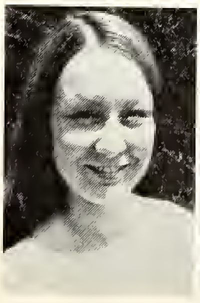
Martha Penner has begun a one-year term of service with MCC in Lancaster, Pa. She is serving in a day-care center for children of low-income mothers who must work. Martha is the daughter of Jacob and Lena Penner, Steinbach, Man., and a member of Steinbach Church.

Monica Penner has begun a one-year term of service with MCC in Akron, Pa., as a secretary for Peace Section. Monica received a BA in English from Bethel College. She is the daughter of Benjamin and Clara Penner, Newton, Kans., and a member of Grace Hill Church, Whitewater, Kans.

Nick and Helga Mantler Peters, United Mennonite Church, Leamington, Ont., have been assigned by MCC to a three-year term in Butwal, Nepal. Nick attended St. Clair College, Windsor, Ont., and Helga received an RN from Hotel Dieu of St. Joseph School of Nursing, Windsor. Their parents are Neil and Betty Peters and Peter and Theresia Mantler, all of Wheatley, Ont.

Sharon C. Snyder, Akron, Pa., began a two-year period of service in the United Bible Society's Africa regional office located in Nairobi, Kenya, this summer. She will be assistant to the regional translations coordinator. Sharon is a graduate of Bluffton College and received a master's degree in linguistics this spring from the University of Pennsylvania. She also studied for two summers in the Summer Institute of Linguistics at the University of Oklahoma. She is a member of Bethel Church, Lancaster, Pa. Her parents are William T. and Lucille Snyder.

Frans and Kathy van der Horst of West Lafayette, Ind., are serving two years under Mennonite Voluntary Service in Portland, Ore. They will be community and church workers in the Alberta neighborhood of Portland in cooperation with the Alberta Community Church. Frans, a native of the Netherlands, is a member of the *Goede Herder* Church in Hilversum, Netherlands. He has attended the Sociale Academie, the School for Religious Education of the Dutch Reformed Church, and McCormick Theological Seminary. Kathy, a member of the Wilmette (Ill.) Pres-


Borne

Doell

Epp

Friesen

Harder

Martha Penner

Monica Penner

N. Peters

H. Peters

F. van der Horst

K. van der Horst

K. Warkentin

L. Warkentin

Wiebe

byterian Church holds a BA in English and philosophy from Macalester College.

Ken and Linda Warkentin have begun a two-year term of service with MCC in Dixville, Que. Ken is serving as a cottage coordinator and Linda will begin an environmental educational program with retarded children. Ken received a certificate in social services from Red River Community College, Winnipeg. Linda received a diploma in elementary education from Elim Bible School. Ken is the son of Peter and Sarah Warkentin, Morden, Man., and a member of Bethel Bergthaler Church, Winkler. Linda is the daughter of Jake and Nettie Gerbrandt, Lowe Farm, Man., and a member of Rose Farm Evangelical Mennonite Church.

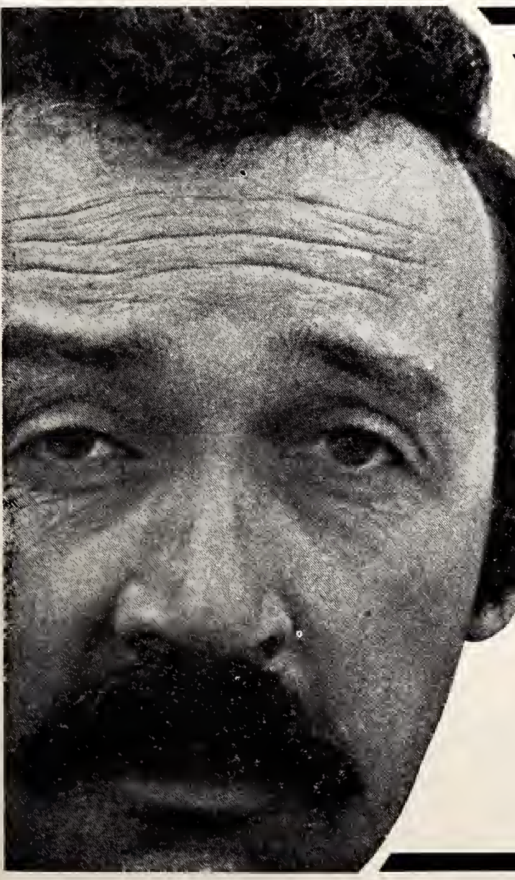
Trudy Wiebe, Sargent Ave. Church, Winnipeg, has begun a one-year term of service with MCC. She is serving as a secretary-bookkeeper at the Manitoba Office in Winnipeg. Trudy is the daughter of Henry Wiebe, Winnipeg.

Ministers

David W. Braun, formerly a prison chaplain in Manitoba and for the past year part-time pastor of the United Methodist Church in Offerle, Kans., while he took a clinical pastoral education course in Larned, Kans., has accepted a call to be pastor of the Calvary Church, Liberal, Kans., and the Turpin, Okla., congregation.

Edward Enns, pastor of the Grace Church, St. Catharines, Ont., and vice-president of the General Conference, will become executive secretary of the Congregational Resources Board of the Conference of Mennonites in Canada starting in summer 1975. His office will be in Winnipeg.

Sheldon Sawatzky, General Conference missionary in Taiwan, has been ordained as pastor in the Ta-Tung Mennonite Church of Taipei, Taiwan. Mr. Sawatzky has been assigned by the evangelism committee to begin outreach in a new area of Taipei. He and his wife, Marietta, who have just completed two years of language study, will be working with a recent seminary graduate, Timothy Liao, and his wife.



YOU MEAN TO TELL ME THERE ARE MENNONITES IN JAPANHONGKONGTAIWANCHINAVIETNAM INDIANEPALAFGHANISTANPAKISTANBAN GLADESHINDONESIAKOREA

. . . AND THE PHILIPPINES?

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LETTERS

Jesus with a capital J

DEAR EDITOR: As I was reading Menno Wiebe's poem (March 26 issue), "Good Jesus man"—with the "J" not capitalized, which I cannot even do in quoting, I literally felt sick to think that such things are printed in our church paper.

Is our precious Lord Jesus Christ, who is one with the Omnipotent, Omniscient, and Omnipresent God and Savior nothing to us except a servant who does not even have a name that is capitalized?

May God help us and teach us poor misguided people who have forgotten what holiness is and who *is holy*. *Martha Ratzlaff, Box 83227, Mombasa, Kenya*

Aug. 21

Reminded of another poem

DEAR EDITOR: I especially appreciated the poem on the cover of the August 6 issue which reminded me very much of a poem I memorized about fifty years ago. It also was entitled, "Behold."

So here has been dawning another blue day/ Think! Will thou let it slip useless away?/ Behold it! Before time no eye ever did/ And soon it forever from all eyes is hid. *Mrs. Clarence Geissinger, Route 1, Box 419, Zionsville, Pa. 18092*

Aug. 26

Middle East impressions

DEAR LARRY: I just finished reading, consecutively, your series of reports on the Middle East. Thank you for doing them. There is no doubt that you expressed mostly the Arab side of the issue, but perhaps that is necessary since, as you say, most North Americans have heard only the Israeli side.

My wife and I spent five weeks in Israel this summer, and so we have been heavily exposed to what the Israelis say, and don't say, about the situation. I rather regret we were mostly engaged in the ordinary student and tourist activities and so didn't have much chance to do investigative or reconciliatory things. Still, we gained some impressions.

You accurately pinpointed the current mood in Israel. *Demoralized* would be a good word to describe it. Contributory to this are not only the international tension, but also raging inflation, leading to labor troubles, and political instability —Israel has more political parties and factions than you can shake a stick at.

It is important that the Israeli people do not slip into a "Masada complex" (it's also important that the Arabs not develop a Saladin complex!), and this requires, as you and others have pointed out, a change in Israeli thinking about security. Israel *must* become convinced that security can consist in stabilized relationships, and not just in armed vigilance. I submit that the Arab states themselves can assist in this convincing, perhaps by refusing to rearm and by restraining the Palestinian terrorists. Israel's fears, after all, are not totally unfounded. There *are* still Arabs who seek the destruction of the Jewish state. They are apparently not in power now in Egypt and Jordan, but about Syria one can never be so sure.

I frankly believe Israel is wholly justified in declining to give back the Golan Heights. One of your Syrian sources spoke of their civilian losses in that area to Israeli attacks over the years; but it was not mentioned that it is the Golan, long dotted with Syrian artillery sites, which dominates the Israeli farmland below, and not the other way around. The current Soviet rush to rearm Syria gives no reassurances in this regard.

Still, it is the Palestinian question upon which the whole revolves. One somewhat hopeful note is the Israeli refusal—which may not have made the papers in this country—to permit a group of its Jewish citizens to start a settlement in the occupied territory near Samaria. *Perhaps* this indicates at least an open-ended policy toward the West Bank's—and the Palestinians'—future; yet it clashes with Israel's adamant refusal to face the problem by facing Palestinian leaders, other than King Hussein—whose leadership is far from universally accepted. Still, I think a more open attitude toward the Palestinian problem *is* beginning to surface in Israel, and it must be encouraged in all ways. Terror works in both directions: if Israeli bombings inflame the refugees' passions, commando attacks only harden the Israelis' attitude on the whole question.

Our Israeli group-tour guides, of course, did not tell us about imprisonment, expulsion, and beatings of Palestinians. They did speak of attempts to integrate Arabs in occupied territories into Israeli society, getting them jobs, getting them into homes instead of camps. I believe them, but I believe the other side exists as well. The overall picture of what has happened to Palestinian Arabs and their land in the years of Jewish settlement and statehood is nearly impossible to get in an unbiased form. Yet the other side has another side, too; Israeli prisoners of war returning from Syria tell of harassment and torture there, and on this sad score I am afraid we are obligated, if unprejudiced, to believe everyone.

When thinking of ultimate territorial arrangements, both Jews and Christians —and here I, as a student of the Old Testament, must confess my particular vulnerability and my guilt—will *have* to give up the sentimental concept of a State of Israel which takes up the whole area west of the Jordan. Biblical boundaries may have been valid in the biblical "dispensation"—I use the term advisedly —but we cannot impose them willy-nilly on today's world. Biblical Israel, after all, *never* included the Sinai, which modern Israel is occupying, but did include a goodly chunk of the current state of Jordan—and I have heard no proposals that *that* territory should be in Jewish hands!

We must pray, and pray mightily, for peace in the Middle East; and those who are called to do it must work mightily for reconciliation there. We *must* avoid saddling either side with all the blame, or putting either side even *almost* wholly in the right. Before the founding of Israel, one Zionist leader said Palestinian longing for a state—in the midst of a number of established Arab states—when compared with Jewish longing was like hunger compared with starvation. He was right, then; and if things have changed now, we still dare not speak of injustice and aggression as if these were to be found always only on one side of the conflict. *Dave Rensberger, 1483 Carver St., Apt. 9, Madison, Wisc. 53713*

Aug. 24

MEDITATION

Ve the Mennonites in Asia

VE MAY SPEAK in different languages, may differ in cultures, and live in different arts of the continent, but we are all united in Christian love.

We may have pressing problems in our churches and may live in poverty, but we ave faith in Christ who meets our every need.

We may face natural disasters, live in war, and experience death and separation, ut we believe in Christ who leads us to a safer destiny.

Love teaches us not to boast in our accomplishments, but to lift our hearts in raise to God who makes all things possible.

Love teaches us not to consider ourselves superior to our brother nor inferior to rger congregations, but to share our lives and live in harmony.

Love teaches us not to be jealous of those who are more gifted, but to rejoice and ray for their successful ministry.

Love teaches us not to demand our own way in winning others to Christ, but to e kind, patient, and understanding.

Love teaches us not to clamor after earthly possessions, but to develop simplicity nd concern for our fellowman.

Love teaches us to preserve justice and peace, though it may demand our bodies s a living sacrifice.

Love teaches us to appreciate help from those who love God.

Love teaches us to have faith in others, hope for the future, and endurance in ffering.

Love continues forever. The difference in cultures and languages may fade away. ur needs from within and threats from outside may rob our peace, but when we t love flow in us, we have one common language and one common goal.

Our churches are young and still in a learning stage. Our outlook may not be im-ressive. Our freedom in exercising faith may be restricted; we may not understand any puzzling events happening every day. But we look for the day when we will e greater visions and understand the mysteries of God clearly. We look for the ay when we can reach every man with the message of love regardless of his race, ibe, or caste.

Finally, faith that removes mountains, hope that promises a better future, and ve that binds us together: these three remain. But the greatest of them all is love.

Maddimadugu Bakkaiah Devadoss

od probably doesn't even know I exist

MEAN, the universe is such a big place that our earth is a mere fly spot in space.
I have created you.

And with all the billions of people crowding our planet, I'm no more significant an a grain of sand on one of the ocean's beaches. . . .
You are my child.

And with all the people who've lived in the centuries before me—
I have known you since before the day of your birth.

And all the people who'll live in the years after I'm gone—
You are precious to me.

How could God possibly have time to give me any attention—or even to notice at I exist? He probably doesn't even know I exist!
I have created you and you are my child. You are as important to me as anyone who has ever lived.

Me? Are you sure?

Barbara Jurgensen

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CONTRIBUTORS

Winifred and Atlee Beechy of Goshen, Ind., have been frequent visitors in Asia in recent years under the auspices of MCC and Mennonite Board of Missions.

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P. J. Malagar, Dak Bungalow Ward, Dhamtari, M.P., India, is secretary of the Asia Mennonite Conference.

M. B. Devadoss is an MCC volunteer from India serving in Nhatrang, Vietnam.

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The Mennonite churches in Asia

The mission study topic for 1974-75 is "The Mennonite churches in Asia." The Mennonite, General Conference, and Mennonite Brethren mission agencies are cooperating in providing materials for this study. *Meetinghouse,* the quarterly joint endeavor of *Gospel herald* and *The Mennonite,* is using two consecutive issues this autumn to focus on the Asian theme.

In this issue Winifred and Atlee Beechy help us to understand what it is like to be a Mennonite believer in Asia today, and Takashi Yamada writes engagingly about his own pilgrimage to an Anabaptist understanding of the Christian faith. P. J. Malagar describes the hopeful emergence of the Asia Mennonite Conference as a means of developing stronger ties between the widely scattered Mennonite churches on this vast and populous continent.

Next week six writers, some of them Asians, others westerners, will turn the spotlight on specific people and events on the Asian Mennonite stage. We anticipate that these somewhat more intimate looks will help the readers to accept and understand their Asian counterparts more fully as brothers and sisters in Christ.

Additional film and print resources on the Mennonite and Brethren in Christ churches in Asia are available from the mission and MCC offices in Canada and the United States. New motion pictures on Indonesia, Japan, and India have been produced specifically for the coming year's study.

Paul Longacre, associate executive secretary of the Mennonite Central Committee, has served in both Vietnam and Indonesia. In a report to the first Asia Mennonite Conference in 1971, he properly urged people not to allow their view of Asia to remain static. "Asia's vastness and diversity are staggering," he said. He cautioned observers not to generalize. "One must see the particularities and individual differences of each country."

Mr. Longacre also made a point which westerners particularly would do well to note. "We should not talk about the Asia of the arrival of western missions or even the Asia of the immediate postcolonial era. We must talk about the Asia of the 1970s.

"It may seem absurd," he said, "to speak of the Mennonite presence in contemporary Asia—implying that 57,000 Mennonites could have an impact on the two billion Asians. That is only .0028 percent of the population of Asia. Absurd to think that such a small percentage could have an impact? Yes, absurd to man's view, but not in God's. Mennonites do have a role, a purpose, and are making an impact and will continue to make their presence felt." We believe so, too. LK

The mission is one

Various clock watchers watch various clocks to see where we are in regard to problems facing the world and the church. For example, one set of clock watchers watches the population-food clock and predicts famine by the end of the '70s. Another group is concerned about the growth of unevangelized peoples and predicts an increasingly minority church if efforts are not exerted to get the gospel out.

Many of these never talk to each other for they read different clocks for somewhat different reasons. And if they saw the same clocks, they would read the evidence differently. A humanist working for the United Nations Food and Agricultural Organization would have a different reaction to the food and population clock than a graduate of the Fuller Seminary School of Missions.

On the other hand, there are people who are as much concerned about food as about saving souls. No doubt it may be simpler to stay with one or the other, but we cannot do this with Christian integrity. The mission to tell the good news of God's love to man and the need to repent is at one with the mission to give food to the hungry and clothes to the naked.

Whoever tries to divide these and give priority to one over the other is trying to rend asunder some things that belong together. *Daniel Hertzler*

The *Meetinghouse* coverage of the Mennonite churches in Asia will continue next week.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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ROVING SPOTLIGHT ON ASIA

The articles in this issue give us glimpses of people, places, and events on the Asian Mennonite stage. They don't provide a comprehensive picture, but they do illuminate a few of the scenes which make up the diverse and colorful drama of which the Asian Mennonite churches are a part.

meetinghouse:
a joint issue with Gospel Herald

Sheldon Sawatzky

Church decision making in Taiwan

THE WESTERN MISSIONARY has sometimes been accused of imposing the western democratic process on the polity of churches planted in nonwestern cultures and countries. Pictured with the Bible in one hand and *Robert's rules of order* in the other, the missionary strides forth to proclaim a gospel in which orderliness, like cleanliness, is next to godliness.

Robert's rules enjoys a sanctity almost equal to that of the Bible, and the western form of decision making and church government is the interpretation given to Paul's admonition that "all things should be done decently and in order" (1 Cor. 14:40). The two-thirds majority is the "Christian" way of electing officers.

In the Taiwan Mennonite Church, western parliamentary procedure is officially represented in the constitutions of the church conference and of the local churches, and in fact, major decisions at the annual conference are usually made by voting, either by secret ballot on personnel matters or by show of hands on other matters. However, the process of decision making leading to the technicality of a vote is something in which the dissimilarity between the western and oriental concepts of decision making becomes apparent. Church decision making in Taiwan fully reflects the thought-ways of Taiwanese culture, as it should if the church is to be authentically Taiwanese in its polity as in other aspects of its life.

During these first three years of mission service in Taiwan I have attended many church meetings, conferences, and retreats, and for the last year I have served on the evangelism committee of the church as well as attended the council meetings of one of the local churches. From my observations of these decision-making bodies, I would like to briefly describe the process of decision making in the Taiwan church.

In a usual church business meeting, an item of business for which the decision is obvious or about which no one has any particularly strong opinion is quickly dispensed with by a nodding consensus and a statement of the decision by the chairman.

If there is an important issue brought up for discussion and decision, a typical business meeting becomes a lively arena of free-for-all debate. Most everyone has an opinion to express, and at times two or more people are talking or even shouting at the same time, forcing the remaining listeners either to pick out one person to listen to or miss out on what anyone is saying.

The Taiwanese have a proverb which says in effect that when ten people are gathered together there are nine bosses (literally, "Ten mouths nine heads"). Everyone wants his opinion, his experience with the issue, or his version of the history behind the issue to be heard. "We just can't control ourselves," says T. H. Hwang, a deacon in the Siong-

Decision making at Taiwan church meetings may include more compromise than democratic process, says Sheldon Sawatzky. Shown is an annual conference of the Fellowship of Mennonite Churches in Taiwan.

Kang Church and conference treasurer. "We have to jump up and speak our minds regardless of the rules of order or the chairman's authority."

As in Taiwan's vehicle traffic, so in business meetings, the characteristic of every man having the right of way (or say) is rooted in the Chinese philosophy which Pastor Peter Lin of the Ho-Peng Church says "is based on the belief that man is the originator and the end of all things. All he does is the result of his own power, done for his own good, without respect to others." In the Chinese tradition, man's sense of responsibility and cooperation is limited to himself and his own family.

When several people are talking at once in a church business meeting, the decibel level becomes quite high, so the person who speaks the loudest and longest often wins out in persuading the others to his solution for the problem at hand. If the person who carries a lot of weight in a meeting also happens to be the chairman, a decision is sometimes forced on the others without their total agreement. This type of situation has caused disunity and grief in a number of churches.

James Peng, a recent seminary graduate, represents the view of the young generation when he says that "older leaders influenced by the Japanese form of power politics during the fifty-year Japanese control of Taiwan tend to use their authority to force decisions. The younger leaders prefer the democratic process in which the leader's opinion is on the same level as the other members of a committee."

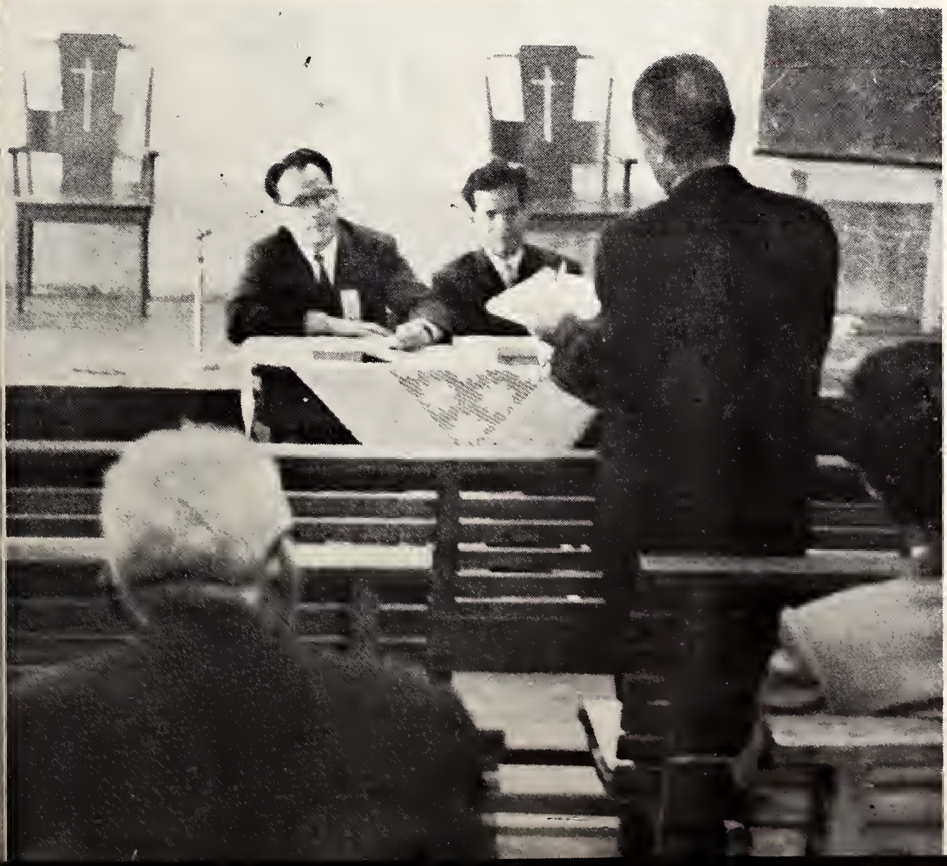
Where the power in church decision making actually lies is often difficult to discern, but from my observation, it appears that the person who commands the most authority is usually the one whose opinion and solution to a problem is finally heeded, whether that person is the chairman or not. This characteristic of decision making in Taiwan is understandable in view of the educational and family systems in Taiwan. In the family, the word of the grandfather or the oldest male is the word of final authority.

The process of decision making leading to the final decision takes time. During the course of discussion, the history of the issue is retraced, the problem is circled and approached again from all angles. Often, the discussion gets sidetracked as someone relates a story or rumor not necessarily relevant to the issue before the group. Eventually, various solutions are proposed, and if the meeting proceeds well, a compromise to which all agree is worked out. The chairman announces the final compromise-decision, and if a vote is taken, it is mere formality.

The Taiwanese are masters of the compromise. "The golden mean" and "the middle road" are basic concepts in the life-way of the Taiwanese. Unlike the puritanical, legalistic forms of law and order that shape the western concept of decision making, the Taiwanese are much more flexible in giving and taking in order to reach an agreeable compromise. As in bargaining for the right price in a business deal, so in church matters a form of bargaining is also practiced. I will always remember how a member of the evangelism committee "bargained" with a disgruntled pastor, persuading him to remain in his church and working out a satisfactory compromise to the problem the pastor had in the church.

A compromise is not always reached in the church's decision-making process. If one or more people still strongly oppose the consensus of the others, no decision is reached, and the issue is tabled for the time being, mainly for the sake of preserving good personal relationships. When no solution is in view on an issue, it is often referred back to committee with the instruction to "study it further."

Missionaries display various reactions to the methods of church decision making in Taiwan. Some are shocked at the noise and commotion during the meeting, others amused at the animated debate, and most are weary at the end of a lengthy session whose decisions are stated in only a few brief sentences in the official minutes. The Taiwanese brethren, on the other hand, seem to have enjoyed it all and will even rehash the events of the meeting on their way home.



tners for Christ in the Philippines

James E. Metzler

"I WAS TIRED of being *a boy*. And I decided that so long as I worked with foreign missionaries, that's all I'd ever be. I was willing to become a nobody to them just so I could be true to myself." This is how the founder of an independent Christian group in the Philippines describes his reasons. Mr. Sacapano happens to be a well-trained, hard-working leader—besides raising a family of seven.

Missions Now, Inc., is the name of this association of rural congregations, now relating to the Mennonite Church. The group comprises about twenty churches and witness centers widely scattered in six provinces of Luzon Island. It is the result of five pastors, from different Bible schools and backgrounds, joining forces in 1964. They wanted to be a free Filipino organization of Christians who would fulfill their *missions now*.

The primary concern of the group is to establish churches with the minority peoples in the mountains. They already have congregations among the Igorot, Ilongot, Adasen, and Tingian people, some of whom are still roving slash-and-burn farmers. There is an open door for witnesses, especially for the kind who will live with them and help them find their way.

Within a few years, however, the leaders realized that they were not achieving their goals as expected. They just didn't have the trained persons to send or the finances to get them started in new areas. In fact, they have been unable to train and support enough pastors and teachers for their own congregations. The few youth who were sent to Bible schools of other groups have all drifted away looking for greener pastures.

How can a small group develop its resources and perform its potential ministry when the members are struggling to keep body and soul united year by year? A few bicycles are the only transportation any of the church workers have, and buying a Bible is a major transaction for members. Sometimes the pastors have no rice at home. Yet the concepts of leadership they've been taught do not permit them to take even a part-time job.

So the prospects for extension made Missions Now look more like Mission Impossible! And in 1970 the director of the group, Felonito Sacapano, went to the United States looking for help. Through the years he had worked with several mission organizations, which now provided him contacts and offers. But he sighs: "There was always that dotted line to be signed!" He wasn't desperate enough to give up his church's *raison d'etre*. He wanted funds for a long-term investment in the Philippines to generate church funds. No more of the stick-and-carrot handouts for him.

Then the next summer a "blind date" invitation as a missionary speaker at a Mennonite youth camp opened a new chapter in Fel's fascinating pilgrimage. A friendship sparked with the camp pastor, James Detweiler, which led to his spending a week in the Detweiler home. He was really impressed by James's discussions of faith and practice, but even more by the spirit he sensed. "For the first time I was being accepted by an American as a real brother, and not kept at arm's length," says Mr. Sacapano.

At Mr. Detweiler's invitation, Fel later attended Mission '71 (along with a newfound friend, Efren Abanco, who is now the capable treasurer for our Mennonite Economic Development Associates/Philippines projects. There he met with Paul Kraybill and learned of the Eastern Mennonite Board's interests in his country. When he returned home that fall, Mr. Sacapano and I felt like lost brothers who had never met. It seemed as if we had been looking for each other in the other's homeland, and God brought us together.

My wife, Rachel, and I had come to the Islands the year before, well aware of the 100 U.S. missions already here. We knew there are over 350 Christian groups registered with the government. With 450 years of Catholic missions and seventy years of fruitful Protestant work, we question if the Filipinos need any western witnesses for evangelism or foreign pastors for church building. Still we came—not to establish one more name—but to offer a partnership in brotherhood to the church already being created by the Spirit.

Yet how can one give without obligating or help without stifling? Where one's needs appear so urgent and another's supply so abundant, can the pitfall of crippling dependence be avoided? Like smoldering sparks in the fireplace, local initiative and capability need fanning, not smothering or blustering.

We prefer not to be "missionaries" or "a mission," because of their paternalistic and colonial overtones, nor do we know any "natives" or "mission fields." We're simply overseas church workers serving in Mennonite ministries with anyone desiring our fellowship and contribution. Our mission is to share both our concerns and our resources in a way that enables Filipino believers to carry out their mission as they see best, all under the control of the Holy Spirit. The two areas of our focus at present are leadership training and economic development.

While Fel and I believe the Lord has led us in this relationship, not everyone in Missions Now is so sure. Some expected quick results from their director's trip to the land of milk and honey. Instead, by example and teaching, Mr. Sacapano is urging his pastors to get involved in the needs of their people and the members to serve others. The sight of a church leader working with his hands or engaging in business is causing quite a stir. But he's using the Gospels and Acts as his models.

The Philippines is prominent in the moratorium controversy these days. Some leaders want to cut off all funds and personnel "so the younger churches can grow." Others rush right in and snatch up every opportunity because "they need all the help they can get." Mission in brotherhood stands somewhere in between, seeking to be responsible stewards in obedience to Christ and also in respect for our brothers and sisters here.

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Pronoy Sarkar: Energetic church leader in Calcutta

eil Janzen

PTIMISTIC, energetic, cheerful. These re attributes which fit his frame well. A raduate of Union Biblical Seminary, eotmal, and of seventeen years of hurch work in Calcutta, Pronoy Sarkar, astor of Hasting's Chapel of the United issionary Church in Calcutta looks with nthusiasm and hope into the future.

Calcutta is not an easy parish. Eight illion people, massive unemployment, egrading poverty, sumptuous wealth, weltering heat, traffic jams, people—eople—people, and problems. Possibly e world's only example of functional narchy, some one has said.

In the midst of this, one finds Hasting's hapel at 10 St. George's Gate Road. The British names are a reminder of an arlier era.) The church is located near ilitary and railway barracks. A small roup of twenty families, mostly upper iddle class, make up the core of this nglish-language congregation. Mr. Sar-ar became the congregation's first full-me Indian pastor three years ago when e moved to Hasting's from the United issionary Church's Bengali congrega-on in Calcutta.

Mr. Sarkar feels that Calcutta offers nmense possibilities for evangelism. alcutta is a cosmopolitan city. It is iverse in its educational, recreational, ocial, and cultural opportunities. Con-equently there is an openness to many pproaches to the sharing of the gospel f Jesus Christ. But not only here has r. Sarkar found a readiness to hear nd accept the good news. In the past x months the United Missionary Church as witnessed the baptism of fifty tribal eople in the remote areas of West Bengal. Within the near future two churches are to be established in new rural industrial centers where already several families are gathered for worship.

The work of direct church growth is but one avenue of extension for Pronoy Sarkar and the United Missionary Church. Mr. Sarkar also heads the Calcutta Bible Institute, which is a Bengali-language correspondence school. More recently an English section has been added. At the moment 72,000 students are enrolled and a staff of twenty-one, some part time and some full time, communicate with those enrolled. District rallies are held to give opportunity for personal contact.

In August of this year a new recording studio was finished which will expand an already significant contribution of the church in radio evangelism. Programs prepared by the church are aired daily from Seychelles, Manilla, in cooperation with Far East Broadcasting Association. This work is also in the jurisdiction of the energetic pastor.

When discussing the problems faced by a Christian in Calcutta, Mr. Sarkar's face shows concern. To live continually on the brink of economic disaster is a fact that many people, not only Christians, must endure. To live in this condition and still maintain a vital relationship with Christ is doubly difficult. Yet this is what so many with whom Mr. Sarkar deals have to face, and he feels that the church must respond. It can do this by a strong teaching ministry to give the Christian a correct spiritual perspective of, and response to, his needs. Then the church must be ready to assist materially, giving whatever it can.

In the Christian youth of the church, Mr. Sarkar sees a small group who are really to be counted on for the future. Many have been influenced by social and cultural changes and a resulting philosophy which suggests that there is to be equality not only of opportunity and in regard to social status but also there is equality in religions—there is no difference. Perhaps then it is felt it does not really matter who you are or what you believe. There is a need for a strong youth ministry in the church.

During the months of September and October the church is emphasizing Christian stewardship. This reflects both the church's desire to become totally independent, as well as the need of the church member to learn to give, even of the little that he may have. Mr. Sarkar will be visiting all the churches of the conference during these months to encourage congregations to consider their stewardship obligations.

Besides the responsibilities already mentioned, he heads, as general superintendent, the 2,000-member United Missionary Church Conference. He is also active in the Mennonite Christian Service Fellowship of India (MCSFI), of which he is vice-chairman. He serves as chairman of the MCSFI medical board, which operates Shyamnagar Christian Hospital just outside of the Calcutta city limits.

Mr. Sarkar is forty-four, married, the father of two boys. He is a graduate of Union Biblical Seminary (GTh) and Patna University (BA) and will be completing requirements for an MA from Bhagalpur University this year.

Moving to Sumatra

Lawrence M. Yoder

MANY OF THE MENNONITE Christians in Indonesia are poor, landless peasants. They have had little opportunity to go to school or learn a trade. Their only source of livelihood is to work for the farmers around them who are fortunate enough to own some land. They can work some days to help with preparing the soil for planting for fifty cents a day. Or maybe they can earn a sheaf of rice or two a day for helping with the harvest. Perhaps they can do a little buying and selling. Beyond that there is nothing. There is no land and there is no hope!

Indonesia has an estimated population of 130 million people. It has a total land area of 735,000 square miles. Java is the smallest of Indonesia's five major islands with only 51,000 square miles of land area. But fully two-thirds of Indonesia's total population lives on Java. For each square mile of land on Java there is an average of 1,500 people. When you consider that about two-thirds of Indonesia's working people are agricultural, plantation, or forest workers, it becomes clear that there is not much land for each farmer to farm.

Even the arithmetic is deceptive since much of Java is mountainous and therefore not tillable. And much good land is tied up in sugar, rubber, and coffee plantations. There are millions of people on Java who have no hope of being anything but day laborers in their neighbors' fields. They couldn't be farmers if they wanted to be because there is no land.

But if the 51,000 square miles of Java is the home of two-thirds of Indonesia's 130 million people, we readily see that the remaining 684,000 square miles of Indonesia's land area is inhabited by a bare 43 million. It would seem that the logical solution would be to move people from Java to the sparsely populated outer islands. There is much land which is fertile and well-watered but underdeveloped. For a long time the government has been working to develop a program of transmigration to move people from Java to these areas.

Actually Java's population problem cannot be solved by transmigrating its people to other islands. It is logistically impossible to move people faster than the population is growing on Java. Nevertheless the transmigration project has several realistic and attainable goals.

First, the government wants the vast and vacant regions of the outer islands to develop and become productive to help strengthen Indonesia's still underdeveloped economy. In order for the land to become productive, there must be people to work it. Through transmigration these hitherto undeveloped areas can become productive.

Second, transmigration provides new hope and a new chance for hundreds of thousands of families who are at the end of their economic rope in Java. When a landless family from Java moves to a transmigration settlement, it is given about five acres to work. That can be the beginning of a new life.

The Evangelical (Mennonite) Church of Java has a high percentage of members who are landless peasants. The leaders of the church have long felt a pressing call to minister to the needs of these people. For several years now the church's Economic Development Board (YAKEM) has sought to help them. But when there is no land, the help it can give is limited. During the last year and a half the church has developed a program in close cooperation with the government Department of Transmigration to help some of the landless Mennonite families to transmigrate to other islands, mostly to South Sumatra. Groups of twenty to thirty families have been leaving every several months so that now well over 250 Mennonite families live in South Sumatra.

The Indonesian Council of Churches has given considerable financial aid to this program. MCC has aided in transportation costs and it has provided tools, nails, hinges, rope, buckets and other articles which are necessary to help the people to get started in their new homes.

The land in Sumatra is different from the land in Java which the people have been used to cultivating. So they must learn to grow new crops. They must learn new methods of agriculture. Since these people have not had agricultural

Lawrence Yoder, the author, chats with an Indonesian Mennonite farmer who has moved to South Sumatra.

aining, and they tend to want to do verything in traditional ways, it is hard r them to adapt to the new situation. hey have no way of knowing what rops and what methods would produce est for them. There is a pressing need provide agricultural and technical deelopment aid for them. Plans have been t up for such a program, but no work as begun because no qualified people ave been found to set it up.

The home church back in Java is not nly concerned about the economic welleing of the transmigrants, they have also ent ministers to minister to the spiritual eeds of the people. Crude church buildngs have been built in the new commuities and congregations are being organized. Medical, educational, and marketing facilities are limited or nonexistent.

I am not a Javanese peasant who has just transmigrated to Sumatra, so I cannot describe accurately the deepest meaning which the transmigrants feel when they till their own soil for the first time in their lives. But it was a deeply moving experience for me to navigate the Jeep through a sea of mud for miles until we could go no further and then to hike several miles further on a narrow path, fording a stream barefooted, and then to come upon a brand new village which had been carved out of the woods and grassland in just three months.

Three months earlier the people of this village had come from Pati, Tayu, Jepara, and Margoredjo. In three short months houses had been constructed from local wood and bamboo. Wells were dug. The carefully laid out road through the center of the village was lined on either side with whitewashed fence posts. And each yard had a gate to welcome us. The first plantings of casava and corn were already waist high. I don't know how to describe the looks on the faces of those people. There was a look of pride —healthy pride. Pride in what they had carved out of the empty, vacant land. Pride of standing ankle-deep and wiggling their toes in freshly tilled soil that they had made their own. Never did I feel the meaning of land like I felt it that day.

Three-way cooperation in Tokyo

ohn Graybill

LEVEN YEARS AGO the Brethren in Christ nission sent its first missionaries to okyo, Japan, to begin a city ministry. Vhat could a small mission do with its mited resources, finances, and personnel n the world's largest city?

To help us solve our practical probem, we looked at other mission witesses to see how they did things, oberving that other missions have the same roblems that we face and decided that ather than try and "hoe our own row" lone, we would be open to cooperate ith other missions who face the same ilemma. Thus, the Old Mennonites and eneral Conference Mennonites became ur good brothers in mission witness and ooperation.

From the beginning, we agreed to ork together in the following areas:

Peace witness. Our three missions, beng the only peace voice in Japan, would ave been foolish to try and do this work nder three different ministries, but unitng together and publishing the same maerials and sponsoring the same seminars ere much more profitable to all conerned. MCC also had a direct part in his witness.

Literature. Somewhat along the same ine, we who believe in and wish to pronote the Anabaptist position in Japan ound much more realistic planning in ooling our resources, ideas, dreams, and inances rather than doing our own little hing ourselves and more or less competng against each other.

Children's education. With the Old Mennonites working basically in the extreme north, Hokkaido, and the General Conference Mennonites in the south, Kyushu, and the Brethren in Christ workin the western area, Yamaguchi, it was impossible to have schooling for our missionaries' children from the first through the twelfth grades. Thus, the three missions formed an "associate membership" relationship with the Tokyo Christian Academy in Japan (CAJ). This provided for us guaranteed dormitory space and reduced tuition fees for a period of seven years. (Since our children have greatly diminished in number in recent years, this contract has now expired and is no longer in force.)

Follow-up of young people. In Japan we still see a great exodus of young peoule to the large cities for employment, schooling, and adventure. Sensing a desire to follow up these folks and to get them introduced to city churches, one mission could not do this effectively in a large city such as Tokyo. Thus, the three missions by working together but in different parts of the city, could do a more effective ministry in follow-up over the years.

Pioneering evangelism. All three missions wanted to begin a church program in the city. To have done this individually would have been difficult. By joining hands and working together, we found it quite feasible and profitable. Areas of active cooperation in evangelism have been: joint special meetings for seekers, weekend deeper life retreats, seminars for Christian education teachers, study series on our Christian heritage, recreational retreats, etc.

A concrete example of the three groups' working together is the way in which they helped each other to build church structures. Approximately eight years ago the Old Mennonite church at Honan-cho needed a building but could not do it alone. So the General Conference and Brethren in Christ missions helped them to achieve this goal.

In 1973 the BIC witness needed a church building in western Tokyo but did not have all the needed financial resources. The OM and GC missions came to their rescue. Whenever the GC group needs a building in the city, it is the understanding that the other two missions will again assist in whatever way they can to see to it that this needed project will be completed.

In recent years a Tokyo cooperating group has been formed under national leadership. It consists of six different groups which are actively functioning in the large city, all located at different points, with various ministries, but complementing each other. They meet once every two months for fellowship, planning, and sharing. Even though each group is busy with its "own thing," all have a sense of brotherhood and belonging to each other and ministering to each other in the body of Christ.

A Mennonite in Vietnam

Max Ediger

It is July 1974. The local newspaper has just reported that during the past six months over 52,000 Vietnamese have been killed in clashes throughout the country. As far as most non-Vietnamese are concerned, the war in Vietnam is over. For the Vietnamese this is not true. For them, the war continues, and they continue to suffer.

In this situation a small Mennonite church of 130 members is trying to find its identity as an Anabaptist community. For these people, this is a difficult search. Taking a radical Anabaptist stand would surely mean even more suffering for them. They are not certain how they should respond to the situation in which they find themselves. The consequences of giving a radical peace witness are far more severe for people in a country at war than for most of us. It may mean imprisonment, torture, and even death.

Nguyen Dinh Tin is a young member of this Mennonite church. He did not grow up with an Anabaptist ancestry, nor was he taught this concept from childhood. Therefore, he must struggle with the issue in a way most of us cannot really comprehend.

As a very young boy, Tin attended a large church in the mountain city of Dalat. For him, going to church was simply following his parents. He neither liked it nor despised it. However, it was not something he was ready to put a lot of his time into.

Several years ago his family moved to Saigon where his father was given a job at the Mennonite church. For Tin and his family, this did not just turn out to be another church, but rather a brotherhood of real concern. The entire family began to take active part in the weekly services. Tin's life now revolves around the Christian life he has discovered in this small Mennonite brotherhood.

This year Tin graduates from high school. If he passes his examination, he will enter university where he hopes to study English literature. He wants to be able to read English books on biblical topics and Christian living.

During the past year Tin has not only been completing his last year of high school, but has also been working full time in the Mennonite Central Committee office doing all the paperwork necessary to get MCC volunteers into and out of the country. Add to that responsibilities such as being leader of the church young people, being assistant to the pastor, and participating in about five church services and meetings a week, and you will find a very busy and dedicated young person.

Tin has three brothers who are presently serving in the military. A month ago one of his brothers was wounded on patrol. This makes the war an even greater burden for this family which has to struggle so hard to keep up. Tin does not want to take part in the army. However, if one of his brothers is relased, he will immediately be eligible. How will he respond? That is a difficult question, for his family has suffered much already and they would need a lot of support if he would refuse to cooperate and be thrown into prison. Draft refusal in Vietnam does not simply mean a prison term, it may also mean front line duty, carrying supplies. The uniform for such service bears the words "draft evader" and can mean being shot at from both sides. Consequently draft evasion generally means death.

Tin's dream for the future is to live and work with a community of people, not as a pastor, but as a social worker or laborer. He wants to communicate with people, not preach at them. This can only be done by living directly with them and learning to understand their problems and desires. He would like to study at the seminary, but at the present time his family needs him at home, so he plans to enter university and still keep his full-time job with MCC.

Tin is a dedicated and hard-working young man. His future could be good, but at the present time it is threatened by a war that never seems to end. As Mennonite brothers and sisters, we can help and encourage Tin and our Mennonite brothers and sisters here in Vietnam by praying with them and doing everything we can to bring an end to this war which continually threatens them.

Continuous war and mounting corruption is causing unfathomable dislocation in the fabric of the Vietnamese society. These children of the street live and play in a shambled cemetery. Life for the conscientious Christian in Vietnam is unbelievably hard.

NEWS

MCC responds to food crisis with increased fall shipments

Gifts from the Mennonite community will enable the Mennonite Central Committee to send 1,900 tons of food this all to countries suffering from drought r floods or to refugee camps.

These food shipments are equivalent o one-third of the food sent to post-World War II Europe in 1946. They rep-esent an increase from five years ago, when MCC food shipments throughout he world during 1969 totaled only 650 ons.

Bangladesh, victim of widespread ooding, received 150 tons of wheat nd fifty tons of beans in early September. Much of this shipment was in-orporated into food-for-work projects. n addition, Bihari refugees will soon re-eive 10½ tons of canned Kansas meat nd 22½ tons of milk powder, shipped n August.

Mcc plans to send 600 tons of wheat o India this fall. A possible 10,000,000-on drop is expected in wheat production his year because of sporadic rainfall and ertilizer shortages. Sections of the state of Bihar are experiencing rainfall short-ges while part of West Bengali is suffer-ng from severe flooding.

Chad will also receive wheat, with 600 ons slated to be sent between September and February. Located in the Sahel region of Africa which has been affected by drought for the past six years, Chad is one of the hardest hit of the drought-ridden countries and has received little nternational aid. Mcc has already sent 50 tons of beans, wheat, milk powder, and vitamins to Chad this year.

Ethiopia has only recently requested aid from foreign sources to reduce the effects of long-term drought, and a shipment of 500 tons of wheat is tentatively cheduled for October or November.

Whole families join in building roads, dams, and wells, in food-for-work programs in India.

Former student leader differs with Explo leader on Korea

A former general secretary of the Ko-ean Student Movement has taken issue with Bill Bright, founder and president of Campus Crusade for Christ, on the ssue of religious freedom in South Korea.

While Explo 74, Campus Crusade's nternational evangelism training congress, was being held in Seoul in mid-August, Mr. Bright told reporters, "There is no religious repression here. It is only political, and I believe it is for good cause."

Responding to Mr. Bright's comments, Myong Gul Son, a Korean United Methodist minister related to the denomination's mission work of the South Central Jurisdiction headquartered in Dallas, said that whether religious repression exists depends on how one conceives of Christianity.

"If a person thinks of Christianity as something private to be practiced only in the home or in the sanctuary," Mr. Son commented, "there is no problem with the government."

But the clergyman added that, for him, Christianity involved "the whole being of the person including his relation to others and society as a whole." He declared that "those who become indifferent and ignorant of their neighbors' suffering under an unjust society deviate from being real Christians."

Mr. Bright had said political repression is justified in South Korea because division or dissension would invite invasion from the North.

Two Japanese pastors demonstrate against shrine

Two Mennonite pastors in Japan recently participated in a nationwide hunger strike and sit-in, protesting the proposal to make the Shinto shrine to the war dead a national garden.

Hiroshi Yanada, pastor of the Oyodo Church in Miyazaki, said that Pastor Hiroshi Isobe of the Namiki Church in Miyakonojo fasted two days and Pastor Takeomi Takarabe of Atago Church in Nobeoka for one day.

The two joined with pastors and lay persons from other Christian churches who sat in front of city halls across the country to protest the nationalization of the shrine, which they feel would return Japan to a militarized state with Shintoism as the state religion.

Mr. Yanada, now in the United States to attend Associated Mennonite Biblical Seminaries, said both Christians and Buddhists are opposed to the bill concerning the Shinto shrine.

In 1971 the Kyushu Mennonite Conference decided to publish its stand against the nationalization of the shrine, Mr. Yanada said.

Marriage and prison don't mix, study finds

Steve Simmons, author of this article, is the Presbyterian interviewer mentioned in the fourth paragraph. He is a former General Conference volunteer in Wichita, Kansas, and spent the last part of the summer conducting research on prisoners and their families. He is now attending San Francisco Theological Seminary in San Anselmo, California.

A prison term does more than punish a man by taking away his freedom. Barring unusual good luck, it will also break up his marriage and wear away at his friendships until he finds himself largely cut off from the world outside the institution. This grim picture is the result of a study of inmates at Kansas State Industrial Reformatory in Hutchinson conducted in July and August by Mennonite Voluntary Service (General Conference) and the Inter-Faith Offender Concerns Committee of central Kansas.

The IFOCC was organized in 1973 to minister to inmates in the Kansas correctional system and to educate the public about prisons and the people who do time in them. Until recently the committee devoted most of its energy to the Man-to-Man program, which is designed to help the offender readjust to life outside the institution when he is paroled or released.

In working with the men (a similar program for women is in the planning stages), the committee learned that families of prisoners have their own special needs and problems. It began to seem inadequate to try to help the offender without looking at the family situation from which he had come and to which he would return at the end of his term.

To get an overview of prisoners' family relationships, four members of the committee, including a Catholic nun, a Lutheran pastor, a Mennonite, and a Presbyterian, surveyed 212 inmates and interviewed fifty at some length. The men were usually eager to talk to us and agreed that it was high time something be done for their families, many of which were coming apart under the strain caused by their imprisonment.

One of the first things we learned was that the longer a man was in prison, the fewer letters and visits he was likely to receive. More than a quarter of the inmates surveyed either saw no one from the outside or received one or two short visits a year. Some had talked to no one besides other inmates and members of the prison staff for more than five years. It was true that a few were "loners" who had never had friends or family in the first place, but most had been close to a number of people, and many had been married. We could understand a man's friends gradually becoming estranged from him as they came to have less and less in common. But what, we asked, could cause a man's family to drop him so completely?

When an inmate's parents had rejected him (and about a third of the parents did), it usually turned out that they had been afraid of condemnation by their friends and associates. Many of them already felt that they had failed as parents, and the added burden of guilt would have been too much for them to bear. Some went to great lengths to cover up the fact that they had a son in prison. One family we heard of had never come to visit, although they could easily have done so, and had told their friends that their son was on an "extended vacation."

In other instances, it was the prisoner's parents who had continued to give him support and encouragement after everyone else had abandoned him. Some inmates told us that they had actually grown closer to their parents during imprisonment (though none particularly recommended it).

Marriages appeared to have suffered much more than relationships to parents; of the men who had been married before coming into prison, 80 percent could expect to see their marriages collapse after around fifteen months. We heard numerous explanations for this, but those cited most often had to do with loneliness and financial worries. "She just does not have anyone to talk to" was a comment we heard frequently.

Many families had lost the breadwinner at a time when they had assumed heavy financial obligations like payments on a car or the mortgage on a home. Growing discouraged at trying to make ends meet and raise a family under such circumstances, a prisoner's wife would reluctantly turn to another man for help.

By and large, the men we talked to were—at least outwardly—philosophical about it. "How could I ask her to wait around for fifteen years?" "My two little girls needed a father, and I couldn't be there."

When we asked one inmate what his wife's most difficult adjustment had been, he said, "Accepting another man to fulfill the responsibilities I cannot."

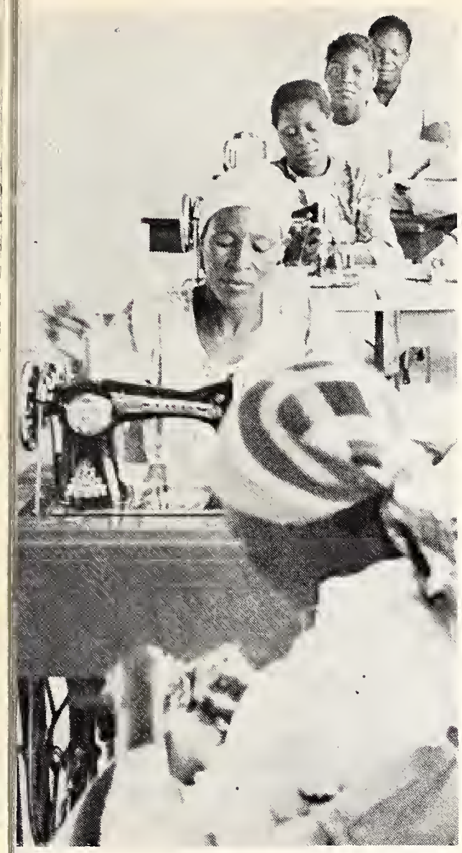
Having heard statements like that one, we found it a humbling experience to have to make recommendaitons to the committee on ways to help the families of prisoners; the problems seemed, to say the least, enormous. In the end, we came up with a number of ideas—day care for working mothers, discussion groups in which families could share ideas and problems, volunteer help for women overwhelmed by the difficulties involved in "making it" alone.

The prison is not equipped to do these things. Its primary concern, when all is said and done, is with prisoners. The church, on the other hand, is called to be concerned, not with "prisoners," but with people. If we do not minister to the offender and his family, it is hardly likely that anyone else will. If we are ready to show that we care about them in a thoughtful and consistent way, we may soon be able to see to it, not only that the people in our correctional system get out at a certain time, but that they have kept something on the outside worth getting out for.

Words & deeds

Mennonite Disaster Service workers found damage from Hurricane Carmen in the Louisiana-Alabama area lighter than expected and do not anticipate much MDS involvement. The hardest hit area is about 100 miles west of New Orleans, said Nelson Hostetter, executive coordinator of MDS, who went to Alabama September 7. Damage in the rural bayou areas was caused by wind. Although 1,100 families were affected, only about thirty families suffered serious loss.

Formation of a "church world bank" through which denominations can put reserves into low-interest loans for the "poorest of the poor" in developing nations was approved by the World Council of Churches' policy-making Central Committee this summer. The bank, officially named the Ecumenical Development Cooperative Society, will begin functioning under Swiss law when $5 million is on hand. About $1 million has been pledged by 271 Protestant and Orthodox churches in ninety countries.



Women learn to sew, earn

Eight women in Tutume, Botswana, are participating in a dressmakers' workshop which will become income producing for them. Magdalena Kukler, an MCC volunteer from the Netherlands, is directing the project, but two of the women will be trained to take leadership roles. Ms. Kukler taught the women pattern making, textiles, and sewing theory along with bookkeeping, nutrition, English, and child care. Potential customers for the workshop are a local secondary school which requires uniforms and a brickmaking training program which needs overalls. Treadle sewing machines were purchased with contributions from North American women. Shown above is a similar workshop at the Mahalapye Community Center in Botswana.

Correction

Protestant churches in Colombia grew 42 percent between 1968 and 1973, according to figures from the Confederation of Evangelicals in Colombia.

Mennonites assist new Indian nation

The ancient Indian nation Ganienkeh was reestablished on May 13, when a group of Mohawk Indians began settling on public land near Eagle Bay, New York.

"Ganienkeh shall be the home of the traditional red man," states their "Ganienkeh manifesto." Feeling exploited by white society, the group hopes to live in peace and noncompetitive harmony in a self-sufficient agricultural society, determined by ancient Indian laws, customs, religion, and culture.

The group is currently camped on a 612-acre, abandoned Girl Scout camp about two miles outside Eagle Bay, but claims that a sizable piece of land which is part of New York and Vermont is legally and rightfully theirs. The sale of this land in 1797 to New York State by war chief Joseph Brant was patently unauthorized, they say.

Richard Zehr, bishop of the Croghan Conservative Mennonite Church, about forty miles west of the Indian settlement, has taken an intense interest in the situation of the Indians. He has been in touch with them and loaned them his chain saw. Speaking for the Mennonites of the area, he says, "I am expecting that we will want to help in whatever way we can without destroying their self-respect. Our ladies have indicated a willingness to can food for them. It is likely we can help with used clothing, too."

Mennonite Central Committee voluntary service director Paul Leatherman visited the Indians in late July following a request from Kakwirakeron, spokesman for the Indians, channeled through Benton Rhoades of Agricultural Missions.

As a result of that visit, MCC sent 840 pounds of meat, 250 pounds of potatoes, and 250 pounds of flour to the Indians in early August. More help may be sent later.

The Indians have very little and need much in the way of food, clothing, and shelter if they are to survive the winter. Some of them speculate that state and federal governments are delaying action in hopes that the nation may not endure until spring.

The state and federal governments are taking a hands-off position because the Indians occupied the area without violence or consultation and without disrupting the whites in the area, says John Hathorn, director of Indian affairs for the state of New York.

"We are not a threat to other citizens," explains Kakwirakeron. "We are peaceful. We have had no problems with people in the area. We respect other people's ways and we ask that our ways be respected."

Mr. Hathorn says he doubts if the Mohawks actually have rights to the land, and he expects this to be tested in the courts at some point in the future.

"The big question is, Are these squatters? By helping to sustain them would we be perpetuating an illegal situation?" Mr. Leatherman says. "If you look at the question morally, in the final analysis we're probably squatting on their land rather than they on ours. The important thing is that they need help. They're a hungry, needy people striving to establish an identity, and we need to help them in the same way we help other needy refugees or people throughout the world."

Indian fellowship meets in Montana

Future meetings of the Mennonite and Brethren in Christ Indian Fellowship have been left unscheduled following the group's second annual meeting in July, which was attended by General Conference representatives only.

The group of more than 100, which met at Crazy Head Springs near Lame Deer, Montana, encouraged future meetings, but asked Malcolm Wenger, secretary for Indian ministries for the General Conference Mennonite Church, to check with the inter-Mennonite Home Ministries Council to schedule a meeting next year, to be hosted by an Indian group from another Mennonite conference.

Because of the lack of representation from other conferences, the group postponed the appointment of a representative to plan a minority peacemakers' seminar.

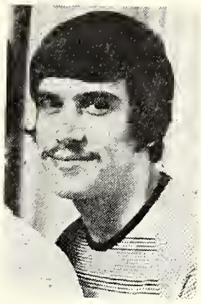
The inter-Mennonite Indian fellowship had its first meeting in 1973 in New Mexico with the encouragement of the Home Ministries Council.

This year's fellowship meeting, hosted by the Northern Cheyenne Mennonite churches in conjunction with their family camp, included a large representation of Southern Cheyennes from Oklahoma churches and one carload of Hopis from Arizona. About a dozen whites, most from the Northern District Conference, also camped out with the group.

The local Northern Cheyenne hosting committee served two meals a day to the Mennonite camp participants.

RECORD

Workers


J. Beitler

B. Beitler

Henry Braun

Helen Braun

John and Brenda Beitler of Goshen, Ind., have begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. They are members of the First Church of Berne, Ind., and the Mennonite Brethren Church of Henderson, Nebr., respectively.

Egla Birmingham of Aguadulce, Cocle, Republic of Panama, began two years with Mennonite Voluntary Service in Seattle, Wash., Sept. 9. She will work at the Seattle Mental Health Institute. Egla is a member of the First Mennonite Church of Indianapolis, Indiana. She holds a BA in social work from Bluffton (Ohio) College; has attended Mennonite Biblical Seminary, Elkhart, Ind.; and has a master's in communications (drama) from Christian Theological Seminary in Indianapolis.

Henry and Helen Braun, Bethel Church, Mountain Lake, Minn., have completed several months in General Conference voluntary service with the Northview Opportunity Center, Newton, Kans. Henry did general maintenance at the center, which is a training area for retarded children. Helen sorted and repaired outdated clothes donated to the Northview Economy Shop.

Maurice and Joyce Briggs, Warden (Wash.) Church, have begun a two-year term of service with MCC in Whitesburg, Ky. Maurice is serving in maintenance. He attended Centralia Community College, Northrop Institute of Technology, and Warner Pacific College. Joyce attended the University of Oregon and Portland State University. Maurice is the son of Kenneth and Johanna Briggs, Portland, Ore. Joyce is the daughter of William Suran, Portland.

Bruce Dyck, First Church, Newton, Kans., is serving eleven months with Mennonite Voluntary Service in Markham, Ill., as a truck driver for the Sheltered Care Workshop. Bruce has attended Bethel College in North Newton. He is the son of Ralph C. Dyck of Newton.

Judy Hartzler, Grace Church, Pandora, Ohio, has begun a one-year assignment under General Conference voluntary service. She will serve as a daycare worker in Hutchinson, Kans. Judy has attended Goshen (Ind.) College and is a 1974 graduate of Bluffton (Ohio) College with a BA in elementary education.

Berna Klassen, Grace Church, Steinbach, Man., is serving one year as a daycare worker at the Sunshine Center, Liberal, Kans. Her assignment is through Mennonite Voluntary Service. Berna is a 1973 graduate of Steinbach Regional Secondary School. Her parents are Mr. and Mrs. Bernhard Klassen of Steinbach.

Rea and Jenny MacKey, Bergthaler Church, Morden, Man., have begun a two-year term of service with MCC in Winnipeg. Rea is serving as program director for Bookrack Evangelism. Rea received a BSc in physical education from the University of North Dakota. Jenny received an RRL in medical record science from Winnipeg General Hospital. Rea is the son of Evered and Viola MacKey, Morden. Jenny is the daughter of John and Adeline Klassen, Morden.

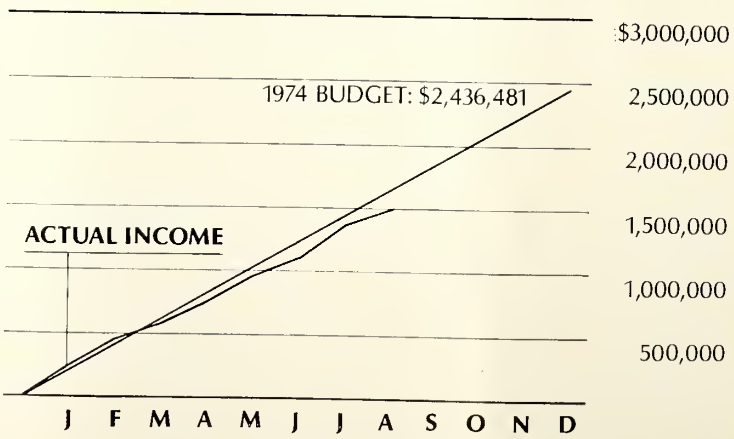
Marilyn Martin of Minot, N.D., is serving until Dec. 15 as co-director of curriculum for the Friendship House daycare centers in Hutchinson, Kans. Her assignment is under the General Conference voluntary service program. Marilyn holds an AA degree in child care from Hesston (Kans.) College and is the daughter of Roy E. Martin of Minot. She is a member of the Fairview Mennonite Church in Minot.

Bonnie and Charles Neufeld, Elmwood Mennonite Brethren Church, Winnipeg, have begun two years of service with General Conference voluntary service in Markham, Ill. Charles will work in unit coordination and Bonnie will work in day care. Bonnie, a registered nurse, received her training at Winnipeg Gen-

Conference budget

Budget for 1974 includes:

Commission on Education	$164,450
Commission on Home Ministries	$417,309
Commission on Overseas Mission	$1,647,122
Mennonite Biblical Seminary	$207,600
Total	$2,436,481



Receipts in support of General Conference programs have held up well through August. A total of $1,497,564 was received during the first eight months, which is two-thirds of the year. This amounts to 61.5 per cent of the total amount budgeted for the year. We thank all who have so generously supported the work of the conference. *Wm. L. Friesen, conference treasurer*

. Briggs

J. Briggs

Hartzler

Klassen

R. MacKey

J. MacKey

Teigrob

al Hospital School of Nursing. She is e daughter of Mr. and Mrs. Henry uenther of Winnipeg. Charles is a 71 graduate of Tabor College, Hills-ro, Kans., in Bible and history. He s also attended Associated Mennonite blical Seminaries, Elkhart, Ind., and e University of Manitoba, Winnipeg, d has received a teacher's certificate.

Patti Nussbaum of Apple Creek, Ohio, s been assigned by Mennonite Vol-tary Service to Hamilton, Ont. She ll serve for one year as a part-time or ll-time earner and as assistant at the elcome Inn. Patti is a member of the lem Church in Kidron, Ohio, and is a 73 high school graduate.

James Robb has been named campus activities director for the coming year at Bethel College, North Newton, Kans., working in relation to the dean of students' office. He will also serve as off-campus job placement director.

Marianne Teigrob of Port Rowan, Ont., is serving with Mennonite Voluntary Service in Hutchinson, Kans. Her one-year assignment is secretary to the chaplain at Kansas State Industrial Reformatory. Marianne is a 1974 graduate of Columbia Bible Institute, Cleabrook, B.C., in a two-year Bible course and a 1972 graduate of Valley Heights High School, Langton, Ont. She is a member of the Port Rowan Mennonite Brethren Church and the daughter of Ralph and Helen Teigrob of Port Rowan.

Audiovisuals

I am going, a record album of songs by Patty Shelly, has been produced by General Conference voluntary service. Ms. Shelly of Newton, Kans., is a former volunteer in Arvada, Colo., who sang with nursery school children, people in churches, and other groups. Side one includes both traditional and new songs by various composers. Side two is made up of songs by Ms. Shelly. Patty will be singing in various congregations this fall as voluntary service staff members visit the churches. The album is available for $4.95 from Mennonite Voluntary Service, Box 347, Newton, Kans. 67114.

YOU MEAN TO TELL ME THERE ARE MENNONITES IN JAPANHONGKONGTAIWANCHINAVIETNAM INDIANEPALAFGHANISTANPAKISTANBAN GLADESHINDONESIAKOREA

. . . AND THE PHILIPPINES?

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This book is the result of a study undertaken to determine how the church can meet the needs of urban man and society in the spirit of the New Testament image of the church.

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Sold Out

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____ **LOOK TO YOUR FAITH, Reg. $2.50**

A book of meditations centering in the great affirmations of our faith. The insights revealed in this book are the culmination of years of meaningful service to Christ and His church as a minister and editor.

____ **MORE EXCELLENT WAY, THE, Reg. $2.75**

Ramseyer insists that if the two great commandments of love (Matthew 22:36-40) are to be taken at face value, then they must apply not only to man's relationship to God, but also to his relationship with his fellowmen.

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MEDITATION

Wilted flowers

lted flowers . . .
  that's all that is left,
  all that's left to remind us of her.
sterday when this stranger
  handed them to me
  I was inclined to toss them out.
day she is gone, but the little bouquet
  of yellow, wilted flowers
  still adorns my kitchen.
ook at them with mixed emotions;
  a little bit of gladness
  for the gladness in her heart this morning
  as she thanked God
  for taking some of the hurt
  out of her heart.
dness that I helped put some hurt back in again.
e came only yesterday,
  a stranger.
  Haunting eyes, pale, expressionless face.
  A withered flower!
he talks of fears and acts strange.
  Fear of people!
  Fear of Satan!
he talks of Christ and the Bible.
  "In thee only do I trust."
e eat together,
  sing together,
  pray together.
he is far from home and stays for night.
phone call to a friend,
  who calls her family.
ext morning another call,
  this time from her family.
hey will come for her,
  but do not tell her.
  She may run away again.
he deception is on.
he awakes relaxed,
  almost happy.
he flower is coming to life.
  Our turn to be miserable,
  Miserable at the deception we must carry through
lust we?
  We do not know.
Lord, why?
  If she is your child, why is she like this?
  Why need we rob her of her dignity?
  Would she really run away if we told her?
e do not know.
  Her brothers come.
  Her shoulders droop.
  Eyes grow dull; face withers.
wilted flower!
  O God! Forgive us!

Mary Derksen

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COVER

A crowded vegetable market in India

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Four of this week's writers are missionaries: Sheldon Sawatzky, General Conference; James E. Metzler, Eastern Mennonite Board of Missions; John Graybill, Brethren in Christ; and Mary Derksen, General Conference, Oita, Japan.

The other four writers are under MCC appointment: Neil Janzen, India director; Lawrence Yoder, Indonesia; Max Ediger, Vietnam; and Paul Longacre, assistant executive secretary, Akron, Pa.

Paul Longacre's editorial is excerpted from a presentation he made to the First Asia Mennonite Conference in October 1971.

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Encompassing the dhoti, sari, kimono, and sarong

Paul Longacre

IT MAY SEEM ABSURD to speak of the Mennonite presence in contemporary Asia—implying that 57,000 Mennonites could have an impact on the two billion Asians. That is only .0028 percent of the population of Asia. Absurd to think that such a small percentage could have an impact? Yes, absurd to man's views, but not in God's. Mennonites do have a role, a purpose, and are making an impact.

The Mennonite presence in Asia spans 120 years. It dates to the arrival of Pieter Jansz on the island of Java in the East Indies in 1851. From this small beginning and other similar efforts, a Mennonite church has emerged. The most obvious and yet most important characteristic of the Mennonite presence is its existence. . . .

The Mennonite witness has usually taken root among common people. Few Mennonite churches in Asia are wealthy. Few of the 57,000 Mennonites of Asia are powerful or politically influential people. In general, Asian Mennonite communities probably are slightly better educated than their immediate neighbors. We have a few more teachers, doctors, and nurses than our neighbors, but our strength is in the commitment of our group—not in the size or positions of a few leaders. Mennonites in Asia parallel Paul's words to the Corinthian believers, ". . . Not many of you were wise according to worldly standards, not many were of noble birth" (1 Cor. 1:26).

The Mennonite presence in Asia has had a good history. But the task of proclaiming the good news to Asia is not yet finished. Tremendous opportunities lie ahead. Tremendous challenges are before us particularly when we see some of the characteristics of contemporary Asia. . . .

Asia with its many conflicts, pressures of growing populations and insufficient food, and growing urbanization needs the good news more than ever before. . . .

Mennonite and Brethren in Christ churches in Asia—except for a few—have arisen from western Mennonite mission activity. This has been the Asian Mennonite heritage, but most Asian churches are now free to develop their own character. This is as it should be. The West dare not, nor cannot, dictate the dimension and style of their response to the gospel. Mennonite churches in the West wish to be supportive of them and contribute to their life and witness. Mennonite churches in the West also wish to be encouraged by them and learn from their faith and commitment.

While serving as MCC director in Vietnam, I frequently received requests for relief supplies from individual Vietnamese churches. A fire or storm had destroyed some homes and crops in the church's immediate community and relief was needed. I usually asked the persons requesting supplies what assistance their church was able to give. They usually responded, "We are too poor. We cannot give anything." They were poor, but they could have given a small amount of cash or a little rice. They knew MCC had 100 bales of clothing or 100 sacks of wheat or 100 cartons of meat and felt themselves poor in comparison. Yet their small amount of rice or few articles of Vietnamese clothing would be much more effective assistance than MCC's wheat or western clothing.

I believe this illustration from Vietnam parallels some other areas of witness and service in other countries as well. Witness, whether it be verbal or through deeds, is most effective if it is from neighbor to neighbor, countryman to countryman, or Asian to Asian. Western resources and personnel can be helpful only to supplement, not substitute for, indigenous resources.

Asian Mennonite churches are located in Asia. This is and must be more than a fact of geography. Their life and witness must arise out of and be relevant to the culture in which they live. Their ministry and service to each other and to the people around them must reflect not the western way but the Asian way. The good news they share must be acceptable to persons wearing a dhoti, sari, kimono, or a sarong. It must be just as relevant or even more relevant to persons eating sate, kimchi, chio gia, or sukiyaki than to a person who enjoys potatoes and bread.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:36 OCTOBER 8, 1974

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AN ELEVEN-WEEK SERIES ON

how our Bible came to us

begins in this issue/page 590

Is moderation okay?

Gordon Chilvers

Alcohol is popularly regarded as a stimulant like tea or coffee. This is because it slightly drugs the higher centers of the brain. These are the seat of anxiety, conflict, and awareness. So there is less fatigue. The brain centers having been drugged, these conditions operate on fewer cylinders, so people momentarily feel better.

Alcohol is in fact a depressant or narcotic such as marijuana.

The first drink acts as a mild sedative. It lulls the drinker's critical faculties and removes some of his inhibitions. He is less occupied with his cares. He can then seem more alert because he can concentrate better on the present. Earlier that concentration was impaired because his mind was clouded with past failure or gripped by future fears.

Only the first glass or two are a stimulant. Any drinks beyond that depress the control centers. Then judgment deteriorates. Speech and conduct become less discriminating.

The moderate drinker can do more harm by his drinking than is often realized. Research under Melvin H. Kinsley of the Medical University of South Carolina has shown how alcohol in the blood destroys cells by clogging the small capillaries. He reports: "Everyone knows that heavy drinking can cause physiological damage. Now startling new evidence indicates that even the moderate imbiber may incur loss of irreplaceable brain cells—every time he drinks."

This clogging does serious harm to the health. It cuts off the oxygen supply which is essential for the cells to survive. Alcohol in the blood, causing the plugging of the capillaries, can damage the heart muscles as well as the brain. It is a factor that contributes to a diseased liver. Cirrhosis of the liver develops ight times as frequently in alcoholics s it does in other people.

The pleasant effects of alcohol are so ttractive that the reason for stopping t one or two begins to recede. Some eople will then be well along that road hat leads to alcoholic problems. Indeed is certain that some will become alcoolics. The executive director of the Naonal Council on Alcoholism defines an lcoholic as "someone whose drinking auses a continuing problem in any deartment of his life."

Alcoholism, according to the United Nations World Health Organization is repeated drinking of alcoholic beverges in excess of dietary and social uses f the community and to an extent that interferes with the drinker's health or his ocial and economic functioning."

Alcoholism demands urgent thought. t is one of the three most urgent health problems in the world today. Careful stimates give the number of alcoholics n the United States as five million and n Canada as 300,000. In America about a quarter of a million people join this crowd every year, while in Canada about 20,000 additions are made.

Yes, but is it not absurd to suggest hat our moderate drinking could possibly become a problem?

Contrary to common opinion, alcoholics come from all classes of society. People in "skid row" account for only one in twenty alcoholics. The rest are in the sort of factories, offices, and homes hat exist in our district.

Nor as is often supposed are the maority of them neurotics. Heredity has only limited influence on who becomes an alcoholic. The disease knows no bounds. The alcoholic researcher E. M. ellinek said, "Science has found no way o determine or distinguish who or what sort of person may or may not be an alcoholic. Any normal person may become an alcoholic."

In a letter to a woman alcoholic, Alcoholics Anonymous says, "You may be any age, a college girl, a young mother, an admired professional woman, the wife of your town's most prominent citizen, a staid-looking grandmother. You may be an extrovert and the life of the party or a frightened inferior-feeling little person who has to pour courage out of a bottle before attempting anything."

No person who takes up social drinkng can be sure he will never become an alcoholic. No one ever takes a glass of beer or spirits and expects to become a drunkard. Yet, thousands of people who ntend to be only moderate drinkers become addicts. According to Marvin Block, an international authority on alcoholism, for 10 percent of alcoholics, the disease begins with their first experience of drinking alcohol. "It is not the amount of alcohol consumed that determines alcoholism," says William Terhun. "Regular use of only a little alcohol can produce alcohol dependency."

It is always wise to remember Paul's words: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12).

True, drinking is not comprehensively condemned in the Bible. A Psalmist includes among God's blessings "wine that maketh glad the heart of man" (Ps. 104:15). Producing wine was an important part of Palestinian agriculture. Wine was an integral part of Hebrew life in Old Testament days. It had a secular use in domestic life as part of the day's meals. It also had a religious use in Jewish rites and celebrations.

Jesus Christ himself followed the usual Jewish practice. Men taunted him for drinking it (Mt. 11:19). When the supplies ran short at a marriage feast he attended, he created large quantities of it, about 120 gallons. The Apostle Paul did not forbid drinking wine, he actually told Timothy not to be a total abstainer (1 Tim. 5:23).

While drinking wine is not condemned in the Bible, neither is slavery nor polygamy. Yet none of us would condone either in our own society.

When Jesus Christ turned water into wine, few nonalcoholic beverages were available. The wine he made was probably the safest drink available. Paul's advice to Timothy to drink wine on medical grounds was given before the better alternative beverages or medicine were available.

When we consider the Bible's comments on drinking we have to remember the different conditions in that world and today's space age. Accurate interpretation requires taking into consideration the culture obtaining then and the context in which the words were said.

Hard liquor was unknown in the ancient world. The process of making wine was by natural fermentation. The alcoholic content was relatively low, probably between 5 and 8 percent. The common practice of mixing water with wine reduced the alcoholic content still further.

Making wine is no longer a domestic occupation, but an industry that produces beverages with a much higher alcoholic content. Malt liquors, such as beer, are made from grains and vary in alcoholic content from 3 to 6 percent. Wines are made from grapes and vary from 12 to 20 percent alcoholic content in fortified wines. Distilled liquors such as whiskey vary from 36 to 50 percent.

The social consequences of drinking today differ vastly from those of biblical days. Life then was much simpler. It had no powerful and complicated technological equipment that characterizes life today. Modern society moves much faster. To avoid fatal accidents, instant and accurate judgments have to be made. A man who drank wine before driving a team of oxen was much less a threat to society than a man taking it before getting behind the wheel of a powerful automobile or at the controls of a jet aircraft.

Also, our personal conduct is related to our social responsibilities and obligations. It is in this context that Paul speaks of drinking wine, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14: 21). Our brother, or it could be sister, may not be as strong as we are in his ability to withstand the temptation to drink the glass that will hurt him.

Loving our neighbor requires us to consider what is in his best interests. We can abstain for the sake of the person that alcohol puts in danger for physical or psychological reasons. He needs to have before him an example to help him consider right attitudes to alcohol.

A tremendous responsibility is ours if we introduce a person to drinking alcohol.

In his book *Papa Hemingway*, A. E. Hotchner writes of Jigee, a young woman who belonged to one of the groups that formed around Hemingway.

One day she rang up Hemingway, wanting to visit him. Her words were indistinct. Both Hotchner and Hemingway had difficulty in recognizing who was calling. Her speech got worse instead of better. The novelist was silent. He had not heard about Jigee's alcoholism. Finally, he exploded: "I am the one who gave her her first drink. You remember that Scotch sour at the Ritz?"

Hotchner tried to soothe the author by telling him that if he had not given her the first one, someone else would have done so.

It did not help. "Maybe; but I was the one and I could kick my brains out for that!" Hemingway replied.

Whatever can be said in favor of moderate drinking, much more can be said for abstinence. While millions have regretted tasting alcohol, no person will ever be sorry he rejected it.

REVIEW

The thirteenth American / How about a drink?

The thirteenth American, *by Pastor Paul (David C. Cook Publishing Co., Elgin, Ill., 1973, 192 pp., $1.50)* and How about a drink? *by Robert R. Robinson (The Westminster Press, Philadelphia, 1973, 128 pp., $2.45) are reviewed by Herman Enns, who is chaplain and teaching supervisor at the McMaster Medical Center, Hamilton, Ontario, in conjunction with the Divinity College and the Division of Health Sciences.*

It is a sign of our time that *The Mennonite* is asking for reviews on books relating to the use of alcohol and alcoholism. A new wrinkle is appearing on the "Mennonite profile." Pastor Paul reminds us of a time when the nonuse of alcohol was part of the Mennonite identity: "If someone thinks you are an Anabaptist, go drink a little beer and show him you are not." Robert R. Robinson would observe that what is happening to us conforms to sociological expectations: "Alcoholism is definitely a disorder that increases in prosperous times and declines in periods of economic depressions."

The two authors address themselves to the usage of alcohol from different perspectives.

Paul bears witness as an alcoholic to his own pilgrimage from despair to hope. He communicates with evangelical fervor his experience of having been "brought back from hell." He maintains that each Christian must come to terms with alcohol and alcoholism in the light of the Bible, and he illustrates what this means for him personally.

Mr. Robinson writes from a social, physiological perspective, drawing information from his personal and professional experiences as director of education for the Addiction Research Foundation of Ontario for fifteen years.

One calls for abstinence for the sake of the alcoholic and the weaker brother, the other calls for understanding and caution warning that self-control needs to be exercised at the right time: "First the man takes a drink, then the drink takes a drink, then the drink takes the man!" It is this progression—which is certainly not inevitable—that must be avoided.

Both books read easily and are factually enlightening and credible.

Pastor Paul, not his real name, begins the story where he graduates from seminary. He is looking for reasons outside of himself which could account for his aberrant drinking, i.e., the heavy schedule of an honors program, other people, money. He is looking for easy solutions: "I think my problem will clear up the minute we settle in our new church." His descent into alcoholism is swift, steep, and total. He recalls painfully how his ten-year-old son was required by him to open wine and whiskey bottles because he was too shaky, how his wife, Myrt, to whom together with his AA sponsor and friend he dedicates the book, bought horsemeat in order to stretch the grocery dollars. A day came when he admitted he was an alcoholic and needed help. Through Alcoholics Anonymous he found and walked the difficult way back to sobriety. "I still am—always will be—one drink away from a drunk." He reestablished himself in the pastoral ministry manifesting special concern and aptitude for helping persons whose experience was similar to his own.

The book serves as an excellent introduction to AA, its methods, its philosophy, its availability and effectiveness. The direct honesty of this low profile organization matched with genuine and consistent caring could well provide a model of faith active in love for the Christian church.

The author promotes the idea that alcoholism is a disease which has a threefold base—physical, emotional, spiritual. His concern relates especially to those who bring the "Bowery" home. At the present rate of addiction, one out of every thirteen Americans will become an alcoholic. No one is exempted. "Alcoholism cuts across society without regard to race, creed, color, sex, or economic status." He warns that 90 percent of the teenagers on drugs started with alcohol. Of the total number of alcoholics in America, 95 percent are employable, family-centered persons; one in three is a woman.

Robert Robinson realized how important alcoholic beverages were to him when offered the position with the Addiction Research Foundation: "I won't have to give up social drinking, will I?"

His approach is direct and factual. For many persons alcoholic beverages provide pleasure and frequently have symbolic meanings. Alcohol is a drug and therefore dosage is important, mixing it with other drugs already in the system can be fatal. In Ontario alone, 117 persons' deaths were directly attributed to alcohol plus barbiturates in 1970. It is an immense source of revenue for governments as it also is for producers. Advertisers sell myths and seduce the unwary to indulge.

In the working world alcoholics are most abundant in the unskilled class of workers, but next in line are the owners and managers of business. Recovery is best when a company insists on early treatment. The children of alcohics pay the highest price. Of some 4,000 alcoholics, 52 percent had alcoholic fathers or mothers.

The author sees the three roots of alcoholism as being—alcohol itself, the individual who consumes it, and the society in which alcohol and the individual come together. There are clear signs which warn the person in advance whether he is heading for trouble. A person who habitually experiences extreme pleasure with alcohol, or too much pain without its painkilling effect is set on a course toward alcoholism. "If alcohol drinks and drinking occasions crowd out other forms of recreation, look out."

I can see both books as providing helpful guides in coming to understand the alcohol phenomenon for both personal use, or for study and concern groups in church. They allow for different approaches to the whole issue, the personal testimony and a more rational approach emphasizing knowledge and common sense. There is considerable overlap in the factual information, but the conclusions differ and in this way stimulate discussion.

It is high time that the Mennonite church faces the fact that its grape juice communion services are an inadequate cover-up for the rapidly changing social patterns of its members. Guidance is needed, positions need to be established and convictions reaffirmed.

NEWS

Substitutes in alternative service requested

n response to U.S. President Ford's proram of earned reentry for Vietnam-Warra draft resisters, the peace and social oncerns committees of the General Conference Mennonite Church and the Menonite Church have reaffirmed their support of unconditional amnesty and enouraged Mennonites to volunteer as ubstitutes for those who are required o give a term of work as part of their arned reentry.

Meeting jointly September 20 in Rosenont, Illinois, the two committees agreed n five recommendations to Mennonite ongregations from the two conferences nd to voluntary service offices:

—To continue speaking and working or universal amnesty as outlined in the Mennonite Central Committee Peace Section's position statement;

—To support those who cannot acept the conditions of clemency because of their conviction that the Vietnam War vas immoral;

—To indicate readiness to help those vho return under the earned reentry program, but without the church's becoming a primary means of implementing the program of the U.S. Selective Service System;

—To encourage members of Mennoite congregations to volunteer as subtitutes for returning draft resisters; and

—To help returning veterans who are roubled by the participation in the war o experience forgiveness.

The committee members said they vere not interested in using voluntary ervice to make the earned reentry program work. But where there are people vho have chosen to respond to the government's program, the church should be open to working with these people and placing them in voluntary service just as it would any other person who would qualify.

"We do not accept the implication in he earned reentry plan that those who resisted were acting immorally," the committees said. "Such a program is continuing punishment for the persons who already have suffered in a variety of ways because they could not in good conscience cooperate in conscription or fight in Vietnam."

The committees heard a report that Selective Service officials have already visited the MCC Peace Section office in Akron, Pennsylvania, investigating the use of Mennonite service programs in the earned reentry plan.

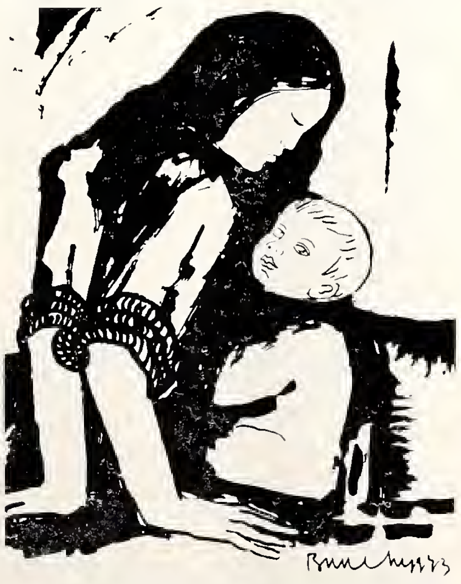
Signing the statement were Mennonite Church commission members John Paul Wenger, Theron Weldy, James Longacre, Maria Snyder, and Vernon Leis. General Conference committee members who signed were David Bartow, Peter Ediger, Eldon Epp, David Habegger, Milton Harder, Ron Hunsicker, Walter Paetkau. Lois Rensberger, and Ken Rupp.

Commission sets up war tax alternative fund

A war tax alternative fund is being set up by the Commission on Home Ministries of the General Conference Mennonite Church as the first step called for in a war tax resolution passed by the General Conference sessions in August.

The fund, to be outside the budget, will be used for education about war tax resistance, assistance to those who are resisting taxes, and legal expenses of individuals or agencies involved in tax resistance.

The commission's peace and social concerns committee took action in September to establish the fund and to invite persons who have a commitment to war tax resistance to contribute to the fund on a regular basis.



Art from the cover of Release us from bondage, *a study guide suggested for use on Peace Sunday, November 3.*

In addition, persons who have resisted war taxes or who are concerned about the issue are encouraged to share their experiences with the commission or to request resources on the war tax issue, according to Harold Regier, CHM peace and social concerns secretary.

Peter Ediger, a member of the peace and social concerns committee and pastor of the Arvada (Colorado) Mennonite Church, will coordinate work on the war tax issue and possibly edit a war tax newsletter to keep concerned people in touch with each other.

The peace and social concerns office is also mailing to pastors a study guide, entitled *Release us from bondage,* to be used in connection with Peace Sunday, November 3. Written by Max Ediger, an MCC volunteer in Vietnam, and published by the MCC Peace Section, the study guide includes the writings and artwork of South Vietnamese prisoners. It is divided into six study sessions.

Through Don Luce, who is serving as liaison between the Peace Section and non-Mennonite groups, the book has also been shared with the larger religious community and with secular peace groups. The material is also being forwarded to Mennonite bodies in other countries.

Single copies are available for 50 cents. and quantities of twenty-five or more for 30 cents each from MCC, 21 South 12th St., Akron, Pennsylvania, or 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

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Latin America: North—South problems

Delton Franz

As we drove past a Bolivian army installation in a rural area of that country, the MCC director said, "That's where the U.S. Green Berets trained the Bolivian troops who killed Che Guevara, the revolutionary guerrilla leader."

Though Latin America has come to be known as a hemisphere swarming with "revolutionaries," the stifling presence of the military far overshadows any other combative element of Latin American society that may exist. While we talked to Latin Americans who would be supportive of efforts to overthrow their oppressors, one does not sense that most of the people want to see violence used as the means of changing their oppressive conditions.

If, however, rampaging terrorists are not the true picture of Latin America, it would also be a mistaken notion for North Americans to think of Latin Americans as content with their lot. The peaceful, barefoot villager napping under the shade of his sombrero while astride a slow-moving donkey causes tourists to click their cameras, but it's a picture that needs interpretation.

Though the pace in the Southern Hemisphere is more restrained than is our life in the North, the peasant farmers whom we saw on their burros were not blissfully dozing off in a never-ending siesta. Rather, they were riding home fatigued from a day of back-breaking work, trying (with only a hoe) to produce enough food on 2½ to 7 acres of unfertilized ground to feed their families.

Crowding into a tiny mud-brick house with dirt floors, the MCC director in Northeast Brazil introduced us to Maria Jose de Silva. We asked Mrs. de Silva, as we had scores of other mothers, how many children she had. Not untypically the reply came: "I have nine children, but four have died." Her oldest son (twenty-one), too sickly to assist her husband as a sugarcane field worker, was the size of an American boy of twelve, about five feet, four inches—the average for malnourished Latin American adults. (The height of better nourished university students averages five feet, six inches.) The fourteen-year-old daughter, hunch-backed and sickly was obviously of little assistance. Would the four-, six-, and seven-year-old sons fare better and one day bring additional income into the De Silva family?

Between the threats of infant mortality and sickness of children, one begins to understand why parents of the third world do not choose to limit their families to two or three children. Furthermore, with 80 percent of their meager earnings going for food (rice and beans), medical care was out of the question. Maria's husband earns eight cruzeiros a day ($1.00) for hoeing sugarcane for a wealthy sugarcane factory owner in whose luxurious home we had been dinner guests the night before. That is only fifteen cents more per day than what he earned five years ago, though inflation in Brazil increased 27 percent in the last twelve months alone! We could understand better the familiar saying: "The rich are getting richer and the poor are getting poorer."

Thousands of Marias and their families are joining the accelerating exodus of impoverished rural workers to the cities. We walked with a Mennonite missionary friend in Bogota to a miserable barrio slum, practically within a stone's throw of their middle class apartment building. Ringing the hillsides around almost every large city in Latin America are the crammed cardboard and tin shanty houses, where the squatters settle "temporarily," hoping for the lucky break—perhaps a job in the GE plant. But few make it and the slum barrios expand.

Pepsi Cola plants and Volkswagen auto factories (among many others introduced by North American and European firms in South America) have only aggravated the economic woes of the masses. By providing jobs for the fortunate few and products which the 80 percent poor cannot afford, these enterprises have served to generate false consumer "needs," not only preventing savings but encouraging debt. Nevertheless, each year there will be more people crowding around these cities. The mind boggles at the projections, but they are projections based on precise statistics. Under the present economic and political system, molded to a large extent by the U.S. investments and trade policy, the proportion of the population of Latin America employed in industry has grown from 13.7 to *only* 14.3 percent in a thirty-five-year period and is projected to reach only 17 percent by the year 2000. At the same time, the proportion employed in agriculture over the past

Thousands of impoverished Latin Americans are moving to the cities, hoping that they will be among the lucky few who get jobs. They take up "temporary" residence in cardboard and tin shanties, but few ever make it out of the slum barrios.

iirty-five years has fallen dramatically y 50 percent.

With the South American population xpected to spiral from the current 275 iillion to 700 million in just thirty more ears, the preceding statistics indicate iat almost half of the projected 700 iillion people will be surplus labor. By itroducing highly mechanized industry i South America, North American corporations have exported a model that is eared to high profits and a minimum of and labor—exactly the opposite of what ; needed in poor countries. Logic tells s that, if one-half of a continent's poplation will become marginal, unemloyed squatters closing in on the big opulation centers, an explosion of imiense proportions is in the making!

Sincere efforts to respond to the needs f this rapidly growing number of marginal men," the rejected poor, are eing made—but not without cost.

MCC workers reminded us that they nust tread softly in any efforts to oranize strong agricultural cooperatives r effective urban community organizaions for the benefit of the poor. In onversations with persons recently reeased from prison, we learned that the eadership for such endeavors has in nany instances been persecuted or even xterminated. Military governments and arge business and agricultural operators re not eager to see the oppressed masss brought into a more competitive and quitable economic base that might proel their numbers into a dynamic politcal force that could threaten the posiion of the privileged minority.

A Mennonite missionary couple (whose identity cannot be disclosed) ias been working in a miserable slum arrio. They have seen how people hackled by injustice over a period of ime finally become bitter and radicalzed, how they become the zealots of heir time and circumstance. To miniser to revolutionaries is to be misunderstood, whether for Jesus in Judea or to ninisters in countries under martial law oday.

We listened to the missionary couple ell of the ordeal of having their home earched by the secret police, of the husand being hooded and taken away to letention where for three days and iights military officials subjected him to orture. Electric shocks were applied to various parts of his body. He was forced o assume a very strenuous posture for welve long hours. When outstretched rms lost strength and his body became aint, the soldiers whacked his arms back into an extended position with the butts of their guns. Efforts were made to break his spirit through long hours of interrogation at gunpoint. The intensive and detailed questioning of specific dates in his past life strongly suggests that the military officials had access to U.S. information—perhaps from the CIA.

U.S. links to Latin American torture and repression was further indicated when the officer in charge asserted, "I'll show you that I can torture just as well as the American soldiers did in Vietnam, and I'm proud of it. I received my training at 'West Point' (a code name applied to a U.S. military training operation for military personnel of other countries, located in the Panama Canal Zone)."

What did these exposures to poverty and repression in remote areas of Bolivia, Brazil, Uruguay, and Argentina have to do with our MCC assignment in the Peace Section's Washington office? During the course of the month, it became increasingly clear that the involvement of rich American business interests and the military assistance, training, and intervention funded by our government—all deeply implicate our country in the hardships and immense suffering of our brothers in Latin America.

A youngster from a hillside slum in Rio de Janeiro hopes that soccer will eventually offer him a road out of poverty. Rio has 200 slums (favelas) *with a total population of 600,000.*

We are distressed that though the official reason put forth for American military support of Latin American forces is to defend their countries from subversion by communism, the threat of greedy capitalism would appear to be every bit as grave as any invasion of communism. Theirs is fundamentally not an East-West ideological conflict, but a North-South problem of rich nations exploiting poor nations.

The overwhelming tasks confronting the MCC village health nurse in rural Bolivia, the agriculturist in Northeast Brazil, and the Mennonite missionary who was tortured in a military detention center have direct links to our very doorstep here in Washington, D.C. In a four-year period, U.S. military personnel trained 2,255 Brazilians in the techniques of guerrilla warfare and interrogation of prisoners and 55,000 police officers in Brazil's poverty-ridden Northeast were given training in counter insurgency. The International Police Academy, where police officials from South Vietnam, Brazil, Uruguay, Zaire, and other third world countries come to be trained, is located right here in the Georgetown section of Washington, D.C., and is funded by our tax dollars.

As we listened to the experiences of those, like the Mennonite missionary, who have been at the other end of U.S. military aid and police training programs, passages of ancient Scripture suddenly became very current:

"The men who were guarding Jesus mocked at him. They beat him, they blindfolded him, and . . . went on heaping results upon him. . . . They opened the case against him by saying, 'We found this man subverting our nation.' . . ." (Lk. 22:63-65; 23:2, NEB).

Upon being released, our missionary brother returned home, walked into the church center where the youth of his congregation were enacting the flogging of Jesus, a drama that had grown out of a week of evening Bible studies on the Holy Week experience of Jesus. A pastor was reunited with his congregation.

It was Maundy Thursday evening before Good Friday!

In that charged atmosphere where there is fear of revealing names and the relating of experiences is with hushed tones, one thought of the early Christian church.

Perhaps the period of A.D. 100, when the Book of Revelation was written in coded language to protect the Christian community, best conveys this difficult period in Latin America . . . a time when the *principalities and powers* have been unleashed on those whose commitment is to bring *hope* to the oppressed.

"The Beast was allowed to wage war on God's people. . . . Hear, you who have ears to hear. . . . Here is a call for the endurance and faith of the saints" (Rev. 13).

Peace workers say relief funds may support repression

The U.S.'s largest Protestant world relief agency has been accused of using church-raised funds "to reinforce U.S. foreign policy and the status quo" in developing countries even where this meant "supporting a repressive system."

Writing in *Christian century* magazine, two United Methodist Church peace agency aides acknowledged the "grim reality" that "political considerations, not hunger, determine where the U.S. Government gives food," but said the church must not become "the handmaiden of the state, carrying out its military and political aims rather than serving all people impartially."

The specific target of the criticism was Church World Service, a department of the National Council of Churches, whose director, James McCracken, recently left after conflict on just this issue with Eugene Stockwell, associate general secretary of the NCC's Division of Overseas Ministries. The authors of the article, Doug Hostetter, a Mennonite who is resource specialist on Asia and peace for the United Methodist Office for the United Nations, and Michael McIntyre, associate coordinator for a United Methodist project called "The Bishops' Call for Peace and the Self-Development of Peoples," said that CWS played "the politics of charity."

"All charitable actions have political implications," the article said. "But is the aid given in such a way as to foster the long-range interests of the poor and oppressed, or in a way that ensures the maintenance of the current distribution of wealth and poverty?"

Colonization in Bolivia surveyed

Above, men build a house for new settlers in the Bolivian lowlands. Colonization efforts in the Santa Cruz, Bolivia, area were studied in August by a group of ten Mennonite settlement workers and seven Indians from the Paraguayan Chaco. For the past decade Paraguayan Mennonites have been helping Chaco Indians form settlements. The purpose of their trip was to see how Bolivian colonies handled issues such as organization, outside credit sources, and production-per capita income relationships. In Bolivia, MCC *is working with other churches and the Bolivian Government to settle families from the overpopulated highlands to the underpopulated, but fertile, lowlands.*

World council's assembly site changed

Jakarta will not be the site of the fifth assembly of the World Council of Churches in 1975. The central committee of the WCC decided with deep regret that because of what was termed "misunderstandings" about the nature of the asembly in Indonesia it would be better to change the location. Nairobi, Kenya, has been approved as the new location.

The misunderstanding concerns relationships between Christians and Muslims in the Asian country. Although Indonesia is officially committed to the Pancasila, a philosophy which implies a pluralistic, multireligious society, the Muslim community comprises 85 percent of the 121 million population. Muslim groups inside the country have recently expressed strong reservations about holding the assembly in Indonesia.

The document noted that the government of Indonesia, while welcoming the idea of holding the meeting in Jakarta, did not wish it to become a threat to national unity.

The assembly, meeting under the theme "Jesus Christ frees and unites," will bring together more than 1,500 participants November 23-December 10, 1975. The majority of the delegations of the 267 member churches have already been named, and the central committee also heard that the $1.5 million budget is substantially covered.

Youths' alcohol abuse is called 'alarming'

Authorities in the field of mental health and alcoholism are expressing alarm about a growing problem of alcohol abuse among teenagers and in some cases even among preteenagers.

"Every indicator and every statistic we have tells us that the switch is on—from a wide range of other drugs to the most devastating of all: alcohol," said Morris Chafetz, director, National Institute on Alcohol Abuse and Alcoholism.

Education is part of rural development

ducational realities in the Bolivian pub-c school system are grim, report Men-onite Central Committee teachers in anta Cruz.

Sixty-five percent of those over fifteen ears are illiterate.

Twenty out of 100 children who enter chool reach fifth grade.

Three out of 100 children who start rimary school finish high school.

After three years of administering the ve-year-old MCC teaching program in the ountry, Lynn Loucks, Protection, Kan-as, is convinced that the problem is igger than lack of teachers.

Lynn points out that the structures of he present educational system do not erve the needs of rural people, who make up 60 percent of Bolivia's total opulation. For the government to sup-ly a teacher for first and second grades village must have a minimum of twen-y-five students. Since the rural villages re small and scattered and the dropout ate is high, one village seldom has the ninimum number of children for grades eyond first and second.

Sending a child to a larger town is not conomically feasible. The average rural amily makes $200-$250 a year. The ost of educating a student away from ome can reach $200 a year.

This system makes it almost impossible or a student from a rural area to gradu-te from high school, let alone become teacher. So rural schools receive teach-rs who have lived most of their lives in he city. They do not like the isolation f rural life and spend as little time as ossible in the village.

Lynn also found that prevailing atti-udes toward education discourage rather han promote better education for the ural child. The teachers' concept of heir role seldom goes beyond the four valls of the school to involvement with parents. Teachers emphasize rote mem-rization of material that is often unre-ated to daily living.

Faced with such a situation, what kind of contribution can foreign Christian volunteers make?

This year sixteen teachers will contin-ie to work hand in hand with agricul-urists and medical personnel in an inte-grated MCC rural development program n Bolivia. The hope of this larger pro-gram is that education might lead to rural development.

MCC teachers have the specific goal of helping villages connect with the national education system. Teachers are loaned to villages which have potential for twenty-five students but no organized school. These villages are encouraged to build a school and a house for the teacher before placement. When the teacher terminates after two years, the Bolivian Government will provide a teacher at the village's request.

MCC also helps villages with too few students find alternatives, such as consolidation with a neighboring village. One village bought a horse and wagon to transport their children to school in a nearby village.

Classroom situations serve a double purpose. A group of children gains an opportunity to have an educational experience. And teaching provides a significant role for the volunteers as they learn to know the culture, language, people, and community.

By the end of the first school year the teacher is often ready for community development activities such as adult education, cooperatives, animal traction, garden projects, girls' clubs, chickens, water wells, joining the local soccer team, religious activities, or cooperating with health and agricultural programs under the direction of other MCC volunteers in the area.

Through some of these village activities, teachers can help people change their attitude toward learning. Learning can be more than memorization. Education becomes learning how to dig a well rather than drinking from the mudhole, or learning how to grow a vegetable garden. Most important, through encouragement a teacher can do a lot to change the villagers' attitudes toward their own potential. *Kathy Linsenmeyer, MCC (Bolivia)*

North American groups join Bolivia mission

LaVerne and Harriet Rutschman of the Hutterthal Mennonite Church, Freeman, South Dakota, will be the first North American Mennonite missionaries to Bolivia in a new program to be jointly administered by mission and service agencies in North and South America.

The mission work in Bolivia, begun by the Argentine Mennonite Mission Committee in 1971, will now be jointly operated by the Argentine committee, the General Conference Mennonite Commission on Overseas Mission (Newton, Kansas), and the Mennonite Board of Missions (Elkhart, Indiana).

The *consejo*, the mission committee on location in Santa Cruz, includes not only missionaries sent by the three cooperating mission agencies but three representatives of Mennonite Central Committee, which has forty-five volunteers in Bolivia, and one or two Bolivians.

The Rutschmans, who will be supported equally by the Commission on Overseas Mission and Mennonite Board of Missions, will work in lay leadership training among the small fellowship groups already established, develop a radio ministry in Santa Cruz, and serve in evangelism and church development. LaVerne has also been invited by the Bolivian MCC unit to have a pastoral counseling ministry among MCC personnel.

H. Rutschman

L. Rutschman

The Rutschmans formerly served under the General Conference in Colombia in 1947-55 and in Uruguay in 1956-69 and have since served summers in South Texas, Bolivia, and Wounded Knee, South Dakota. In their most recent employment, LaVerne taught Bible and Harriet taught Spanish at Freeman Junior College and Academy.

They will begin their three-year assignment in Bolivia on October 15.

The Mennonite mission work in Bolivia began in 1971, when the Argentine Mission Committee sent Jose and Soledad Godoy. In early summer of this year, John Koppenhaver, chairman of the Mennonite Board of Missions, visited Argentina and Bolivia and laid the groundwork for new relationships with the Argentine Missions Committee and Mennonite Central Committee in Bolivia.

"Additional personnel will hopefully be sent to Bolivia from Argentina and North America within the next year," according to Howard Habegger, COM executive secretary. He did not specify the projected number of workers.

North German Mennonites ask easing of CO restrictions

The Vereinigung der Deutschen Mennonitengemeinden (Union of German Mennonite Churches) has asked the German Government to ease the restrictions on who may be a conscientious objector to military service and to include overseas relief and development work as acceptable alternative service.

In a resolution passed June 8 in Hamburg, the Vereinigung said that many conscientious objectors were being denied their constitutional right by the recent practices of boards of examiners. The conference asked that the boards be eliminated, since such examination of a decision of conscience is difficult and may violate the person's conscience. The resolution also asked that the number of alternative service positions be increased and that such positions include not only hospital and other domestic institutional work, but relief and development service in other countries.

The resolution asked that the civil service be so organized that it will be a nonviolent alternative to military peacekeeping and, thus, a real service of peace.

Oklahoma churches convene to celebrate 75th year

The Oklahoma Convention of the General Conference Mennonite Church celebrated its seventy-fifth anniversary September 13-15 at the Herold Church, Cordell, Oklahoma. The congregation also celebrated its seventy-fifth year the same weekend.

John Arn of Cordell, convention president and pastor of the Herold Church, said the convention was organized September 12, 1899, at the Shelly Mission (now the Herold Church) in what was then Oklahoma Territory.

At the anniversary meeting of the convention, 100 to 150 delegates and visitors from seventeen of the eighteen member churches attended business sessions on Saturday, and as many as 750 came to the song festival Sunday afternoon in the Corn (Oklahoma) Bible Academy gymnasium.

Special speaker for the three days was Norman J. Schmidt, pastor of the East Swamp Mennonite Church, Quakertown, Pennsylvania. Mr. Schmidt grew up in the Cordell Church.

At the business meeting, delegates heard a report from the four Oklahoma Indian churches, voted to give two $300 scholarships to Indian students attending Oklahoma Bible Academy in Meno, heard a report on bookrack evangelism, and made plans to start an offender ministries program.

The Western District Conference has allotted $500 to the Oklahoma Convention for this purpose, and the convention instructed its executive committee to investigate the possibilities and begin a program for a ministries to prisoners or ex-prisoners during the next year.

Elected as officers of the convention were John Arn, Herold Church, Cordell, president; Willard Schrag, First Church, Geary, vice-president; and Anna Horn, Herold Church, Cordell, treasurer.

Conscientious objection motion draws ire in S. Africa

South Africa's Minister of Defense, P. W. Botha, has introduced new legislation which provides a fine of up to R10,000 ($14,560) or ten years' imprisonment or both for anyone convicted of trying to persuade another person to avoid military service. The bill seeks to counter the resolution on conscientious objection adopted early last month by the national conference of the South African Council of Churches (SACC).

In Parliament the Progressive Party strongly opposed the bill, describing it as "complete overkill on the SACC resolution and so wide-ranging that almost any ordinary critical discussion on military service . . . could become punishable by law."

The preamble to the SACC motion pointed out that the Republic of South Africa "is at present a fundamentally unjust and discriminatory society and that this . . . constitutes the primary, institutionalized violence which has provoked the counterviolence of the terrorists or freedom fighters."

Maintaining that it was "hypocritical to deplore the violence of terrorists or freedom fighters while we ourselves prepare to defend our society . . . by means of yet more violence," the resolution called on member churches to challenge all their members to consider whether following Christ in the South African situation did not involve becoming conscientious objectors.

Following a storm of protest over the resolution, the general secretary of the South African Council, John Rees, issued a statement noting that the SACC has always rejected violence as a means of achieving change and that the resolution was addressed specifically to its member churches.

United Church of Canada supports GC amnesty action

The General Council of the United Church of Canada has passed a resolution on unconditional amnesty supporting the action taken by the General Conference Mennonite Church at its St. Catharines sessions in August.

The United Church statement reads: "Resolve that this council expresses its support of the [General Conference Mennonite Church] in its call for amnesty for American men who came to Canada to escape participation in the Vietnam War. Further we express our belief that such Americans have enriched and continue to enrich Canadian life. We hope that they will stay among us, but we believe they should be free to visit or return to the U.S. We request the moderator to communicate this resolution through appropriate channels to the National Council of Churches in the United States and . . . to the president of the United States."

U.S. sues diocese in war tax protest

The Justice Department has brought suit against the Episcopal Diocese of Pennsylvania to collect $1,006 in federal income taxes withheld by David M. Gracie.

Mr. Gracie, rector of the Free Church of St. John in Kensington, a working-class neighborhood in Philadelphia, withheld 50 percent of his income tax for the past five years because of the continuing American involvement in Vietnam. He claims that "another 50,000 will die this year courtesy of the United States of America."

In response to the suit, the diocesan council let stand its recent decision "that each of our employees has the right to exercise his conscience in respect to the withholding of payment of taxes as a means of protest" and that the legal council of the diocese will contest the government move to collect money from the diocese. *From* Fellowship *magazine*

Calendar

Oct. 11-13—Western District Conference and Mennonite Festival, Century II, Wichita, Kans.

Central

Nov. 4-5 — Religion and philosophy lectures, Bluffton College, Bluffton, Ohio; William Stringfellow, speaker

Words & deeds

elivery of $32,587.62 in medical sup- ies and equipment was made in August ⁄ three representatives of the American riends Service Committee to the Viet uc Hospital in Hanoi. The group also sited the areas of South Vietnam un- ɛr the administration of the Provisional evolutionary Government and delivered 10,138 worth of medical supplies for ıral health facilities. Earlier this year ɛlivery was completed to the PRG of ›me $108,654 in agricultural equipment om AFSC, all delivered under a U.S. iovernment permit.

:hurch college, high school nrollment up in U.S., Canada

nrollment at most General Conference- ɛlated schools this year is up, according › September statistics.

Canadian schools' enrollment is up ɔout eighty over last year. Some schools ave had only minor gains, but none have ɛported a loss.

Canadian Mennonite Bible College in /innipeg has 133 full-time and 40 part- me students, an all-time high for the :hool.

Conrad Grebel College, Waterloo, On- ırio, affiliated with the University of /aterloo, has 530 students enrolled in s courses, equivalent to a full-time en- ɔllment of 120.

Swift Current Bible Institute has 43 udents for the September-October term; /estgate Mennonite Collegiate in Winni- eg, 132 students; Mennonite Collegiate ıstitute in Gretna, Manitoba, 105 stu- ents; United Mennonite Educational ıstitute in Leamington, Ontario, 121 :udents; and Rosthern (Saskatchewan) unior College, 170 students.

Elim Christian Education Center in ıltona, Manitoba, will not operate this ear, but will open next year, perhaps 'ith a different program.

In the U.S., Bethel College, Freeman unior College, and Mennonite Biblical eminary report increases, while Bluff- ɔn College shows a decrease.

Bethel College has its largest enroll- ıent ever—614 students, or 571 full- me equivalent. The biggest gain came rom transfer students.

Freeman Junior College, Freeman, outh Dakota, has 53 students, an in- rease of 40 percent over last year.

Bluffton (Ohio) College has 612 stu- ents enrolled in its September module nd expects 640 to 650 students for the three-months term beginning in October. This represents a decline of about 50 students.

Associated Mennonite Biblical Seminaries' enrollment is 141, including part-time students. Fifty-one of these are enrolled through Mennonite Biblical Seminary, which had an enrollment of 43 last year.

Three appointed as editors of 'Foundation' curriculum

Three editors of *The foundation series,* a new Christian education curriculum for preschool through high school, have been appointed by the curriculum's publishing council.

The editors are Cornelia Lehn of Newton, Kansas, representing the General Conference Mennonite Church; James E. Horsch of Scottdale, Pennsylvania, Mennonite Church; and John Arthur Brubaker of Nappanee, Indiana, Brethren in Christ Church. Wilbur Brumbaugh of Elgin, Illinois, representing the Church of the Brethren, a cooperating user of the curriculum, will also work with these editors.

In addition to having primary responsibility for their respective denominations, the editors will have special responsibilities for different age-groups: Ms. Lehn, director of children's work for the Commission on Education, will give editorial leadership to courses for children age three through second grade; Mr. Horsch, editor of children's curriculum for Mennonite Publishing House, will be responsible for grades three through six; and Mr. Brubaker, executive director of the Brethren in Christ Board of Christian Education, will be responsible for grades seven and eight.

The publishing council, the editorial council, and various special task forces have been continuing their planning sessions for the interdenominational curriculum, which is to be ready for use by September 1977.

At its most recent meeting, the editorial council and other denominational representatives struggled with the overall objective for the curriculum and with a schedule of themes for each grade level.

Concerns were raised about the "saved" status of children, avoiding a proof-texting approach to the Bible, the need to speak of justice as well as judgment, and building flexibility into the curriculum.

The editorial council will meet again November 15-16 to work further on the objective and outlines.

The editorial council agreed with the preschool task force that the present kindergarten curriculum for ages four and five should be revised for age five only.

A teachers' manual will be prepared for ages two to four. It will include a general guidebook for age two, and eight quarters of new material for ages three and four. A separate manual will be prepared for age five.

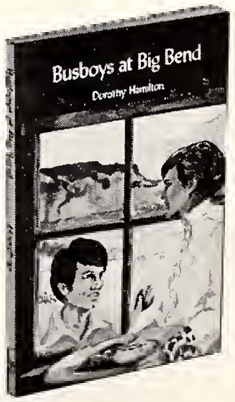
Parents wanted

for a group home to foster inner city children up to age twelve; also to work with their parents when they visit. Father allowed to work. Parents paid salary plus room and board. If interested, contact:

Crossroads, 574 Alexander Ave.,
Winnipeg. Phone: (204) 786-3970
or
the Group Home, 301 Reitta St.,
Winnipeg, R3E 1Z3. Phone: (204) 772-3022.

An Exciting New Dorothy Hamilton Story

BUSBOYS AT BIG BEND
by Dorothy Hamilton



Two boys -- one from Mexico, the other from Indiana; one poor, the other rich -- are employed by the lodge in Big Bend National Park. Ben Martinez and Wesley Cameron become close friends as they work at the lodge and explore the park together.

A delightful story of two boys of different cultures finding and appreciating each other. Five full-page illustrations. A Herald Press book. Hardcover, $3.95; softcover, $2.50.

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NEWTON, KANSAS, OR BERNE, INDIANA

RECORD

Workers

Leonhard Bartel, Salem-Zion Church, Freeman, S.D., recently began a three-year term with MCC teaching mathematics in southern Sudan. He is the son of Delsie Bartel of Marion, S.D. He attended Freeman Junior College and received a BS in mathematics from Northern State College.

Brenda Ewert, Bethel Church, Marion, S.D., has begun a two-year assignment under General Conference voluntary service in Seattle, Wash., in the Seattle Mental Health Institute. She is a 1974 graduate of Bethel College, North Newton, Kans., with a BA in sociology and a 1970 graduate of Freeman Academy, Freeman, S.D. Brenda is the daughter of Elmer and Marie Ewert of rural Marion.

Lillian Loewen of LaCrete, Alta., will serve for at least one year in Mennonite Voluntary Service in Hamilton, Ont. She will work in the Inasmuch House (a hostel for women) and the programs of the Welcome Inn. Lillian is a member of the Foothills Church, Calgary, Alta., and a 1974 graduate of Columbia Bible Institute, Clearbrook, B.C. Her parents are Daniel and Margaret Loewen of LaCrete.

Donna Martin of Manheim, Pa., is serving a one-year term as a licensed practical nurse in Champaign, Ill. Her assignment is under the auspices of the Mennonite Voluntary Service program of the General Conference. Donna is a 1972 graduate of Hempfield High School and participated in the Willow St. Vo-Tech Practical Nursing Program in 1973. She is a member of the Bethel Church, Lancaster, Pa., and is the daughter of John and Arlene Sauder of Manheim.

Martin and Sophia Miller of Kismet, Kans., are serving for at least one year as "grandparents" in Friendship House, the Mennonite day-care program, in Hutchinson, Kans. Their assignment is under the Mennonite Voluntary Service program of the General Conference. They are members of the Calvary Church, Liberal, Kans.

Hilda Neustadter, Chilliwack (B.C.) Church, has begun a two-year term of service with MCC in Atlanta, Ga. She is serving as a day-care worker. Hilda attended Trinity Western College and Simon Fraser University. She is the daughter of Henry and Helen Neustadter, Chilliwack.

Delores Reimer of Reedley, Calif., is serving from September to November in Philadelphia under Mennonite Voluntary Service. She is a secretary at the Crossroads Community Center. Delores is a 1974 graduate of Bethel College, North Newton, Kans., and is the daughter of Arnold C. Reimer of Reedley.

Olga Rempel has begun a two-year term of service with MCC in Winnipeg, serving as a housemother and cook. Olga attended the Bienenberg Bible School. She is a member of Niagara United Mennonite Church.

Sandy Schrock of Wooster, Ohio, has begun a one-year assignment with Mennonite Voluntary Service in Hutchinson, Kans. She will work in the Friendship House, a day-care program sponsored by the First Church in Hutchinson. A member of the Oak Grove Church, Smithville, Ohio, Sandy is a 1974 graduate of Bluffton (Ohio) College with a BA in mathematics. Her parents are Dean and Marvel Schrock of Wooster.

Susan Schumacher, Grace Church, Pandora, Ohio, became editorial assistant for *The Mennonite* Sept. 1. She works in styling articles, layout, proofreading, and related operations for *The Mennonite* and its regional editions. Susan is a 1974 graduate of Bluffton College, Bluffton, Ohio, with a BA in English.

Joleen Siebert, First Church, Reedley, Calif., is serving as day-care curriculum director at Friendship House in Hutchinson, Kans. Her two-year assignment is under Mennonite Voluntary Service, a program of the General Conference. She is a 1973 graduate of Bethel College, North Newton, Kans., with a BS in elementary education. She has also attended Reedley College and California State University in Fresno.

Ruth Teichroeb of Waterloo, Ont., has been assigned for one year to Elkhart, Ind., by Mennonite Voluntary Service. She is working with adults at Aux Chandelles, a center for the mentally retarded. Ruth is a member of the Stirling Ave. Church, Kitchener, Ont., and is a 1974 graduate of Kitchener Collegiate. Her parents are Woldemar and Phyllis Teichroeb of Waterloo.

Wendy Watanabe of Pittsburgh, Pa., has accepted a two-year assignment with Mennonite Voluntary Service in Seattle, Wash. She will work in the Seattle Mental Health Institute. Wendy is a 1974 graduate of the University of Pittsburgh with a BS in psychology. She is a member of the First Baptist Church of Pittsburgh.

Marie Yoder, Eighth St. Church, Goshen, Ind., has been assigned by Mennonite Voluntary Service to Liberal, Kans. She will serve for one year as a day-care worker in the Sunshine Center. Marie has attended Bluffton (Ohio) College.

Bartel

Ewert

Loewen

Martin

M. Miller

S. Miller

Neustadter

Rempel

Schrock

Schumacher

Siebert

Teichroeb

Watanabe

Yoder

LETTERS

ffective come-on

EAR LARRY: Your "St. Catharines re- .p" (September 3 issue) is a beautiful b. I like your incisive critique in the litorial. Your insertion of quotes in the ticle "The year of the comma" was perbly done. It was an effective come- 1 as well as serving to give the busy aders who might not have time to read e full article some of the atmosphere the conference.

I believe we should listen carefully to ncerns such as those expressed by ul Kroeker of Marion, South Dakota, 1 page 503. *Jacob J. Enz, 3003 Ben- im Ave., Elkhart, Ind. 46514* Sept. 9

lso talking to myself

EAR EDITOR: I read with great interest e cover poem by Elmer Suderman, Talking to myself" (September 10 is- ie). I wrote the attached thoughts while inking about it:

—Shuddered when I thought of the anaries filled with wheat while Sioux ildren suffer from malnutrition.

—Shuddered when I felt the gnarled ind of those whose life has purpose in e black loam while the Indian cannot id his purpose.

—Shuddered when I smelled the silage, iowing that more planning and thought ent into the feeding of beef cattle than l of our food programs on all our In- an reservations combined.

I keep talking to myself. We are right, en't we? *Ron Woelk, 30 Wheatland rive, Hutchinson, Kans.* Sept. 8

timulating reflections

EAR LARRY: Your recap to the General onference sessions was good (Septem- er 3 and 10 issues). I especially appre- ated some of the issues which you ised in your editorials. I had come ome bothered by most of them. We've ot been able to create a climate in hich we can comfortably handle dif- rences of opinions so we continue to iove under cover.

While I was happy for the wide ex- osure that my theological position had, felt bad that some people weren't eard because of their opposing views. seems to me that the conference is naive when it comes to assuming that we don't need measures like quota systems to initiate more equalization of youth and women in decision-making roles. I am sure also that relationships with the Pacific District and probably the Eastern District are more serious than they are with Canada. . . .

You might be interested to know that we have been able to create enough interest in *The bridge* to get a charter bus full of people from our congregation to attend its premiere in Clearbrook, British Columbia.

Thanks again for your stimulating reflections on the conference. *La Vernae J. Dick, 819 Stump St., Dallas, Ore. 97338* Sept. 10

Myths about Missions:
a series

Myth 4:

COM sends only preachers and young people overseas as missionaries.

Fact:

This year COM has already sent a mechanic-builder—age 54, a medical assistant—age 45, a nurse—age 49, a medical doctor—age 24, and a pastor-counselor—age 32. A wide variety of gifts and abilities and persons of different ages are needed.

YOUNGER OR OLDER—
YOU ARE NEEDED NOW!

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COMMISSION ON OVERSEAS MISSION
GENERAL CONFERENCE MENNONITE CHURCH

how
our
Bible
came
to us

The Bible of Jesus and the Apostles

David Ewert

The word *Bible* was, to begin with, the name of the papyrus plant from which writing material was produced in ancient times. The Greek word for book (*biblion*) is derived from the name of this reed plant which grew in great abundance in the marshes of the Nile and which was exported to the lands of the Mediterranean.

Since the sheets of papyrus, when spliced together, were rolled around a stick, the word *biblion* came to mean a scroll. However, as time went on, it was found more convenient to tie sheets of papyrus or leather together with string, and so the codex eventually replaced the scroll. A codex is a book and so the word *biblion* was applied to the book, as it had been used of the scroll. The plural *biblia* came to be used for the collection of the books which now comprise our Bible, and when Latin Christians used this plural as a singular, the word *biblia* gave us our word Bible.

Languages of the Old Testament

The Hebrew Old Testament. When Abraham and his clan came to Canaan, they brought with them a dialect not altogether different from the tongue of the Canaanites. However, during the 430 years in which the descendants of the patriarchs lived in Egypt (in relative isolation), they developed a dialect which later came to be called "Hebrew." This language they brought with them when they left Egypt and settled once more in Canaan, after the Conquest.

The Aramaic, spoken in the Fertile Crescent, made considerable inroads on the language of Israel and Judah, and by the time Judea went into captivity to Babylon (586 B.C.), Aramaic was spoken by many Jews. The Exile in the Land of the Two Rivers only helped to accelerate the changeover to Aramaic, so that the Jews who returned to Judea under Cyrus, conversed in Aramaic. This then was the mother tongue of Jesus and his disciples.

However, Hebrew continued to be the language of the sacred books, and since the people generally had lost the Hebrew language, the synagogues required translators, who gave the congregation the gist of what was read in Hebrew, in Aramaic paraphrases. This also explains why most of Daniel and some parts of other Old Testament books are written not in Hebrew, but in Aramaic.

The alphabet which was used to write Hebrew and Aramaic was developed by the Phoenicians. It was a simple twenty-two-letter consonantal script, which was changed to a boxlike, square script some time before the Christian era. We can be thankful that the Old Testament was not written in cuneiform or hieroglyphics.

A Greek Old Testament. Many Jews, however, lived not in Palestine, but in the Diaspora, and with the conquests of Alexander the Great, Greek became the common language of the Mediterranean world. It then occurred to the Jews who lived in Alexandria, in Egypt, that the Hebrew scriptures should be translated into Greek, so that the many Jews who no longer knew Hebrew could hear the Word of God in Greek. This translation, which was begun about 250 B.C., came to be known as the Septuagint Version (because of the tradition that seventy translators participated in this project).

When the Christian church was founded there, it had not only a Hebrew Old Testament, but also a Greek Old Testament. The church read the Old Testament in its worship and the New Testament writers frequently quote the Old Testament in their writings. Indeed, one might say, much of the New Testament

a reinterpretation of the Old Testament
the light of the cross and the resur-
ction.

The New Testament writers wrote in
reek, and so when they quote the Old
stament they either translated the He-
ew into Greek (sometimes exactly,
metimes freely), or they quoted from
e Septuagint. The fact that this ver-
n had been prepared by Jews, who
came the bitter enemies of the Chris-
ns, did not deter the Christians from
ing it. Indeed this Greek version be-
me so popular with the Christians that
e Jews rejected it. The majority of
ul's quotations are from this Greek
anslation, the Septuagint. It was the
ble of the early missionaries who
ought the good news to the known
rld.

The alphabet which was employed in
e writing of the Greek Old Testament
nd, later, the New Testament) had
so come from the Phoenicians. How-
er, besides making changes in the form
the consonants, the Greeks added vow-
letters and, eventually, decided to
rite from left to right, rather than
om right to left, as the Hebrews and
her Semites did.

ormat of the Old Testament

THE WRITING MATERIALS. The most
mmon method of handing down the
cred traditions about how God had
ade himself known to Israel by his
ighty acts and his word was memori-
tion and recitation. The Old Testament
self informs us that behind the writ-
n page there was at least in some
ses an oral tradition.

The Old Testament speaks of writing
stone (the Decalogue), on wood
zek. 37:15), but also the scroll is men-
oned (Jer. 36 — whether parchment,
., leather, or papyrus, is not certain).
he scribe's equipment for writing with
n and ink is mentioned in Ezekiel 9:
ff. Writing materials were available
ng before the days of Moses.

THE CONTENTS OF THE OLD TESTA-
ENT. Information on how and when
e individual books of the Old Testa-
ent came to be written is at best scan-
. It is a miracle of divine providence
at when so much other Jewish literature
as lost in the tragedies of Israel's his-
ry (e.g., Chronicles of the Kings, the
ook of Jasher, the Book of the Wars),
at the sacred writings were preserved.
uring Israel's exile in Babylon, when
e had no temple to turn to, and no
"holy land" on which to worship her God, she turned to the books of "Moses and the Prophets." Upon her return to the land the oral messages of the post-exilic prophets were recorded, Israel's history was rewritten from a new perspective (e.g., Chronicles) and then the voice of prophecy ceases.

There are diverse Jewish traditions on how the individual books that now comprise our Old Testament came to be collected, but suffice it to say here that by the time Jesus was born we have a tripart collection of twenty-four sacred books. The first division was the *Torah* (the Law), consisting of the five books of the Pentateuch. The second division was that of the Nebhiim (prophets). There were four "former" prophets: Joshua, Judges, Samuel, and Kings (the latter two, single books). The latter prophets were Isaiah, Jeremiah, Ezekiel, and the Twelve (i.e., our "minor prophets"). The third division was called *Kethubhim* (Writings). It consisted of three poetic books (Psalms, Proverbs, Job) and five "rolls," singled out for liturgical purposes (Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther). Finally, in the third division, stand the three historical books: Daniel, Ezra-Nehemiah, and Chronicles.

When Jesus spoke of "the law, the prophets, and psalms" (Lk. 24:44), he referred to this threefold division ("Psalms" used popularly for "Writings"). Our thirty-nine books represent simply a further breaking down of these twenty-four books. The material is the same.

On what principles the Hebrew books were grouped in this manner is hard to say. Chronology, contents, their use in worship, and other factors seem to have contributed to this tripart collection.

We should not think, however, that people never raised questions about the place of some of these books in the Old Testament. Some objected to the pessimism of Ecclesiastes and to the explicit descriptions of human love in Song of Songs. Esther didn't even have the name God in it, and Jonah dealt only with Gentiles. To top it all, Ezekiel had animal motifs in God's chariot. In spite of these questions, all twenty-four books (our thirty-nine) were accepted as sacred, and the New Testament affirms, with reference particularly to the Old Testament collection, "All Scripture is inspired of God" (2 Tim. 3:16). Jesus and the Apostles accepted this collection of Hebrew Scriptures as God's word, and that must remain our position.

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Corking the genies

Let's be clear about one thing: When we're talking about alcohol we're talking about an issue which affects us, too. We're not the abstainers' church we sometimes think we are. The consumption of alcoholic beverages among people from our churches is probably a lot higher than we suspect. One of our first problems, therefore, is to confront the secretiveness and the silence which surround our attitudes toward intoxicants.

A friend from another community recently related how several of the leading members of his congregation—which I would describe as a typical, middle-sized urban church—got into a conversation on the subject of taking occasional drinks. They discovered to their surprise that most of them partook of the "fruit of the vine" from time to time, although they did so surreptitiously and with the feeling that they were alone in their "little transgressions."

A study made in Minnesota last year showed that nine out of every ten state residents fourteen years and older are current or former drinkers. The director of the state's Commission on Alcohol Problems said, "We were surprised at the low level of teetotalers." Two comments: (1) Among the 90 percent who imbibed there were obviously a sizable cross-section of regular churchgoers, and (2) Minnesota's situation is likely typical of most states and provinces.

Because of our secretiveness and silence about this issue and because of our assumed claims of abstinence, persons from our congregations who develop a dependency problem are not likely to feel that they have the freedom to share their need for help with the church. Consequently they will soon float to the periphery of the fellowship, and then out. The congregation's "purity" will thus be preserved, but it will miss a chance to assist the person in trouble.

Another part of the bind in which we find ourselves is that our own "indiscretions" make it difficult for us to recognize and to move against the devastating consequences of alcoholic consumption. We become angry and verbose about lead poisoning in electric kettles, about mercury in fish, and about other elements which are much less harmful than alcohol, but we usually remain silent about advertising which promotes further beer or wine consumption, about the opening of more and more liquor outlets, and about the mountainous cost in lives and money.

Canadians and Americans consumed over five billion gallons of alcoholic beverages in 1973. Each year the per-person intake is growing. Student abuse of alcohol, in particular, is accelerating rapidly. One high school senior boy in every seven now claims he gets drunk at least once a week.

The greater the overall consumption of alcohol, the greater the number of alcoholics. At the present rate of use, more than forty million Americans and Canadians will suffer from alcoholism and related diseases by 1988.

Alcohol's cost to us in terms of the accidental deaths and injuries it causes, the families it splinters, and the destruction and absenteeism it inspires are unthinkably high. Like atomic warfare, we prefer not to think about it. But think about it we must if we want to put the cork back on this bottle out of which so many evil genies are rising.

Merville O. Vincent, executive director and medical superintendent of the Homewood Sanitarium, Guelph, Ontario, and one of the guest speakers at the General Conference's triennial sessions in St. Catharines this summer, made a strong plea for prevention in a recent speech to family physicians in Ontario.

"To convince society of the importance of prevention," he said, "we will have to develop a strong counterforce to a large, influential alcohol industry that makes its profits from sales of alcohol and has everything to gain by convincing the public that nothing is known about the causation of alcoholism.

"In our response to this major public health problem, it must be recognized," he said, "that the problems associated with alcohol consumption are directly proportional to the amount consumed. . . . Health hazards increase with the amount consumed by both social drinkers and alcoholics. Alcohol is our country's major drug problem, yet of all the major drug problems it is the only one promoted by public advertising." LK

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:37 OCTOBER 15, 1974

GLORY
TO THE
NEW
BORN
KING

Wes Seeliger

GERTRUDE AND MR. J.

GERTRUDE GILLESPIE was a bitter woman. She hated the world; she trusted no one; she had no friends. Gertrude, homely Gertrude, was a lost soul.

You see, Gertrude was the homeliest woman in the world. Her hair was stringy. Her nose was too long. She knew nothing about cosmetics. She had not one redeeming feature.

Gertrude avoided people whenever possible. Walled in a dark world, she was ashamed to be seen in public. No boyfriends, no phone calls, no fun.

"Mr. J." One day, a stranger came to town. He called himself "Mr. J," and he claimed to be the best beautician in the world. Rumor was that he had been in town a long time ago, but had gone away. Perhaps to Paris itself—beauty capital of the world. Anyhow, here he was. *Mr. J.'s Coiffures* was open for business.

Mr. J. was more than an artist—he was a miracle worker. The ladies who patronized his salon were completely transformed. His fame spread so quickly that soon everybody knew about the wonderful Mr. J.

The call. Mr. J. was a man of compassion. When he heard about poor Gertrude, he was deeply moved—so much so that he decided to go against beauty shop tradition and call her to ask if she would like an appointment.

Gertrude was surprised to hear the phone ring. She thought to herself, "Now who on earth would want to call me?" She couldn't believe it was Mr. J. himself. The great Mr. J. was calling her. Her heart almost stopped. With joy she accepted the appointment. She was fearful, of course. Who wouldn't be? But she gathered her courage and resolved to be Mr. J.'s next miracle.

The new Gertrude. Gertrude was Mr. J.'s greatest challenge, and he gave her the works: mud pack, new hair style, false eyelashes, nail polish. The session lasted all day. But it paid off. A beautiful new Gertrude walked out into the world. Without a doubt, she was Mr. J.'s masterpiece.

Gertrude startled everyone. "Can this be Gertrude Gillespie?" people asked. Everywhere she went, men whistled and women stared enviously.

Gertrude had thought of herself as a moose for so long that it took her awhile to adjust to the change. But in time the mirror convinced her Mr. J.'s miracle was not a dream. She really was beautiful.

The more Gertrude looked at herself, the more she became conscious of beauty. She enjoyed people's admiring stares and second glances. She would even stop in front of a store window and look at her reflection in the glass, relishing her transformation.

Before long, Gertrude began to notice other people's blemishes. "They don't look so hot," she said to herself. The more she thought about it, the worse humanity began to look. Then Gertrude made a momentous decision: to dedicate her life to making ugly people beautiful by bringing them to Mr. J.

Bringing in the sheaves. Gertrude was on fire for Mr. J. She had little cards printed that read: "A thing of beauty is a joy forever." She stood on the street corner shouting, "Mr. J. has returned. . . . Make an appointment or else!" And "You, too, can be beautiful like me. Just turn yourself over to Mr. J."

She would grab strangers and say, "You look terrible; surrender your life to Mr. J." She was always careful to point out others' faults (for their own good, of course). "Change your lipstick." "That eye shadow will never do." "I wouldn't be caught dead in that dress."

When people began to avoid her, Gertrude became bitter. "They refuse to listen because they resent my beauty. If they won't listen to me, they deserve what they'll get."

Gertrude became withdrawn and sullen. Once again she walled herself within her own world. She could not stand to look at the unbeautified. She avoided all contact with persons who did not accept Mr. J.

Gertrude Gillespie is a bitter woman. She hates the world, trusts no one, has no friends. Gertrude, beautiful Gertrude, is a lost soul.

eft on a ark bench

onna Dickey Guyer

who have wanted children in a wait
at did not have an end, see every child
s might have been, counting the helpless freight
f war-maimed orphans, never reconciled
wanton waste with my need never filled.
am not Sara, chosen of the Lord
r autumn fruit, my hunger is not stilled,
y house is empty, crammed with all its hoard.
he blind, the crippled, starving children reach
to the nesting places of my soul
hile furrows in my body still beseech
or the one harvest that would make me whole.
oday, reading of Lottie May, I cry,
ow could they put a baby out to die?

Mother's kiss *by Mary Cassatt*

Eight in a bed

Roberta Mohr

I can't sleep tonight, Lord.
I can't sleep because my sheets are fresh and clean,
  my blankets warm, my mattress firm, my pillow soft,
  and I have so much room to move around!
I can't sleep because my children are so quiet.
  I hear no loud hacking cough, no nightmare scream,
  and each one is sleeping in his very own bed!
I can't sleep because it's raining on the roof,
  and the roof keeps the rain out. The floor beneath
  my bed is not of dirt with newspapers to soak up all the water!
I can't sleep because I know a little boy named Evaristo
  who shares his bed with seven other siblings
  and he has pneumonia.

Melvin D. Schmidt

Let's abolish church membership!

Read Acts 2:41-47.

ONE OF THE GREATEST enemies of any church is its own membership list. Some may think that it's appalling to make this kind of statement. I must say that I am surprised at it myself, since a year or two ago I don't think I would have come to that conclusion. But I have become convinced that the very idea of having a list of members is something that is foreign to the kind of body and fellowship that we are to have as a congregation.

We are to be united in Jesus Christ our Lord and not in some kind of list we make up.

The membership list works in the opposite direction of everything that we are trying to do as a church. I think that Jesus, seeing how accurately we keep lists of the names of his followers, would laugh at us. He would think it funny that we think we can keep track of his disciples by putting their names on a list. That is precisely the kind of classification that he never could tolerate. He called people to follow him regardless of background. Whether they were the centurion's daughter, a tax collector, rich or poor, Roman or Jew, he ministered to them.

The fact that Jesus recognized no human barriers of any sort irked his disciples. One time they called him to send fire down upon a Samaritan village where they had been rejected because they were Jews. He didn't even recognize family ties. Who were his brothers and sisters? Those who did the will of his Father.

It is an accident of history that has brought the membership list into our churches. The old kingdoms of Europe used to keep track of their people through membership lists in the various churches. The church was an administrative tool of the state, and as such it was the church of each respective area whose job it was to keep the census, since people were taxed through the church also. The forces of history created church membership lists, and likewise the forces of history are destroying these same lists.

If you want to find out what the situation is in any given church, the last thing to look at is the membership list. I have served a church that had 600 people on its list, and on a good Sunday we had sixty in church. There were probably twenty people who were actively engaged in the work of the congregation. Most of the people kept their names on the roster, I imagine, so that proper burial arrangements could be made for them someday.

Most churches simply resign themselves to this situation and live with it as best they can. They admit that their membership list has become meaningless, but they don't see that there is anything that can be done about it. Other churches have "membership" committees whose job it is to sit in judgment on the rest of the congregation and to decide who deserves to be on the list and who does not. This results in such unchristian practices as eliminating a name from the list because the person hasn't given to the work of the church for three years or because he hasn't been attending for a certain number of years. It ends up sounding pretty much like the old works-righteousness idea that the Pharisees had.

Let's suppose then that a congregation made a strike for freedom and did away with the membership list. In so doing, it would recognize that it simply has no way of measuring any person's relationship to his God. It would affirm the freedom to accept any person who comes seeking God's truth for his life. It would recognize no human boundaries or barriers. Any person showing up on Sunday morning to worship would be accepted and received on an equal basis with everyone else. A visitor would not be considered a nonmember or an outsider because there would be no such thing as an insider. The church would be free to be "all things to all men" as Paul was. It would free itself from that little list we now keep. It would free itself in order to bind itself to all men in love.

There are many questions that arise in regard to such a move.

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The first is: What then is the meaning f baptism? We have taken baptism to ean that a person signifies his desire become a member of the church. This taken to mean the same thing as the ntention to live a Christian life. We now from experience that these two hings are not necessarily the same. A erson can intend to live a Christian life ithout becoming a member of a church. he opposite is also true: He can become member of a church without having he slightest intention of living a Chrisian life.

When Philip the evangelist baptized he African eunuch out in the desert, do ou think he entered his name on some nembership list? Why couldn't we return the concept of baptism in its original ate: a sign of repentance and renewal f life, nothing more and nothing less. A erson seeking baptism would thereby inicate his desire to follow Christ. It would ot be a way of getting his name on a st in order to insure a decent and roper burial.

Another question: What is the meanng of Holy Communion without a memership list? As I understand Holy Comnunion, it is a reenactment of the presnce of Christ. By taking the bread and he wine we are simply recreating the resence of Christ among us. It is much nore than a commemoration of Christ rucified; it is an actualization of his esurrection realized. When I eat and rink this meal of remembrance with ou and you do the same with your rother or sister here in this church, ou are engaging in an act of love for ach other and that act of love is the pirit of Christ come alive again among s.

On an occasion like that, the erection f human barriers and human boundaries certainly the most tragic misinterpreation of the event that we are celebratng! Holy Communion is *not* a ritual reerved for insiders who have their names n a list somewhere. It is a feast that is ommon to all Christians everywhere in he world. Anyone who claims to be a ollower of Christ desiring to renew and ecommit his life to him is invited to the ord's table.

The third question is: What about fuerals? Suppose one of you comes to me nd says, "I am the sole surviving relative of my second cousin's uncle who died in Gulch Creek, Nevada. He never was a member of any church anywhere. He never made a Christian profession. He didn't have very many friends. He lived alone all of his life. But I am responsible for him now."

As a minister I would consider it my obligation and privilege to assist you. We minister to the living and not to the dead. Our service is to those who are in need of help in their time of mourning and grief.

The situation which I described is obviously an extreme. What I am trying to say is that I am not bound—neither is any other minister—by a membership list when it comes to serving a need that arises.

A fourth question that arises is: Wouldn't this make chaos out of our church organizational structure? How would transfers be handled? How would we be able to make yearly reports to our conference? Whose names would we put on committees? How would we know to whom to mail our monthly messenger and our annual solicitation for the church budget?

None of these questions would necessarily raise any great difficulties. The system of transferring membership from one church to another is in shambles these days anyway. It frequently happens that people join other churches without bothering to inform their former churches. People worship in one congregation while retaining their membership elsewhere. It has become extremely difficult to make church membership a practical thing in our day when more than one-fourth of our nation's families move every year from one place of residence to another.

As for making the annual report to the conference offices about membership, certainly almost any method would be just as accurate as the one which we now have. The average attendance through the year would be one measurement, if one is needed for statistical purposes.

The monthly messenger and the annual solicitation for funds would require a mailing list. But a mailing list for convenience purposes is different from a membership list. A mailing list would be comprised simply of those people who want to receive these mailings from us, those who are interested in this church.

As for nominations of people to various committees, we would be given greater freedom to adjust to the movement of families in and out of our community than we have now. We now restrict our nominations for our committees to those people who are on our membership list. But if we had no membership list, we would simply take at face value any interest shown by new families attending our church.

In his letter to the church at Phillipi, Paul listed his credentials. He was a member of the tribe of Benjamin, a Hebrew born of Hebrews, a Pharisee in the law, a persecutor of the church, and, as to righteousness under the law, blameless. But he writes that he counts everything as so much dung in order to gain Christ. The knowledge of Christ to Paul far surpassed any credentials that he could claim as a man of this world. And he was willing to throw it all overboard if it would help the cause of Christ.

We need to ask ourselves quite honestly whether we are willing to throw overboard some of the long-cherished traditions which have become ingrained in our way of doing things. Are we willing to cut out the eye that offends us? Are we willing to cut off the hand that offends us? Are we willing to discard something when it becomes a hindrance to our essential task?

The mere fact that we have a membership list hinders us because it makes a closed group out of what should be and must be an open fellowship. A membership list puts a fence where there should be no fence. Abolishing membership would help us to become "all things to all men, in order that we might win some."

All too often the invitation we extend to people we consider "outsiders" isn't an invitation at all. "Come and be like one of us" doesn't sound much like an invitation to someone who isn't one of us. It is our task to be "all things to all men," and it is our self-consciousness as church members that distinguishes "insiders from outsiders." If that self-consciousness were removed—if we could no longer think of ourselves as members—we could become free to be better Christians.

Portugal upset affects South Africa's course

Like combat generals keeping careful watch on the encroaching enemy, the leaders of Africa's two remaining white minority regimes met to reassess the battle plan—or, as they put it, "to exchange views concerning the situation in southern Africa."

That situation was not one to quicken the spirits of Rhodesia's Ian Smith and South Africa's B. J. Vorster. Their May meetings in South Africa took place in a background of growing white fear over events set in motion by the April change of government in Portugal.

It is a measure of white South Africa's isolation from black Africans that there was such surprise at the depth of hatred and black nationalist feeling unleashed in the Portuguese territories of Mozambique, Angola, and Guinea-Bissau when the chains of strong-arm rule were slackened by the new Portuguese leader, De Spinola.

South African whites point out that much of the public protest in Mozambique since Spinola took over has been directed toward increasing wages and not political change. But there is little comfort for white regimes in the fact that the strongest black group rallies under the banner of Frelimo, a militant liberation movement. It seems likely when Portugal grants independence to Mozambique that Frelimo will be the governing group.

There is no longer any denying that the consequences for South Africa of events in Angola and Mozambique will be extensive. In the words of one local observer, "Whatever develops next door . . . South Africa will inevitably be out in the cold—the only question is, how far out?"

The best hope, as far as white South Africans are concerned, is for moderate governments to be set up in Angola and Mozambique.

And the worst? Neighboring hostile black states with guerrilla bases strung along South Africa's inland borders. (South African sources have learned that Frelimo has already said that an independent Mozambique will be available for staging guerrilla raids on South Africa.)

In the face of such potential hostility, South Africa and Rhodesia are drawn together. But besides giving comfort, there is little that one can do for the other.

Economic sanctions have left the Rhodesian economy weak. And should Frelimo deny Rhodesia access to Mozambique ports, the country could be crippled. Besides being the routes for her exports, these ports bring in almost all of Rhodesia's petroleum.

Militarily, the country's already strained security forces would be stretched beyond capacity. South Africa police are already in Rhodesia fighting guerrillas, but most observers do not see South Africa being drawn into a wider war in Rhodesia. Cordial relations with emerging black states remain the main hope for South Africa—a possibility which would be lost should they join open wa fare.

Catholic Bishop Donal R. Lamont of Umtali, Rhodesia, displays an antiguerrilla leaflet, which he said the Rhodesian Government is distributing, at a press conference in New York. The bishop, who has served in Rhodesia for twenty-eight years, denounced the regime of Prime Minister Ian Smith and warned of a dangerous "deterioration of relations" between Rhodesia's white minority and black majority.

Observers believe that the most obv ous tactic for South Africa will be t pressure Rhodesia into settling for a system of multiracial rule. The compromis settlement, a moderate black governmen would be a minor irritation compared with consequences of the racial explosion for which Rhodesia's current system is surely headed.

South Africa's inland borders are destined soon to be shared with black independent states, all of which will be mora ly opposed to South Africa's policy o "separate development" (racial separation). Some will seek to give practica expression to that opposition.

The most vocal response within Sout Africa has come from the reformis center of the white political spectrum They argue that the best defense is a early settlement with their country's seventeen million blacks.

The *Rand daily mail,* the most doggedly reformist of South Africa's newspapers, warns that "if they dally, they ar liable to find their negotiating position eroded. Then the type of agreemen which would have been easy to reach becomes extremely difficult. That is th lesson of the Portuguese experience. Now the same pattern is revealing itself in Rhodesia."

Opposition members of Parliamen have used the changing situation in southern Africa to press for three majo changes in South Africa's race policies

(1) They are calling on the government to establish a neutral attitude toward any newly independent black state and to pursue a policy of friendly coexistence. For this to be successful (2) they feel a solution must be found to the dispute with the United Nation over South Africa's control of Namibia and (3) they say there must be a majo liberalization of South African race policies.

South Africa's prime minister has already stated that the country is interested in friendly relations with Mozambique and Angola, whatever the color o their governments.

But, at the moment, chances for sucss of a major effort to settle with South frican blacks must be rated rather low. he April white election increased the ajority of the Nationalist Party which unlikely to compromise the very thing ey were elected to preserve—exclusive hite control over the country.

The government also believes that the onomic realities of development work South Africa's favor. Mozambique, particular, would continue to need onomic partners. Some 100,000 black ozambiquans now find employment in outh Africa's gold and coal mines. outh African use of Mozambique's railay line and port facilities provides imortant revenue, as do the thousands of outh African tourists who flock anually to Mozambique. And the ecoomic feasibility of the Caborra Bassa am project is based on a South African ectricity market.

Some South Africans believe they will e able to use these economic levers to rike a bargain—even with a Frelimoontrolled government. Quoting a "high-placed source," the chief of the *Rand aily mail's* Africa bureau writes:

"Frelimo will be in great difficulty when they take over. Traditionally in Africa, white administrators have proved indispensable when governments have changed into black hands. And this is where South Africa could adopt a sensible attitude.

"If the right noises came from South Africa, it would help everyone. The new government will need money and expertise; South Africa desperately needs a black buffer state."

South Africans argue that the liberation movements will have achieved their political objectives if they secure a share in the governments of their territories and will have little incentive to push on to South Africa. And with accelerated political activity in the two countries—an estimated fifty political organizations have sprung up since April — internal wrangling will occupy them for some time to come, giving South Africa more time to protect its interests.

South African nationalists still believe that their policy of gradual development of tribal homelands, like a kindly father granting his children more independence, admirably meets black demands for self-determination and will spare white South Africans from the hostility that has been visited by other Africans on their colonial masters.

Unlikely to be ousted by a reformist military group, South Africa's Government is destined to keep its chosen course. It is a course, say some, that leads to disaster. But when the ruling Nationalists see greater disaster in every alternative, the rise to power of blacks in neighboring states serves only to strengthen their resolve and bolster up the defenses. *Ernie Regehr*

MCC researcher asked to leave South Africa

Ernest Regehr, on MCC research assignment in the Republic of South Africa at the time he wrote the article on pages 598-99, has left the country at the request of the government.

He was informed in August that his visa was no longer valid and that the initial promise of a work permit was a mistake. The government gave no reason for revoking the visa.

The Regehr family has moved to Lusaka, Zambia, to continue the MCC assignment. He may also do some work in Mozambique.

Vennonites begin recovery work in Honduras

he Eastern Mennonite Board of Misons and Charities, with the cooperation f the Mennonite Central Committee and ennonite Disaster Service, has relief ork under way in Honduras following urricane Fifi.

The storm left about 8,000 dead, undreds of thousands homeless, many oads destroyed, and about 80 percent f the crops ruined. Most of the damage as due to wind and flooding and is loated in a mountainous area about 200 iles wide between the mouth of the guan River and Choloma in northern onduras.

Norman Shenk, from the Eastern Menonite Mission Board, and Nelson Hosetter, coordinator of MDS, returned from onduras September 30, after working ith Eastern Board personnel to assess amage and recommend plans for aid o victims of the storm.

Relief aid to Honduras is expected to tretch over a six-months period and inolve personnel, cash, and material aid. cc's material aid center at Ephrata, ennsylvania, sent one million vitamins nd 600 blankets and quilts to the Washngton airport September 22 to be air reighted to Honduras.

Another shipment containing 204 bales of clothing, 34 bales bedding, almost 5 tons of meat, and tools and vitamins was scheduled to leave New York September 27 for Puerto Cortes, Honduras. Other shipments of food and clothing are being prepared through MCC in Newton, Kansas, and Ephrata.

Relief workers are directed by Herman Bontrager, an Eastern Board missionary, and will involve for the most part local people and Mennonites already in Central America. The Eastern Mennonite Mission Board currently has 35 adults working in Tegucigalpa, the capital of Honduras, and along the north coast.

The Conservative Mennonite Board has offered the services of four of its volunteers currently in Costa Rica. Goshen College SST students now in Honduras are involved with cleanup and construction during the service part of their term. Amish workers from Belize are also helping.

James Hess, former missionary to Honduras, will go to Honduras to help with relief work. An MDS-recruited construction engineer was scheduled to arrive in early October to help in the reconstruction phase. A doctor and one or two nurses are being sent to the La Ceiba and San Pedra areas for two to four weeks and will take with them $6,000 worth of medicine.

A young boy, who received a head injury during Hurricane Fifi, glances up while drinking some milk at a refugee camp in Choloma, Honduras. The town was one of the hardest hit in the Central American country. Flood waters killed almost half its residents.

Community living draws Bluffton students

An idea first discussed by members of the Student Christian Association at Bluffton College last year has resulted in a Christian community living experience on campus during the September module, campus pastor Fred Miller said.

The idea proposed was a nonacademic experience in Christian community living for one module. The common bond was to be the participants' commitment to God and his will as known through Christ and the Holy Spirit. The proposal was approved by community life committee last year.

Twelve students were involved in the experiment during the September module. Housing was provided in Riley Court. Serving as live-in advisors were Fred and Judy Miller. The women were housed in Hauenstein Hall and the men in Hirschler.

The group's objectives were (1) personal and spiritual growth through interaction with believers, (2) exploring ways to share what growth they experience with others during and after the module, and (3) discovering more immediately the meaning of Christian community.

A period of devotions during breakfast was held every weekday morning. Another longer period was reserved every day for Bible study, prayer, singing, sharing of concerns, or other fellowship activities. Each student was enrolled in a course of his own choosing during the module.

The group shared all responsibilities including janitorial duties and cooking breakfast. Lunch and supper were taken with other students in Marbeck Center. Each student was responsible for one devotional period and in charge of one breakfast and cleanup during the module.

"The purpose was not to isolate ourselves from our other friends and the rest of the campus, but to share in a rich spiritual experience during this one-month period," explained a participating student. Other students were invited to special activities in an effort to share new thoughts and feelings.

Members of the group were Cynthia Neufeld, Bluffton, Ohio; Mark Hilty, Columbus Grove, Ohio; Jeff Vernon, West Liberty, Ohio; Joslyn Hostetter, Wadsworth, Ohio; Bonnie Mohr, Milford Square, Pennsylvania; Beth Ramseyer, Smithville, Ohio; Mark Roeschley, Graymont, Illinois; Ken Spiert and Jane Thorley, both of Columbus, Ohio; Tom Boshinski, Englewood, Ohio; Mike Coons, New Washington, Ohio; and Martha Hamman, Lansdale, Pennsylvania.

An important part of the Christian community living experience at Bluffton College has been the opportunity for sharing of Christian concerns. Shown here are campus pastor Fred Miller, left, and Mark Hilty of Columbus Grove, Ohio.

Consultation urges Trudeau to welcome native caravan

Two Mennonites were among the twenty-five people at a consultation on human rights in Ottawa September 20-21 who signed a wire to Prime Minister Trudeau urging him to give his full attention to the native people's caravan which was on its way to the nation's capital in time for opening of Parliament Monday, September 30.

David Neufeld of North Battleford, Saskatchewan, and Menno Wiebe of Winnipeg were the Mennonite representatives at the two-day consultation sponsored by the Canadian Council of Churches and the Canadian Catholic Conference. The meeting was attended by a broad cross section of the Canadian churches. Several of these were government representatives and eight were native people.

Mr. Wiebe, who heads the native ministries arm of Mennonite Central Committee (Canada), described the consultation as an encouraging and helpful experience.

The full text of the wire reads:

"The occasion of the arrival of the native people's caravan compels us to consider one of the most crucial issues of human rights in Canada today.

"The people of the caravan represent one of the consequences of past failures to respond to the voiced needs and ambitions of the native peoples. Their arrival in this dramatic manner embodies the urgency of their concerns. Their choice of the capital city of Ottawa as their destination will not go unnoticed by the peoples of the third world.

"We urge that the members of the caravan be heard as persons who are dedicated to their cause and that they be accommodated with hospitality.

"They should be accorded, as people of this country, your full attention, and, through you, the attention of all Canadians. Further, this attention should be in the form of continuing dialog and discussion and not only an audience with you and/or your ministers."

Surgeon does follow-up on faith healings

A Minnesota surgeon and author, after following up on the cases of twenty-six patients who thought they had been healed at a faith healer's religious services in Minneapolis, says he couldn't find a single cured patient in the group.

William A. Nolen of Litchfield, Minnesota, who wrote the best-selling *The making of a surgeon,* also says that the limited improvement reported by some patients can easily be explained either by the normal up-and-down courses of the diseases or the power of suggestion.

He found two cancer patients in much worse shape. He found some patients who didn't even suffer from the disease reported and one who dramatically left a wheelchair she didn't really need.

The study of faith healing was part of a new book, *Healing*: *A doctor in search of a miracle,* to be published in January.

Mr. Nolen attended services held by Kathryn Kuhlman because, he noted in excerpts from the book published in the current *McCall's magazine,* he considers her "probably the most highly regarded of Christian faith healers."

Editors share concerns, plan future cooperation

Twelve editors of Mennonite and Brethren in Christ periodicals discussed common concerns in the broadest such gathering ever in North America on September 18-20 at the Cabrini Contact Center, Des Plaines, Illinois.

The seminar, financed by a grant from the Schowalter Foundation, grew out of the experience of *The Mennonite* and *Gospel herald* in planning joint *Meetinghouse* issues. Other editors attending the seminar work for publications which relate officially to Mennonite conferences in some way.

Although the meeting was not designed for decision making, two decisions were reached: to schedule another such meeting in 1976, to be planned by the *Meetinghouse* group, and to send a letter to Mennonite conferences, mission boards, and agencies which have news services asking for more balanced reporting which would do more than simply reflect favorably on agency programs.

"We were reminded by a number of resource people at the retreat that Christian journalism must mirror things as accurately as possible," the letter stated. "Our readers need dependable information in order to help them make decisions about activities which are being carried on in their behalf. If the conferences', mission boards', and inter-Mennonite agencies' programs are to have credibility in the eyes of the constituents, they must be trusted with the facts."

One session of the seminar concerned "The tension between the churchman and the reporter," led by Harold Jantz, editor of *Mennonite Brethren herald*.

"Our thrust must be basically affirming and encouraging," he said. "But communication can occur only when information is reliable."

Special resource people invited for the seminar were Joe Bayley of David C. Cook Publishing House; David Schroeder and Leland Harder of Associated Mennonite Biblical Seminaries; Paul Kraybill, general secretary of the Mennonite Church; and J. Lorne Peachey, editor of *Christian living*.

Stating his view that the denominational press is the single most powerful voice in the church today, Mr. Bayley told editors, "You must be truthful, biblical, helpful, and relevant."

"The editor," he said, "must not only think straight, but also exercise leadership. The periodical not only presents the stance of a denomination, but in fact often determines it."

Mr. Schroeder, speaking on "Issues of the '70s," said the church press should help people become aware of the principalities and powers that hold people captive, help people hold on to issues rather than chase the wind, call for new values in society, help Christians come to terms with their history, and help Christians come in a fresh way—without clichés—to the Word of God.

Other sessions dealt with editorial ethics and practices, cooperative ventures, a preview of the Church Member Profile, design and layout, building circulation, and the mission of the Mennonite churches.

Attending were Daniel Hertzler and David Hostetler of *Gospel herald*, Andrew Rupp of *Build*, David K. Schellenberg of *The messenger*, John Zercher of *Evangelical visitor*, Peter B. Wiens of *Der Bote*, Lois Barrett Janzen and Larry Kehler of *The Mennonite*, J. Lorne Peachey of *Christian living*, Harold Jantz of *Mennonite Brethren herald*, and Margaret Loewen Reimer and David Kroeker of *Mennonite reporter*.

Representatives of four publications, in addition to *The Mennonite* and *Gospel herald*, attended portions of the *Meetinghouse* planning session which followed the seminar, but without committing themselves to joining the project.

The group did, however, agree to sponsor some joint news coverage, particularly of inter-Mennonite events.

Lois Bergen joins conference staff in youth education

Lois Paff Bergen of Newton, Kansas, has become director of youth education for the Commission on Education.

Beginning October 2, Ms. Bergen is to participate in workshops for teachers and others working with youth, work with youth advisors in congregations, maintain the conferencewide youth survey, and edit *Resources uncovered*, a quarterly listing of materials for youth education and youth work.

Ms. Bergen attended Bethel College, North Newton, Kansas, in 1968-70 and graduated in 1972 from the University of Nebraska with a major in psychology. Since then, she has taught psychology and sociology and counseled at Central College, McPherson, Kansas.

Her assignment with the Commission on Education is for one year only, pending further cooperation in staff with the youth program of the Mennonite Church.

Words & deeds

Returning to North America can be more difficult than going to another country as a volunteer, said former MCC volunteers in Nigeria who met recently for a reunion near Tiskilwa, Illinois. In Nigeria, volunteers said they received support from local communities in their attempts to live a simple life-style. Maintaining that life-style after returning to North America has been difficult because of the emphasis on materialism. Many said they found their home congregations looking inward, ministering to each other's needs within the church, but not reaching out to others outside their own Christian community, let alone considering those in other parts of the world. "Coming back, everything looks big and new," said former TAP worker Luke Myers. "Volunteers often feel family and community pressures to get back into a materialistic life-style. In this setting the reunion helps support and reinforce our Nigeria ideas about life."

A new congregation in Taipei, Taiwan, was to be opened September 8 with joint Taiwanese-North American leadership. Sheldon Sawatzky and Timothy Liao have been assigned to start the new church in an area of Taipei called Shr-Pai, or "stone marker." These two men are proposing that the congregation be located in a large apartment comp'ex of 900 units called "The new city of Zion," in which the church would buy an apartment. Part of the Taiwan church conference's ten-year goals is the starting of five new churches, two of them in Taipei.

The Oraibi Mennonite Church, a Hopi congregation in Oraibi, Arizona, has begun raising money for a new church building. The initiative for the new building came from the congregation, which is soliciting $3,000 for a down payment from local people and former Indian ministries workers. The congregation hopes to begin construction in 1½ years. The building is estimated to cost $50,000 plus volunteer labor. A Hopi architect has offered to draw the plans for the building as soon as the $3,000 goal is reached. The congregation, whose pastor is self-supporting, has taken full responsibility for the project. It has not asked the Commission on Home Ministries for funds, but has suggested that Malcolm Wenger, CHM secretary for Indian ministries, "has his financial advice readily available to us for other sources of income."

RECORD

Ministers

Herman Enns, pastor of the Hamilton (Ont.) Church, has resigned to become chaplain and teaching supervisor at the McMaster Medical Center in conjunction with the Divinity College and the Division of Health Sciences.

Brad Graber has been named youth pastor at the Ebenezer Church, Bluffton, Ohio. He is a graduate of Grace Bible Institute, Omaha, Nebr., and last summer served as interim pastor in the Emmanuel Church, Meade, Kans. He is the son of Harold Graber of Elbing, Kans.

Workers

Abe and Katherine Dyck, Mayfair Church, Saskatoon, Sask., have begun two-year terms under MCC in Christiana, Jamaica, as teachers, Abe in a high school and Katherine in an elementary school. Abe is the son of Helena Dyck, Saskatoon, and has studied interprovincial electricity at Saskatchewan Technical Institute. Katherine is the daughter of Helen Funk, Rosthern, Sask., and graduated from the University of Saskatchewan with a degree in education.

John R. Dyck of Rosthern, Sask., has been appointed to head a capital fund campaign in Alberta, Saskatchewan, and Manitoba for the Canadian Conference's building program now under way on the CMBC campus. At the same time he will represent Mennonite Biblical Seminary in its fund drive for the new library on the Elkhart campus. In addition to these immediate assignments, Mr. Dyck will work at longer-range stewardship education.

Peter J. Dyck, MCC director for Europe and North Africa, will receive the honorary LLD degree from the University of Waterloo (Ont.) Oct. 18. Mr. Dyck, a Canadian citizen now residing in Akron, Pa., was nominated for the honor by the faculty of Conrad Grebel College, a Mennonite college affiliated with the University of Waterloo. He was nominated because of his humanitarian work with Russian Mennonite refugees in World War II.

A. Dyck

K. Dyck

J. Enz

S. Enz

John and Susan Enz have begun a two-year term in Port-au-Prince, Haiti, with MCC. John will teach in an orchestra program at Ecole Ste. Trinite, and Susan will work in a school for handicapped children. John is the son of Jacob and Joan Enz, Elkhart, Ind., and a member of Hively Ave. Church in Elkhart. Susan's parents are Atlee and Winifred Beechy of Goshen, Ind., and she attends College Mennonite Church in Goshen. Both John and Susan attended Goshen College, John receiving a BA in music and Susan a BA in social services.

Mark and Margaret Houshower, First Church, Bluffton, Ohio, will serve a one-year term with MCC in Zaria, Nigeria. Mark, former academic dean at Bluffton College, will join the faculty of education of Ahmadu Bello University, and Margaret will serve the university as a reading specialist. Mark attended Bluffton College, Bowling Green State University, and Indiana University, receiving an AB in history, English, and speech, an ME in education administration, and an EdD in secondary education and curriculum. Margaret holds an AB in history and French from Bluffton College and an ME as a reading specialist from Bowling Green State University.

Mark Houshower

Marg. Houshower

L. Krehbiel

R. Krehbiel

Reuben and Laura Krehbiel, Eden Church, Moundridge, Kans., have begun a two-year term with MCC in rural development at Green Hill, Jamaica. Reuben is the son of Felix J. Krehbiel of Moundridge and has an AB in psychology and education from McPherson College and an MDiv from Associated Mennonite Biblical Seminaries. Laura is the daughter of Katie Goering, Moundridge, and has attended Bethel College.

Wendell Rempel succeeds *Eunice Walter* as director of financial aid at Bethel College as part of an administrative reorganization. Mr. Rempel, dean of students at Bethel since 1970, will also continue in that post with some of his previous duties now assumed by Walter Friesen and by Jim Robb.

Bertha Voth, Alexanderwohl Church, Goessel, Kans., has begun one year as a hospital nurse in Halifax, N.S. Her assignment is under the Christian service program of the Mennonite Brethren Church. She is a 1974 graduate of the Bethel Deaconess Hospital School of Nursing, Newton, Kans.

Bernie Wiebe, president of Freeman (S.D.) Junior College and Academy, was recently awarded a PhD from the College of Human Resources Development at the University of North Dakota, Grand Forks, N.D. Mr. Wiebe's major graduate work was done in the field of counseling with a minor in communications.

Holiday Seasons and Special Occasions

Cash Project Suggestions 1974–75

This year's list of gift suggestions concentrates on MCC's ministry in Third World countries. The projects invite sharing from various age levels, including Sunday schools, congregations and families. Your prayers for the work are also requested.

1 *Drought/Famine Relief* $200 pays purchasing, bagging and shipping costs for one ton of wheat or beans to famine-stricken Sahel, India, Bangladesh and Ethiopia. Food relief is a stopgap until long-term development projects are effected.

2 *Bible School Tuition* $300 will provide a grant to a deserving and needy student for one semester at the European Mennonite Bible School in Switzerland.

3 *Bibles and Christian Literature* $100 will provide approximately one week's supply of Bibles and related materials for recent Mennonite emigrants from the Soviet Union to West Germany.

4 *Towels* $1 ensures the purchase, packing and delivery to the port of loading for one regular size bath towel. 50,000 towels are needed annually.

5 *Sheets* $2.50 will buy and distribute a single size sheet for a hospital, orphanage, clinic or MCC volunteer overseas. At least 2,000 quality sheets are needed each month.

6 *Yard Goods* 50¢ will still buy a yard of fabric in spite of inflation. Countries requesting yard goods are Botswana, Brazil, Haiti, Honduras, Jordan, Lesotho, Tanzania and Vietnam. 65,000 yards of lightweight material and 15,000 of heavyweight are needed.

7 *Jordan Kindergartens* $50 will provide one year of kindergarten training for a five-year-old refugee child. MCC pays for local teachers and classroom materials.

8 *Vietnam Medical Care* $250 covers MCC's share of the medical program in Nhatrang where the war continues and inflation climbs. MCC assists the Evangelical Church of Vietnam in a hospital and clinic program.

9 *Training Moroccan Orphans* $350 a month keeps a vocational teacher in Morocco. Teenage boys from the 276-resident orphanage in Oujda will become self-sufficient after three years of vocational training.

10 *Paraguay Leprosy Program* $100 is needed each week to assist the leprosy work at Kilometer 81 in eastern Paraguay. Control of leprosy is a priority with inpatient and outpatient care.

11 *Brazil Health Centers* $50 a month supports seven health centers on a continuing basis in northeastern Brazil where mothers learn basic family care skills.

12 *Peace Libraries* $80 will purchase 25 books on the Christian peace stance for church and school libraries around the world.

Give through your regular congregational or conference channels, designating clearly the project. Canadians may give through MCC provincial channels.

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LETTERS

People close are hurting

Dear Larry: A letter to Richard M. Nixon from the General Conference appeared in the September 3 issue of *The Mennonite.* Henry Gerbrandt, Elmer Neufeld, and I were asked to present this letter in person. Following are reflections on our effort to deliver this letter to Mr. Nixon. The day following the conclusion of our conference at St. Catharines Mr. Nixon announced his plans to resign and on the following day, Friday, he was en route to San Clemente.

In Washington on that chaotic Thursday no one could be reached in the president's office. The day of the president's departure, Friday, a member of the executive office staff advised us to write to Stephen Bull, appointments secretary, who was accompanying Mr. Nixon to California. This we did but with no response. We understand that at San Clemente piles of letters have accumulated which remain unanswered.

Meanwhile, many thoughts have been on our hearts and minds.

How can one scale the fortress walls of a man who has long isolated himself from the public, particularly from those who may wish to voice a word of dissent? We understand that for months Billy Graham has not had access to Mr. Nixon. If doors are closed to Mr. Nixon, perhaps we should reach out instead to those scores of persons whose lives and whose family's lives have been badly damaged as they followed obediently what they thought to be the wishes of their leader. They may be hurting as much as their leader.

How should a delegation come before a man who has held awesome power and has only recently fallen from power? One recalls the story of a delegation of seventeenth-century Quakers who came to testify to the king and simply stood before him in silence with their hats on. Is Mr. Nixon not a man as other men in need of the love and forgiveness and renewing grace of Christ? What must he do first to experience forgiveness?

Do we really believe that a man of sixty-one can be born again? Can one begin life anew? This may be the foolishness of the gospel of which Paul speaks. And then we are reminded of Jesus' conversation with Nicodemus. We recall centuries earlier King David's penitent response to the Prophet Nathan who had confronted him with his great sin.

What is the saving word we could speak to one who has held great power? Should it begin with prophetic words of chastisement? Should it begin with words of appreciation? How does one reach out to one who acknowledges mistakes of judgment but has not cried out like David: "I have sinned against the Lord"? Can one help him to relate to spiritual resources in his own Quaker heritage? Should one approach such a conversation with no plan, "taking no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak"?

If one could place in Mr. Nixon's hands several books which he might read for help in charting a new life, what would one give him? He has received thousands of Bibles in well-publicized ceremonies. Perhaps it could be a new, fresh translation. Or should it be a book by C. S. Lewis or Thomas Merton? The letters of Dietrich Bonhoeffer or the journal of John Wollman? A book on the Quaker heritage by Rufus Jones or Elton Trueblood? A book by Keith Miller or Bruce Larson or ————? Have we books by Mennonite authors which speak to his need? What books might we give?

These have been random thoughts in our mind as we contemplated a visit with Mr. Nixon which may never take place. As this door seems closed, perhaps God is saying to us that instead we are called to reach out to those in our immediate communities who have hurt others and been hurt, who have fallen from power and honor—a person dismissed from office, a public servant rejected at the polls, someone under a cloud of suspicion. . . . Close to us are persons who are hurting. Perhaps here we must begin. *Robert Kreider, Route 2, Bluffton, Ohio 45817* Sept. 9

Impressive reportage

Dear Larry: This is the first time I have written to you as editor of *The Mennonite.* I have often felt that I should write because I was impressed with what I read, but didn't. This then is to make up for all the times I wanted to but didn't.

Today I decided it was time that I did express my appreciation. My appreciation is especially for the September 3 issue. I think this is one of the greatest examples of Christian and church reportings that I have read anywhere. Your reporting on the conferences is just classic as revealed in this issue. I am impressed with both the material and content as well as the layout. This is a beautiful piece of work not only esthetically, but also in terms of what you are trying to say and the way you are getting it across to your readers. I want to commend you for this in a special way.

I have especially enjoyed a number of your editorials. Now I'm looking forward to your recap on the St. Catharines conference as you have it in various installments. You are saying some of the things I have sort of felt but have not been able to verbalize which helps me a tremendous lot in finalizing my own thinking. *Henry A. Wiens, pastor, First Mennonite Church, 418 Queen St., Saskatoon, Sask.* Sept. 13

Two items cause concern

Dear Editor: This summer I ran across two items that bothered me considerably and, I believe, are also the church's burden.

Item No. 1 from the *Meridian star,* Meridian, Mississippi, "Voice of the new South," July 14: "Four private schools were under a federal court order Saturday to turn their state-owned textbooks to the Mississippi Textbook Depository because of discriminatory admission practices. . . . U.S. District Judge William C. Keady ruled Friday that . . . South Haven Mennonite School at Prairie Point and Country Day School at Marks were ineligible for state-owned textbooks."

Item No. 2 from *Clear Creek,* The Environmental Viewpoint No. 13, "When they have eyes: The Hopi vision": "For a thousand years, the Hopi have lived balanced, relatively peaceful lives on the promontories that extend south of Black Mesa. . . . The Hopi prophecy speaks of the gradual devastation of the earth processes because of mankind's interference. . . . The traditional Hopi are grimly worried that their own tribal council members have all been trained in the white man's Indian school and have been ed, since childhood, away from tradi-onal Hopi belief by Mormon, Menno-ite, and other missionaries." The ar-cle was written by Nick Lapham.

Our Sunday school lessons for this uarter concerning God's purpose for man should give us new opportunities nd understanding how to serve and meet oday's needs and will also make us fully ware there are still "oppressed to be berated" (September 15 lesson). As a ody of believers we still feel we are chosen to bless others" (September 8 esson), and it is also our desire to "unify eople" (September 22). We must ex-mine "change" (September 29) and eek God's guidance in our ministry to ther people. God help us! *Roger Wyse, Bloomfield, Iowa* Sept. 16

Commission controlled

DEAR LARRY: I enjoyed the recent Gen-ral Conference sessions very much, but wonder if many of the conference of-icials and commission members do not iew the triennial conference as an exer-ise in public relations. That would be all ight if that is everyone's expectation. For those who would like to see discern-nent and leadership arise from the con-regations, the PR approach creates some rustration.

Consider what happened:

—the commissions' reports were all geared to public relations, some not al-owing time for questions or creatively ncouraging them; as Katie Funk Wiebe oints out (September 17 issue), no bad iews is allowed out when information s handled in a PR fashion; this, of course, ffects discernment;

—the commissions were unable to let us have a part in setting their goals for he next triennium; that was all pretty vell packaged beforehand;

—the General Board appears to have nade a decision that some things would not be discussed, if the Canadian-U.S. ssue raised by Frank Epp is an indi-ator;

—we do not seem to be able to discuss personal issues of the direction elected officials may take the conference;

—we do not have time for difficult lecisions: perhaps the single most im-portant issue that developed in the con-erence was how individuals can relate o and affect systems that are unjust: Ladon Sheats advocating personal and corporate denial and withholding of taxes, and David Schroeder rightfully counter-ng that even if we gave everything away t would only end up in the pockets of the rich; yet we did not direct someone to help us find guidance to this problem in the coming years, and even the discussion of withholding taxes ended up in the personal column.

I see the commissions strongly controlling conference life. That would be all right if they did so with the discerning involvement of the congregations. The one time in three years that they have an opportunity to take us in on their planning, they present a program for us to buy practically as it is. We are not prepared by the release of facts or of differences of opinion or of alternate programs. How different it would be if the Commission on Overseas Mission, for instance, gave us a choice of thirty new missionaries over the next triennium or . . . that amount of money to aid the seminary in South America or . . . a gospel radio station for some country or . . . a program for reconciliation between the United States and Cuba or . . . you name it.

That not all officials or commission members view the conference as an exercise in public relations is indicated by the approach taken in the passing of the statement on ordination. This statement was released early enough for adequate preconference study. Discussion was invited, and then four seminar groups participated in refinement of language and theory. This same approach could be used by the commissions to secure participation in the planning of their programs.

It is because I do enjoy conference that I make these observations. It could be better! *Donald R. Steelberg, pastor, First Mennonite Church, Trease Road, Wadsworth, Ohio 44281* Sept. 18

Good service to Asians

DEAR LARRY AND DAN: I am impressed and gratified by the packet of manuscripts on Asia which went into the September 24 and October 1 *Meetinghouse* series.

You have done a great service to the developing churches in that part of the third world. It is certainly significant to see our two major official periodicals devote this much space to this kind of material.

It seems to me it would be appropriate if extra copies of this were made available to the leaders in the churches of Asia. *Paul Kraybill, general secretary, Mennonite Church General Board, 528 East Madison, Lombard, Ill. 60148*

MCC must be felt

DEAR EDITOR: I had an occasion recently to spend three weeks in the headquarters office of the Mennonite Central Committee. Although I've been directly or indirectly related to MCC for a quarter century, this was the first I'd had an assigned desk in the main office.

I never could explain just what MCC is. I still can't, even after three weeks in the head office. One does not explain MCC. One feels MCC.

I felt it as I sat there those three weeks surrounded by the area directors at their desks and the secretaries at their typewriters. Here was MCC's nerve center. Communications were flowing between the center and half a thousand MCC-labeled people in the nearer and farther reaches of the world.

In voices which only the microphones in their hands heard, administrators were dictating their recommendations and encouragements to field workers, and across the aisle secretaries were tapping out the letters, some of which would inevitably be destiny-determining.

I sensed the drama of it: roles being played out here that would bring life and joy to millions, pulsations from MCC's heart that were being felt by needy people everywhere.

How MCC personnel, with the usual complements of human frailties and with their varying shades of Christian faith, can unite in a worldwide ministry of compassion and do it without fanfare as I have observed it at Akron, this is a miracle that God has wrought, and that is why it is hard to describe MCC.

I could write a sizable book on what I think is wrong with MCC. But in spite of what I think is wrong and what others think is wrong, God has unmistakably used this his instrument, so that today literally multimillions of people around the world know the name MCC in many languages—including the language of love!—and thank God for it.

So MCC moves on. My three-week sensing of the heart and mind of MCC as an observer confirms the conviction I had as an activist that MCC is of God. I was much impressed with the quiet assumption of duties at hand, with the Christian protocol so plain to see, with the spirit of youth in the midst, with the all-around increased efficiencies, and with the dedication of the personnel, from veteran administrator to young blood. God is in MCC! And that is why I cannot explain MCC. *Norman A. Wingert, Box 168, Reedley, Calif. 93654.* Sept. 10

how
our
Bible
came
to us

The extracanonical literature

David Ewert

Second in a series of twelve articles

THE GREEK word *kanon* comes from a Semitic root which means "reed" or "stalk." In time it came to denote a rule or ruler. Eventually it was used for any standard or norm, whether in art, literature, or morals. In Galatians 6:16 Paul uses the word *kanon* for standard of life.

As time went on, it was applied to apostolic teaching, which was considered normative. Finally the word *canon* was used of the collection of biblical books both of the Old Testament and the New, and it became virtually an equivalent of *Bible*.

The Old Testament canon of twenty-four books (our thirty-nine) was well established by the time Jesus was born. This did not mean, however, that other religious books were not being written. The fact is that between the close of the Old Testament revelation and the New Testament a whole lot of religious literature was produced and circulated. We shall call this literature extracanonical, because it does not properly belong to the Bible.

The Old Testament Apocrypha

The title. The Greek word *apocryphon* means "secret" or "stored away." It was used to describe books which were considered too lofty for common people. We use the word *apocryphal* popularly to characterize legendary tales (especially the kind that tend to gather round distinguished people), but this meaning of the word does not fit the body of literature known as the Apocrypha. Protestants generally use this designation for those books which, as Luther put it, are "useful for private reading, but not to be equated with Scripture in public worship." The Roman Catholic Church, however, does not make this distinction. It puts them on the same level as the other Old Testament books.

The contents. The Apocrypha contain several historical books, such as 1 Esdras and 1 and 2 Maccabees. There are a few moralistic novels, such as Tobit, Judith, Susanna, and Bel and the Dragon. Two long didactic treatises, the Wisdom of Solomon and the Wisdom of Jesus ben Sirach (also called Ecclesiasticus), belong to the category of "wisdom literature," as does the canonical book of Proverbs.

There are some moving devotional books, such as the Prayer of Azariah, the Song of the Three Young Men, and the Prayer of Manasses. Baruch and the Letter of Jeremiah resemble, in style, the prophetic literature, and 2 Esdras (also known as 4 Ezra) is an apocalypse (a prophetic revelation). Several of the books just mentioned were attached to Old Testament books; indeed one book has the title Additions to Esther.

These books were written between the third century B.C. and the first century A.D. The fifteen books mentioned above constitute the Apocrypha. The Septuagint Version, that is the Greek translation of the Hebrew Old Testament, has these apocryphal writings (and several others not listed above) inserted at different places among the canonical books of the Old Testament.

Their place in the Old Testament. Just ɔw these extra books got into the Sepıagint is not known for certain, for ıe Palestinian Jews acknowledged only venty-four books (our thirty-nine) as ınonical. But, since the early Christian ıurch used the Septuagint as its Bible .e., the Greek-speaking church), and ıis Bible had the Apocrypha, the queson concerning their place in the Bible nded to surface from time to time.

When Jerome, in the fourth century, anslated the whole Bible into Latin, he ıelded to ecclesiastical pressure and anslated the Apocrypha into Latin as ell, and it has been part of the Bible f the Roman Catholic Church ever nce. Luther translated them into Gerıan, but grouped them together and set ıem off from the canonical books with n introduction.

The early English Bibles had the apocyphal books mixed in with the Old 'estament books (just as the Septuaint and the Latin Vulgate did), but Covrdale, following Luther's example, set ıem off from the canonical books. This also where they stood in the King ames Version (1611). Due to tension etween Protestants and Catholics, and nder Puritan influence, English Bibles egan to appear that did not have the pocrypha at all. Today there is reewed interest in these books. Of course, ıat does not make them canonical.

Their evaluation. Although these books ank high as religious literature, we canot accept them as canonical. The best vidence against their use as Scripture is ıe New Testament. Whereas these books 'ere in existence during the time of the postles, and whereas the apostles quote ıe Greek Septuagint which had these ooks, they never qute from the Apocryha. In the great sermons recorded in cts, the early preachers usually survey srael's sacred history which has culıinated in Christ. But they never feel ıe need to fill in the gap between the ıst prophets and the Christ-event by eference to the Apocrypha. For these nd other reasons they should not be ead as Scripture. They never were part f the Hebrew Old Testament.

'he Pseudepigrapha

This literature comes from about the ame time as the Apocrypha, but since ıe authors of these books used pen ames (pseudonyms) these writings are alled pseudepigrapha. Most of this literature has characteristics that resemble our last book of the Bible (the Revelation or Apocalypse of John), and so it is sometimes called "apocalyptic" literature.

To this body of religious writings belong such books as 1 and 2 Enoch, the Book of Jubilees, the Sibylline Oracles, the Testament of the Twelve Patriarchs, the Psalms of Solomon, the Assumption of Moses, the Martyrdom of Isaiah, the Apocalypse of Abraham, the Testament of Abraham, and 2 and 3 Baruch. Sometimes 2 Esdras of the Apocrypha is classified with these books.

Most of these books were translated into various languages, and although they are Jewish in origin, the Christian church preserved them. Like the Apocrypha, they help us greatly in understanding the Judaism of Jesus' day, and they serve as an aid to the understanding of the New Testament. However, they have never been considered canonical by either the Jews or the Christian church.

Why the "old testament"?

Having defined then the boundaries of the Old Testament, we need to ask: Why was the collection of the canonical books which now comprise the Old Testament called "old testament"? That is a designation whch was given to the Hebrew canon by Christians, and it is a title to which every devout Jew would object. What for us is the "old testament" is for him the "Scriptures." There is a historical reason for calling the first part of our Bible the "Old Testament."

God had delivered Israel out of Egypt and had made a covenant with this redeemed people. Because of the apostasy of Israel several prophets had predicted the day when God would make a new covenant. Jesus, at the Last Supper, instituted this new covenant. It is, therefore, not surprising that the books which deal with the period of preparation came to be called the books of the "old" covenant, and the books which witnessed to the incarnation, life, death, and exaltation of Christ would be called the "new" covenant.

This designation ("old" and "new" covenant) was not known, however, until late in the second century of the Christian era. It's unfortunate that the word *testament* came to be used in English for the two collections of biblical books, for that word is associated with a person's last will and testament. We must blame the influence of the Latin for that, and since we have gotten used to it, we may as well retain it.

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COVER

Sculptor James Hubbel has treated a natural element naturally to create a rough-hewn wooden altar in a Borrego Springs, Calif., church. The starkness of the church's interior complements the simple lines of the altar.

CONTRIBUTORS

Wes Seeliger is an Episcopal priest in Houston, Texas. The article in this issue is taken from his recent book One Inch from the Fence. His first book was Western Theology.

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The results are in

Delegates' and visitors' evaluation sheets from the General Conference sessions last August have finally been tabulated. The results, while hardly startling, do give some cause for reconsidering the ways in which such sessions have been structured.

There are hazards in concluding too much from such a survey. Only about 550 evaluation sheets were returned, less than half the number of people who registered. Many people who attended parts of the conference had probably gone home by the last day, when evaluation sheets were passed out. And a few check marks for "very good," "good," "fair," or "unsatisfactory" cannot reflect all the opinions of delegates.

But the tabulations, together with the written comments from the backs of the sheets, can be useful in getting a general picture.

Overall, feelings about the conference sessions were positive. All twenty-two items on the check list received a majority of "very good" or "good" ratings.

Getting the most positive responses were David Schroeder's morning Bible studies and the two major musical performances, *The bridge* and *Chasing the wind*. The word *excellent* was used often to describe the Bible studies and the opera, *The bridge,* and *Chasing the wind* received many good comments despite the problems some people had in seeing and hearing it in the smaller gymnasium.

Youth-adult interaction was appreciated by both groups. Insight groups received high ratings. Small group discussions were less popular.

The speakers got mixed reviews. There was most appreciation for Robert McClure and the Monday evening panel discussion, slightly less for Phyllis Carter, Ladon Sheats, and the Sunday morning worship service.

A number of people suggested that future conferences rely more on General Conference speakers rather than those from the outside.

The most interesting comparisons were with responses to the commission and board reports. The commissions on Home Ministries and Overseas Mission received highly positive ratings. The seminary, Commission on Education, and General Board—those with less money for program and staff—received more "good" than "very good" responses.

Many people commented on the excellence and smoothness of the CHM and COM reports—too smooth in the opinion of some.

"The multimedia approach to the reporting was a good change," said one person. "However, only the best foot was put forward. Some things were kind of whitewashed. Next time we need more work on hard content."

Another person commented, "One great frustration is that the commission reports were generally very tame. . . . Where are the cutting edges? Almost without exception, there was no time, or very little time, for discussion from the floor. It's almost as if this had been programmed out intentionally—very frustrating. All the commissions need to be vigorously challenged on this."

"If the commissions are interested in serving the churches and acting on behalf of the churches," said a third person, "I think it is necessary that the commissions listen to what the elected representatives from the churches have to say."

Although the inspirational portions of the program got highest praise on the rating sheet, additional comments such as these make it clear that delegates do not want all inspiration at conference. They want more facts in commission reports, more struggling with philosophy and method, more information on new developments and new programs.

And they want more time for discussion of commission reports—as indicated by one of the resolutions passed—and decision making.

One person commented that there was "too much informational emphasis as opposed to a direction-seeking, goal-setting emphasis. The delegates were not taken seriously in commission and seminary reporting."

The commissions, boards, staff, and especially the program committee for the 1977 conference would help the decision-making process by building discussion periods into the program immediately following reports, not two or three days later. Perhaps some small group sessions could be eliminated or redirected to focus on commission-board issues. Insight groups could also form around such issues or proposed resolutions—as some did in St. Catharines.

The message which the evaluation sheets are sending is that communication is not just from boards and commissions to delegates. The communication must be two-way. LJ

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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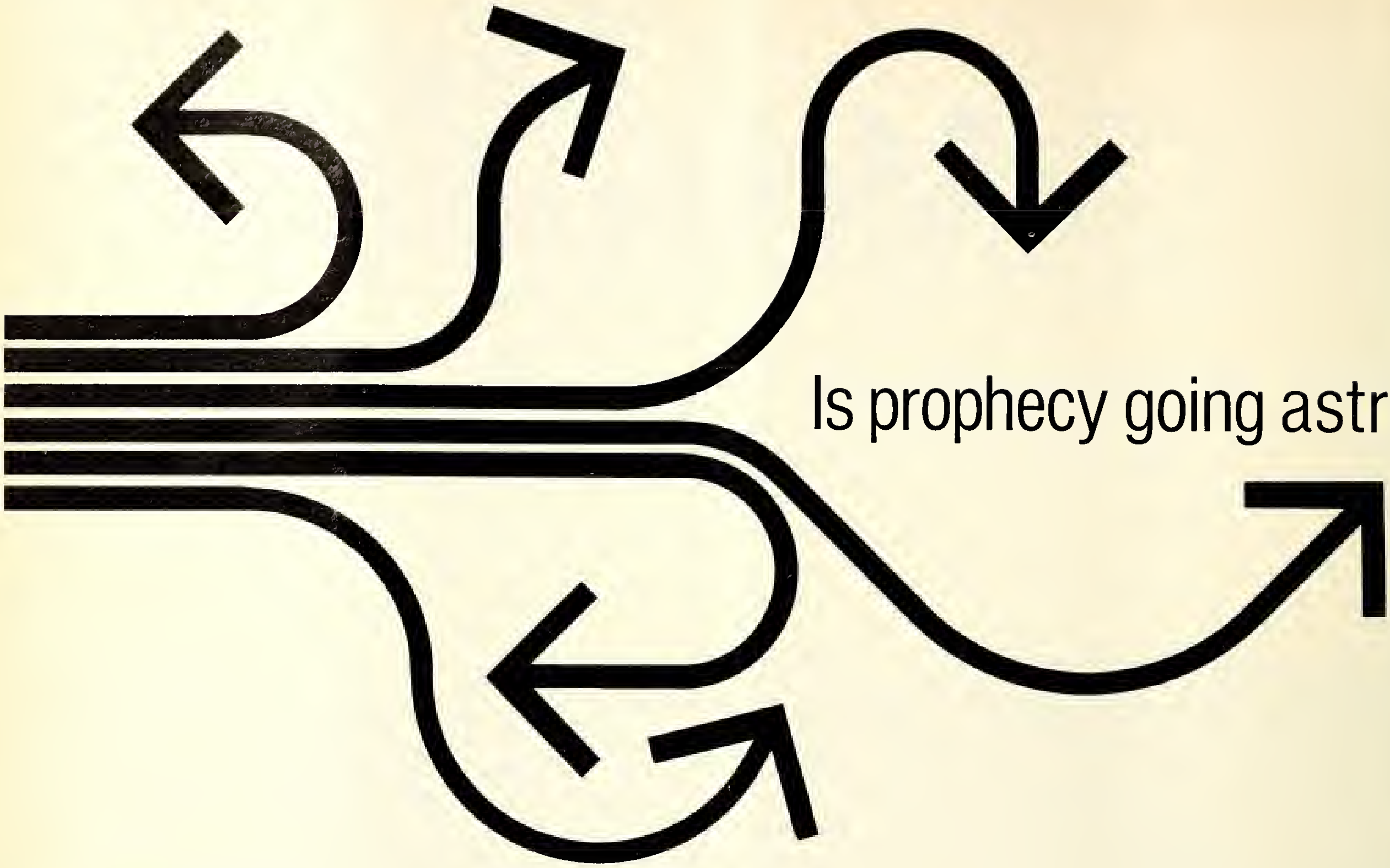


Is prophecy going astray

Gerald C. Studer

Is PROPHECY going astray among us? It wouldn't be the first time if it has. It isn't surprising either, for it happens among the best of Christians. It has a very respectable lineage in fact — the Apostles, no less, were still asking on the eve of Christ's ascension a question which was no doubt a cause of chagrin and keen disappointment to our Lord. The question was "Will you at this time restore the kingdom to Israel?" and the tragedy is that they had missed the extent and manner in which our Lord had inaugurated the kingdom by his first coming. They missed it because the restoration had not followed their preconceived notions either in terms of time or space and consequently they were still chasing their own will-o-the-wisp.

I want above all to be respectful and loving in my attitude toward views about prophecy other than my own, for anyone who knows me knows full well I could be wrong! But I am convinced also that speaking the truth in love does not preclude candidness even when it exposes real differences in interpretation and expectation.

I accepted Christ and grew up in a congregation that had a vigorously premillennial pastor and a quietly amillennial resident bishop. I owe far more to that pastor than I do to the bishop, but I respect the memory of them both. But in respect to prophecy I have not been able to follow in the footsteps of that pastor.

I now have more than a quarter century of pastoral experience behind me. I remember with what earnest interest I attended the churchwide study conference on prophecy held quite a few years ago. I notice, too, that that durable favorite of millions of Christians, the Scofield Bible, has now been revised. I also notice the publication recently of a monumental *Encyclopedia of biblical prophecy*, not to mention the reissuance of Biederwolf's *Millennial Bible* (first edition, 1924) under the new title of *The second coming Bible*. These are all serious and responsible works, even though I do not share the prophetic viewpoin that prompted them.

On the popular side and deserving of less respect and attention but probably receiving far more, at least temporarily, are such works as David Wilkerson's *Vision* and Hal Lindsey's *The late grea planet earth* and another intriguing title by a team of two entitled *Satan in the sanctuary*. If these are being both sold and read and believed, as I fear they are, there is cause for concern about the direction multitudes of Christians are taking.

I trust few or none of us have given even a second thought to such fancifu views as those advocated by the periodical *New beginnings*, which in February 1974 carried an article that pinpointed this last day as the eighth period of 240 years each (1754-1994).

From time to time as new prophecies and interpretations emerge in full-colored publicity I want to cry out: "Hold everything! Don't you know how different your direction is from that of the Scriptures nd don't you realize how foolish the oute you are taking is in light of his- ory!"

People in expectation. There is evi- ence that all down through Christian istory disciples have tended in every entury or millennium to think along the ame lines of the Apostles when they sked the Lord that misguided question ust before his ascension. Luke noted in 3:15) what any good sociologist/his- orian will note, namely, that "the peo- le were in expectation," for when times re hard or unstable and the unrighteous rosper and wickedness abounds, there evelops an irrepressible longing for re- ease from bondage and a recovery of ustice and virtue.

It is not surprising then that in an agerness for light and hope many will urn to the Scriptures and there under uch special circumstances come to be- eve that they find a tangible hope to hich they may cling. So it was in the arly Reformation days.

So corrupt and chaotic were condi- ons in Europe in the early 1500s that ne expectation of the imminence of the econd coming was commonly espoused y the reformers. The Reformation trig- ered by Luther was interpreted by many s the major sign of the end of the orld. Bernhard Rothmann was an Ana- aptist theologian of Westphalia, Ger- any, whose story is told in James Stay- r's *Anabaptists and the sword.* He rea- oned, as sometimes Luther himself did, hat the Reformation's recovery of the ospel after many centuries of eclipse ust point to the nearness of Christ's eturn.

On the basis of this conviction, Roth- ann turned to Scripture and found ere (I would say, contrived) a numer- ogy that reinforced his certainty of ne imminence of Christ's coming. He egan by citing the case of the Prophet lijah, who foretold the future, pro- aimed God's word, and was deterred y some hundreds of false prophets.

Now follow Rothmann's line of thought arefully: Elijah prayed for the punish- ent of sin and the nation was struck ith drought and trouble for 3½ years. ccordingly Rothmann generalized that ½ years is the simple punishment of ose who are led astray and scornfully ake light of God's word. Indeed, he id, the Bible everywhere sets forth ½ as an important number.

This number was increased twenty- ld in the Babylonian Captivity which us lasted seventy years or twenty times 3½. Since the Babylonian Captivity was twenty times longer than the punishment of Elijah's time, just so the captivity that comes with falling away from Christ is twenty times longer than the Babylonian Captivity, since this sin is more serious than that of fleshly Israel. Hence the seventy years of the Babylonian Captivity is multiplied by twenty which yields 1400.

Rothmann believed that the fifteenth-century fall of the church began after the true church of the Apostles had lasted about 100 years following Christ's ascension, this sum of time brings one precisely to Rothman's own day or 1533. (Figure it out for yourself—3½ x 20= 70 x 20=1400+100+33=1533!)

He was sure that the restitution growing out of the Reformation was the final one. With it the time of suffering and corruption and error was past; the moment of glory and vengeance had dawned. God would now repay the wanton servants of Antichrist—"the seal is broken and the trumpet already blown, . . . therefore the God-fearing, the suppressed, the suffering, freely lift up their heads, for their deliverance is not far off!"

The history of the Christian church is strewn with the wreckage of such prophetic schemes and predictions, yet they are emerging again in our day with the sureness of a sophomore who knows all and need not give even passing consideration to the wisdom and caution of those more mature. To those addicted to this pastime of constructing a picture of the future out of a mosaic of scattered texts, the Bible becomes a treasure trove to be manipulated into ever finer and more polished schemes—all in the name of faithfulness *to* and love *for* Christ. Did he not intend his followers to produce such plans when he called them to watchfulness and prayer lest they be caught unaware by his return!

No, he did not! He called his followers to a watchfulness that would find them doing whatever God has called them to do until he returns again. In fact, in his parable it was the servant who was so sure of himself who began to misuse the other servants so that when the Lord did return he was severely disciplined. The Bible nowhere provides a checklist of events by which we can have a continuously narrowing record of what remains to be accomplished before Christ returns.

At best, Christ said that this and that will occur, but the end is not yet. He admonishes us to be looking up, for our redemption is drawing nigh. This admonition has been in effect since Christ ascended. And if our sense of time and God's do not mesh, we need only remember that a day is with the Lord as a thousand years and vice versa. We need not be caught as children of darkness will be, not because we have inside information on when Christ will come back, but because as children of the light we shall be found faithfully carrying out the tasks Christ has called us to do.

God's timetable, not ours. Elton Trueblood, who believes also in the personal, visible return of Christ, has suggested in *The future of the Christian* that God's timetable may be so unlike ours that, when Christ does in fact return, it may be we who are living today will have lived nearer to the time of the first Christians than we have to those who will still be living when he does return.

Time and again, beginning with the first disciples, Christians have had to lay aside a cherished notion. It is never easy to lay aside a precious conception and replace it with another view both because it is so hard for us to admit we were wrong and also because the new viewpoint may delay still further the realization of the event longed for. But the church has had to make this adjustment over and over again all through the millennia since Christ's days on earth with regard to its views concerning the imminence of the Lord's return. Misunderstandings recurred so that the Scriptures have had to be studied again and again so that the Christians of any particular generation and expectation could be corrected.

Patchwork quilts of texts have been put together in an appealing and seemingly scriptural manner, but the passing of the years has required their abandonment. We must continually return to the New Testament and check our bearings afresh.

We might avoid the repetition of this embarrassing recurrence if we took our Lord more seriously. After all, the Gospel of John does say more than once that Jesus predicted things in order that his enigmatic sayings would be appreciated fully *only after they were fulfilled* (14: 28; 16:4). Obviously our Lord did not intend even those intimations he has given us of future things to become the pieces of a puzzle which we then attempt to put together in order to deduce yet further information. Let us be wary, then, of falling for that special heresy of the religious Athenians who loved nothing so much as to hear or tell of something new.

NEWS

Few benefit from earned reentry

Early reaction of men eligible for the earned reentry program announced by President Ford on September 16 has been mixed, although the great majority seem firm in their determination to refuse anything less than full amnesty.

According to the Defense Department figures cited in the October 1 *New York times,* only seventy deserters had voluntarily accepted the clemency plan, while 522 others in the program had been arrested for desertion and had chosen the plan over the normal military justice system. No figures are available on the number of draft evaders who are cooperating, but it does not appear to be large.

In short, the earned reentry program sets up a presidential clemency board to review the cases of all men *already convicted* of draft evasion and desertion during the Vietnam era. Unconvicted men who face draft evasion charges will be dealt with by the regional offices of the United States attorney. The respective military branches will handle military absentees.

Unconvicted men choosing to cooperate are required to take an oath of allegiance to the United States and to perform twenty-four months of alternate service under the supervision of Selective Service, although the length of service may be shortened due to "mitigating circumstances." Those already convicted may need to perform a period of service if the clemency board deems it appropriate.

To the Christian convinced that participation in war is wrong, the biggest problem with the clemency plan is its assumption that those who refused to fight acted wrongly.

A universal amnesty, called for in the 1973 Mennonite Central Committee Peace Section statement, would fully restore all citizenship rights without penalty. The statement, based on the religious and moral conviction that all war is wrong and on the belief that wounds of the war can best be healed through a genuine amnesty, has since been endorsed by the Mennonite Church and the General Conference.

A quick survey of a number of key questions demonstrates the gulf separating the clemency plan from a true amnesty.

1. Clemency involves a tacit admission of wrongdoing by requiring an oath of allegiance. Amnesty, etymologically, legally, and historically defined, involves a decision to forget or overlook purported offenses and, unlike pardon or clemency, does not assume guilt.

2. Clemency requires a term of service, likely two years, while amnesty fully restores all citizenship rights and duties.

3. Clemency does not include within its provisions any plan for men with other than honorable military discharges unless such discharges were issued for absentee offenses. Left out entirely are those who received bad discharges for refusing orders to fight, for speaking out against the war, or for other reasons stemming from their opposition to the war. Thus the majority of bad discharge cases are not covered by the plan. Even those men who are covered can at best receive a clemency discharge. Such a discharge is no improvement over many bad discharges because it clearly brands one a deserter, severely hampers employment opportunities, and removes any eligibility for veterans' benefits. Universal amnesty, as defined in the Mennonite statement, would apply to all who received bad discharges due to their opposition to war.

4. In addition to implying moral guilt on the part of the evaders and absentees, the clemency plan seems to assume that all those with charges pending are *legally* guilty. The American Civil Liberties Union states that two-thirds of draft cases tried in court over the past few years have resulted in dismissal of charges or acquittal. Most of those convicted were not sent to prison. Many other cases have not even come to court because of legal fallacies in Selective Service procedures. For thousands of men, choosing the clemency plan would likely result in more severe treatment than if they returned without choosing clemency, because there is no indication that a determination of legal guilt will be made before requiring a term of service. Amnesty, in contrast, would remove legal liability for charges resulting from opposition to war.

5. Clemency will not help persons who have established citizenship in other countries and wish to live there but who would like to be able to visit relatives and friends in the United States. Obviously such persons cannot take the required oath, and two years of service for the right to visit seems harsh. Amnesty would allow these men to visit family and friends.

6. The clemency plan will be difficult to administer equitably. Those best able to present their cases to decision-making bodies will fare better than those who cannot make persuasive cases due to their lack of education or funds for legal counsel.

In light of these developments, how should Christians respond? MCC Peace Section recently adopted guidelines suggesting the following actions: that Mennonites continue to work for unconditional amnesty, that Mennonites affirm those who do not accept the earned reentry program because it implies that they acted wrongly, and that Mennonites offer assistance to those who do cooperate with President Ford's program. The guidelines also suggest that MCC should in no case become a blanket employment agency for Selective Service. However if satisfactory arrangements can be made with Selective Service, the guidelines request that MCC be open to accept those who meet the normal personnel criteria.

If Mennonites can act seriously on these fronts, they will contribute significantly to a deeper level of moral insight into the wrong of war and to the healing process our society desperately needs.
Ted Koontz, Peace Section

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114

man at right anxiously checks the condition of his half-drowned child being car-
ed by a fireman to a rescue center at San Pedro Sula, Honduras, after Hurricane
ifi slammed into the northern coast of the Central American republic. The storm
ft thousands dead and many more homeless.

ix-months reconstruction planned in Honduras

. six-months emergency relief program
ıllowing hurricane damage in Honduras
being jointly funded by MCC and East-
-n Mennonite Board of Missions and
harities.

Most reconstruction volunteers are
om neighboring Latin American coun-
ies rather than from North America,
nce transportation costs are smaller.

Twenty-five of the Eastern Board's
iirty-five Honduras missionaries and
ɔout thirty Amish and Mennonites from
osta Rica and Belize are helping with
eanup and reconstruction. Other recon-
ruction personnel are expected to ar-
ve from Nicaragua, Guatemala, and
uerto Rico. Goshen College has loaned
neteen students on a study-service tri-
ester in Honduras to work for six
eeks.

The immediate material aid needs are
edicine and food, said Norman Shenk
the Eastern Board, who recently re-
rned from a weeklong survey trip to
onduras. Dysentery problems from
inking impure water have developed,
ıd food kitchens for the many refugees
e necessary until the water completely
bsides.

Large numbers of reconstruction work-
s are not being sent to Honduras now.
very care must be taken not to with-
aw essential service from the many
fugees left homeless by the flood,"
r. Shenk explained.

In the Sula Valley, flooding was caused by landslides which blocked streams. When the water broke through these dams, streambeds became raging torrents which washed away houses in a strip several blocks wide through some of the towns, Mr. Shenk said. People were taken by surprise and had no chance to escape.

Residents of the coastal town of La Ceiba gathered for safety in the Mennonite church building, since it was one of the more substantial buildings. However, when the water reached waist deep and kept rising, they knew they would have to evacuate to higher ground.

Pastor Gustavo Enrique's young son and mother-in-law were swept away by the strong currents as the group left the church.

"If we had only had a rope, we could have pulled them to safety," he said.

Most of the people affected by the floods work on plantations, which have been severely damaged by flooding. Because the next planting season isn't until January and the next harvest not until April, regular paydays are about six months away for most people.

The Evangelical Committee for the National Emergency, organized by church leaders in Tegucigalpa, has set up a food-for-work program to feed people while they are digging silt from their homes. At some places, the houses are under three feet of silt.

Minority peacemakers' seminar set for November

About fifteen black, Chicano, and Indian leaders in the Mennonite Church and General Conference Mennonite Church will meet November 22-24 in Clinton, Oklahoma, for a minority peacemakers' seminar.

The seminar, funded by a Schowalter Foundation grant, is sponsored by the General Conference Commission on Home Ministries and the Mennonite Church Board of Congregational Ministries.

The fifteen minority leaders plus five agency staff people will discuss how a peacemakers' theology relates to the world in which minority people live and work.

Christians who are black, of Latin descent, or Indian Americans often face difficult decisions when violence is urged as the way to correct injustice and discrimination their people have suffered, the planning committee said.

Another issue is the attractiveness of the military for minority persons who see it as an avenue for job training and getting ahead. What are the other options for job training?

One result of the seminar may be a large meeting in the future which would include not only minority leaders but other conference leaders and business people.

Amish buy student's novel; no more copies to be printed

Jonathan, a book about an Amish youth in conflict with church leaders, has been shredded by Amish church members, who have persuaded the book's publisher, Herald Press, of Scottdale, Pennsylvania, to print no more copies.

According to the Associated Press, members of the Amish faith raised about $4,000 to buy all available copies of the book by Dan Niedermyer, a Philadelphia divinity student.

Mr. Neidermyer said the publisher told him arrangements were made with Amish in Eastern Pennsylvania and Ontario to destroy remaining stocks and cease further publication.

"What aggravates me is that I was never even consulted about it," said Mr. Neidermyer. "No one even came to me to say they objected to the book."

He contended that there were no objections until Pathway Publishers of Aylmer, Ontario, printed a critique saying the book "maligns the Amish."

Can the global food supply stretch to fit population?

Edgar Stoesz

Food is taken for granted by most people who have never experienced starvation. Suddenly now we read about an impending food crisis. We see pictures of starvation and squalor in West Africa. We hear that one-third of the world's people are seriously malnourished. We are told that if all the world's food were distributed evenly, everyone would be malnourished.

Although North Americans complain loudly about the increase in food prices, we are probably least affected. Over the past fifteen years, until very recently, the average American family has spent 16 to 18 percent of its take-home pay for food. By comparison European families have spent 25 to 35 percent of their earnings, depending on the country. Even worse, people in third world countries like India, Ethiopia, and Haiti, where food is always in short supply, spend from 70 to 80 percent in normal times. When times are bad, all the family's earnings go for food and still hunger stalks.

The global food concern boils down to a question of supply and demand. The increased demand for food results from the increase in population and the demonstrated tendency for people to demand more food as affluence increases.

The world's population has been increasing steadily since Adam, but concern for overcrowding is fairly recent. Sometime in 1975 the world's population is expected to reach four billion. This is still a manageable level. However, on its present course, the world's population will grow to eight billion by the year 2000.

Population growth results from a high birthrate and a longer life expectancy. More babies are being born and, as a result of better health care, more of them reach adulthood. They in turn have children and the population explodes.

Not only are there more people to feed, but as people become more affluent, they demand more livestock products in their diet. This requires more grain. A person in a less developed country lives on an average of 400 pounds of grain annually. The average North American consumes the equivalent of 2,000 pounds. Only about 150 pounds is eaten directly in the form of bread. The rest is converted into meat, eggs, and dairy products. The efficiency of this conversion varies, but ranges from three to eight pounds of grain for one pound of animal protein.

Until now the earth's supply of food has often been short, and there have been problems of distribution, but production has kept pace with the population increase. The critical question is, Can production double during the next twenty-five years during which time population is expected to double? The food production record of the past twenty-five years is not encouraging. Meteorologists tell us that global weather has been unusually favorable during this period. They warn that this may not continue. In 1974, a year of unusual weather patterns, global crop estimates are being revised downward.

Not only did the world community in the period of high production since 1950 consume everything which was grown, we substantially reduced the global grain reserve. In 1970 the world had a reserve of ninety-five days of consumption. Today it is twenty-seven days and dropping.

What can be expected from improved technology which has demonstrated its ability to substantially increase yields? In India alone the production of wheat has doubled through the use of "green revolution" technology. These results are encouraging but we should not place more confidence in this technology than its creators. Norman Borlaug and his colleagues have repeatedly warned that the green revolution only buys a little time while decision makers deal with underlying problems. Indeed, while India's wheat production doubled, the increase in population cancelled the gain.

What must be remembered about the green revolution is that it applies to narrowly prescribed conditions which can be met by only a fraction of the world's land area. It is predicated on the availability of chemicals whose availability has become uncertain and whose price has tripled as a result of the oil crisis.

While the population increase is steady and certain, the production of food is beset by many uncertainties. These include not only the weather but also the price and availability of seeds, fertilizers, and fuel and a reasonable market for the product.

Third world nations face special problems as a result of the recent rise in food prices. Not being self-sufficient in food, they must spend more of their foreign exchange income for this purpose. At the same time, the United States is making less food and fertilizer available to third world countries.

North American agriculture is the most productive and efficient in the world. Less than 5 percent of the population of these two nations produce more than 40 percent of the world's food. This represents a greater monopoly over food than the Arab countries have over oil. Even so, production could be increased further by bringing more land into production through irrigation, by the use of more chemical fertilizers, and by new technology.

It would be foolish, however, for the United States and Canada to pretend that they can feed the world. Even if it were possible, it would not be desirable. Ninety-five percent of the world's people should not be that dependent on 5 percent. It places too much confidence in two political systems and in one general geographical area which can be adversely affected by weather and disease.

A much sounder approach is for agriculturally advanced nations to help food deficient nations increase their production. Food deficient countries occupy over one-half the world's arable land. Their yields are only a fraction of what is now being realized in North America. They also possess much of the new land which could be brought into production.

The potential is there but not without problems. Bringing more land into production and increasing yields requires modern technology and funds which these countries do not possess. To suddenly convert a farming system which has traditionally functioned at the subsistence level to an efficient commercial system is a challenge comparable to that of landing men on the moon.

Finally, we must recognize hunger as a moral issue. We must remind ourselves that when God created humankind he wanted them to be the master of all life upon the earth and in the skies and in the seas" (Gen. 1:26). If we fail in our attempt to maintain the delicate balance between supply and demand, the law of nature will through starvation, disease, and war restore that balance—but with a high cost of human life.

Cookbook will tell how to eat less meat

MCC is sponsoring the compilation of a ood crisis cookbook to work at how people can eat less, particularly less meat, nd still maintain good nutrition and how families can release more of their ood dollar to feed the hungry while prices are soaring.

"The main focus is how to eat and ive more responsibly in light of world ood needs," said Doris Longacre of Akron, Pennsylvania, compiler. "We aleady have excellent collections available on our ethnic food, expressing a tradition of good cooking. We are a people who eat well, but we are also a people with Christian concern for the world's hungry. The new cookbook will try to mesh these two attitudes about food in a way that is realistic and responsible or our time."

The cookbook is an outgrowth of last anuary's MCC resolution on world food crisis, which asks constituent families to educe food consumption and expendiures by 10 percent.

A significant change to be made, according to food crisis experts, is a move rom diets heavy in meat, especially beef, to a kind of eating where more protein is obtained from nonmeat sources and from meats such as pork, poultry, and fish which require less grain in their production than does beef.

Bonnie Zook, home economist from Leola, Pennsylvania, is one of the recipe esters working on the MCC *cookbook projects.*

The book will contain recipes and menus and also short educational and inspirational pieces about world food needs. Emphasis will be away from highly processed foods and mixes which consume energy in production, have limited nutritional value, and are expensive. Traditional Mennonite practices to be affirmed are gardening, home food preservation, cooking from scratch, the family meal, and entertaining easily with simple menus.

"Someone called it the uncookbook," said Ms. Longacre. "It's true that the proliferation of cookbooks on booksellers' stands is a sign of our affluence. We hope this one will be different. It will ask first that we eat responsibly, but that doesn't mean we can't cook and eat with joy. Edgar Stoesz, MCC's food and hunger resource person, is saying, 'We *can* live on less and enjoy it more.' I think he's right."

Materials are to be collected from the MCC constituency as awareness of the food crisis grows. Ms. Longacre believes many households are already experimenting with new recipes and menus and will be willing to share the results for the benefit of other families.

"Collecting recipes from all over the Mennonite church will take time, but we want the finished book to reflect our real struggle to change affluent eating habits," she said. "And yet that kind of change will have to be an ongoing process. The book should show the beginnings of change and then be a resource to continue working at it, because the food crisis is not going to go away."

By including recipes from ethnic minority groups within the church plus favorites from missionaries and MCC workers around the world, the book will attempt to broaden the view of ethnic Mennonite cooking as well as educate about how the rest of the world eats.

Recipes included in the book will be tested by a volunteer team of home economists and will be evaluated for nutritional value, economy, ease of preparation, taste appeal, appearance, and availability of ingredients. Contributors will be identified for all recipes used.

Especially sought are recipes for low-meat or nonmeat high-protein main dishes, soups, breads, vegetables, salads, and simple desserts. Easy, inexpensive ideas for entertaining and household ecology-thrift hints are also needed.

Recipes and other contributions may be sent to Doris Longacre, MCC, 21 South 12th St., Akron, Pennsylvania 17501.

Congregations put hunger resolution into practice

A soup dinner, with the proceeds going to feed the hungry of the world, climaxed a worship service in September at the First Church, Hutchinson, Kansas. The service included reports on the General Conference sessions at St. Catharines, Ontario, which had many pleas for simple life-styles. "What happened to the delegates to the General Conference? Something did," said the church newsletter. "We would like to share that experience with you."

The Zion Mennonite Church, Souderton, Pennsylvania, observed a week of fasting in September, donating the food savings to MCC famine relief.

Each family decided on its extent of fasting—one substantial meal a day or cutting out unnecessary foods such as carbonated beverages, fancy desserts, second helpings. Each family was given an empty milk carton to be placed on the table as a receptacle for money.

Diet of U.S. poor hardest hit by inflationary prices

The poor in the U.S. are hungrier and needier than they were five years ago, according to recent reports of the Senate select committee on nutrition and human needs.

It is the poor who have been hit hardest by inflationary prices. Food prices rose by about 70 percent from 1960 to August 1973. This means that a larger percentage of the poor's already meager income must be spent on food in order to maintain the same diet.

Furthermore, said Luann Habegger of the MCC Peace Section Washington office, prices of the commodities on which the poor rely have increased at a more rapid rate than other foodstuffs. At one point, poultry prices were up 144 percent over 1967 prices. Over a four-year period, rice prices increased 125 percent and dried beans 256 percent.

During this same period, the middle economic strata saw only a 39 percent increase in the cost of sirloin steak.

The church in higher education

A fact sheet prepared by Robert Kreider

The six institutions of higher education connected with the General Conference are Bethel, Bluffton, Canadian Mennonite Bible College, Conrad Grebel, Freeman Junior College, and Mennonite Biblical Seminary.

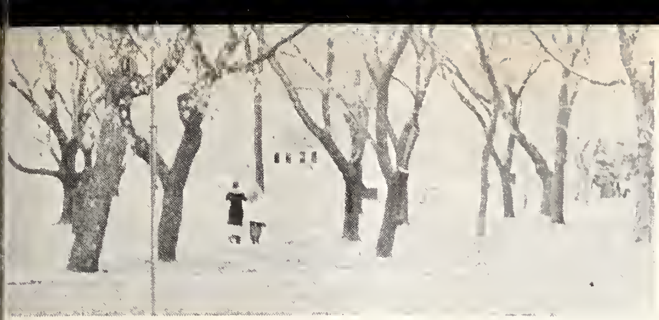
Source of leaders for congregations and the conference. A majority (at least 172) of the pastors in the General Conference have attended one of the above schools. At least 131 of all ministers who serve in other church capacities have come through these institutions.
—thirteen of fifteen members of the General Board
—five of nine members of the Division of Administration
—thirteen of fourteen on the Commission on Education
—thirteen of sixteen on the Commission on Home Ministries
—eleven of fourteen on the Commission on Overseas Mission
—thirteen of fifteen members of the seminary board

Enrollments increase. With enrollments in private schools dropping sharply during the past four years, the General Conference-related institutions have been holding their own and, in fact, have increased slightly in total full-time enrollment—from 1,509 in 1970-71 to 1,557 in 1973-74.

Gift income is up. Total giving for the six institutions rose from $1,057,999 in 1971 to $1,385,979 in 1973. However, this rise in giving may not be keeping pace with inflating costs and relatively stationary enrollments.

New buildings. The construction boom of the 1960s is over but during the past three years the following buildings were started, approved, or completed (and more are on the drafting boards): a museum at Freeman, a chapel-office complex at CMBC, an annex to the industrial arts building at Bethel, an addition to the library at the seminary.

New presidents. Frank Epp at Conrad Grebel, Harold Schultz at Bethel, Ben Sprunger at Bluffton, and Bernie Wiebe at Freeman.



emic changes and innovations.
calendar with interterm—FJC
ear career programs in farm management, secretarial rk, and child care—FJC
ed practical nursing program—FJC

iments with team teaching—CMBC
tian education resource center—CMBC
language course (with Board of Native Ministries)—CMBC

dar of alternating modules and terms (1-3-1-3-1)—Bluffton
n explorations program—Bluffton
g-study skills program—Bluffton

r of arts in religion in peace studies—MBS
ourse: "Women in church and society"—MBS
eas Mission Training Center—MBS

-in-residence program—Conrad Grebel
ute of Anabaptist-Mennonite Studies—Conrad Grebel
ation of thirty-piece orchestra, a thirty-five-member choral rature, and a fourteen-voice chamber choir—Conrad Grebel

studies program—Bethel
e-learning program with MCC and conference VS—Bethel
aditional studies (continuing education, contract learning, perative education, work-study)—Bethel

uses without walls. These courses are being offered on our ampuses for nonresident students (continuing education) ff campus:

ng
g
entateuch
rsational Spanish
h pathology
ontemporary church
aptist history
ters'-laymen's course
ings of Jesus
mporary theology
shop for church librarians
dian minorities
tour to Europe on the
dical Reformation
al preaching
tine study seminar

Russia study tour
mountaineering in Colorado
London theater
Swiss Mennonite study tour
study-service in Colombia
Vienna—music, theater, and the arts
work-study in Cincinnati
work-study in Appalachia
desert biology
Christian writers' workshop
Gospel of John
wild flowers
office management
supermarket chemistry
workshop in church music

Reasons for being. These are gleaned from statements of purpose from the six institutions:

—to help students discern and develop their God-given gifts to be ministering persons
—to help the Mennonite church to understand and develop its identity in the twentieth century
—to help students to become responsible and sensitive students of the Bible
—to make the Anabaptist vision relevant
—to respond to the hunger for true Christian community
—to provide an alternative to secular higher education
—to strengthen the faith of the committed in the community
—to witness to the faith to the uncommitted in the community
—to prepare both the committed and the uncommitted for lives of service
—to serve as the growing edge for our churches
—to help students to be faithful followers of Christ
—to serve as a leadership and resource center for the church
—to sharpen our sensitivity to the hurts of the world
—to provide career preparation within a Christian value system
—to attempt to make life whole
—to provide a community where our youth can learn to understand themselves and the world in which they live
—to be the church in education
—to lead to the fullest discovery of the Word of God for our time and for tomorrow.

Praise
The
Lord!

Jacob Friesen appointed to ministerial services post

Jacob T. Friesen, Elkhart, Indiana, has been appointed ministerial services director of the General Conference Mennonite Church, beginning January 1.

He will work part-time in this position until April 30 while continuing his work as Central District conference minister. He will begin full-time work May 1, with offices in Elkhart.

Friesen

Mr. Friesen will work with pastors and congregations in filling leadership positions. He will also coordinate continuing education for pastors, coordinate supportive programs for pastors and their spouses, and help congregations and pastors work together harmoniously.

Mr. Friesen has just completed a term as vice-president of the General Conference and has also served as president of the Central District and as member of the former General Conference Board of Education and Publication.

He has been a pastor of Mennonite churches in Beatrice, Nebraska, and Bluffton, Ohio, and has worked as MCC director in Germany and admissions director at Bluffton College. He is a graduate of Bethel College and the Biblical Seminary in New York. He recently took part-time clinical pastoral training at Oaklawn Psychiatric Center in Elkhart.

Mr. Friesen will succeed D. C. Wedel in ministerial service. Mr. Wedel has served as part-time interim director for the past two years.

Voluntary service enlarges its presence in Manitoba

MCC's voluntary service program is becoming an increasingly significant presence in Manitoba. Three years ago only two or three volunteers were assigned to this province. Now there are twenty, and the number is expected to grow during the fall and winter.

The size of the program and the variety of settings in which volunteers are serving have grown to the point where a full-time person has been named to coordinate the work and to check out new service opportunities. Campbell Nisbet of New Brunswick, New Jersey, has been appointed to this position. He and his wife, Christine, served as MCC volunteers at the Marymound School for Girls in Winnipeg for the past two years.

Mr. Nisbet is now under a two-year joint appointment by MCC (Manitoba) and the MCC (Canada) voluntary service office. He will be working out of the MCC office in Winnipeg, but he will spend most of his time relating to the team of volunteers and to the agencies to which volunteers are being supplied.

Ecumenikos spearheads interchurch mission agency

Ecumenikos, an interdenominational congregation in Shawnee Mission, Kansas, has received a short-term federal grant to begin Christians in Action, a ten-church mission network in suburban Kansas City.

The network allows people from the ten churches to work cooperatively in issue-centered task forces and communicate back to the 15,000 people in those churches. Four task forces are currently active: aging, farm worker ministry, mission control (coordination of local mission giving), and emergency relief.

The federal grant provides for a coordinator for Christians in Action, office space, telephone, and part-time consultation from Terry Woodbury, one of Ecumenikos's ministers.

Christians in Action developed from the social action house church of Ecumenikos. The congregation was started two years ago by General Conference Mennonites, United Presbyterians, United Methodists, Christians, and United Church of Christ. It joined the Western District Conference in 1973.

RECORD

Published

Christmas around the world by Mary Franz and Anne Neufeld Rupp is a sixteen-page Christmas program for presentation by children or children and adults. The program examines Christmas customs in England, Poland, Germany, France, and Mexico. Price is $1.00. *Finding faith and fellowship* by Burton G. Yost has been revised and reprinted by Faith and Life Press. The thirty-eight-page booklet is a basic introduction for non-Mennonites to beliefs and history of the General Conference Mennonite Church. Cost is 45 cents. Both booklets may be ordered from Faith and Life Bookstores, Newton, Kans., and Berne, Ind., or from Fellowship Bookcenter, Winnipeg, Man.

The Cooperative Publication Association has announced a new set of resources for vacation Bible schools. Called *Vacation ventures,* the materials were to be available Oct. 1 for use in summer 1975. *Vacation ventures* includes leader's guides, students' books, and resource packets for nursery through grade six. A combination student/leader guide is offered for the junior high level. This will allow all students in the group to share in planning, leadership, and learning. The new series is organized into cycles centered around the theme of "Choices." Eighteen denominations comprise the Cooperative Publication Association. Ten of these carry the major responsibility for the planning, development, and production. The General Conference Mennonite Church is one of eight other denominations which cooperate in the promotion of the new series and recommend it for use.

Calendar

Central

Oct. 26—Illinois Mennonite Historical Society, First Mennonite Church, Morton, Ill.; Melvin Gingerich, speaker

Jan. 17-18, 1975—Civil religion seminar, Holiday Inn North, Fort Wayne, Ind.; David Schroeder and John E. Lapp, speakers

Pacific

Nov. 3—Fiftieth anniversary and dedication of new annex, Spring Valley Church, Newport, Wash.

Nov. 17 — Harvest festival, First Church, Aberdeen, Idaho; Han Vandenberg, speaker

Western

Nov. 30-Dec. 1—Centennial celebration, Bergthal Church, Pawnee Rock, Kans.

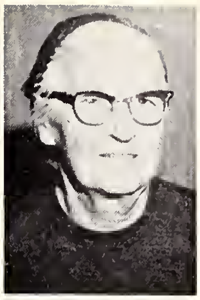
udiovisuals

hel, edge of the desert is a seventy-ht-frame filmstrip recently produced by c. The filmstrip concerns the Sahel, sub-Sahara region of West Africa, ere drought, overgrazing, and wind turning marginal pasture and farm- d into desert. The filmstrip also de- ibes MCC's efforts in relief and de- opment in Chad and Upper Volta. It available for a freewill offering or tribution from Audiovisual Library, x 347, Newton, Kans. 67114.

Vorkers

Fehderau

Friesen


Klassen

Ntuli

er Fehderau, Kitchener, Ont., is ving two years in General Conference untary service in the Fort Wayne, ., unit. He will work in home repairs l construction in a low-income neigh- hood. Peter is a member of the Kitch- r Mennonite Brethren Church and attended Columbia Bible Institute, arbrook, B.C. His parents are Peter, , and Esther Fehderau of Kitchener.

herryl Friesen, Bethesda Church, nderson, Nebr., is serving as a day- e worker in Markham, Ill., under the neral Conference Mennonite volun- y service program. She has attended sston (Kans.) College and Bethel Col- e, North Newton, Kans. She is the ghter of Elmer and Bertha Friesen Henderson.

gatha Klassen of Newton, Kans., is ving for at least one year as a vol- eer at the Kansas State Industrial Re- matory in Hutchinson, Kans. Her as- ment there is with the General Con- ence Mennonite voluntary service pro- m. Agatha is a member of Hall's AME apel in Newton.

eonhard T. M. Ntuli, Mount Silinda, odesia, recently began a three-year m with MCC as a lecturer at Kenyatta iversity College in Nairobi, Kenya. ing in the United States for the past several years because he could not return to Rhodesia, he attended Wilburforce University and has received a BA and an MA in education as well as a master of divinity degree. He is the former pastor of the Mount Silinda Mission.

Lois Penner, Newton, Kans., has begun work for the central offices of the General Conference in Newton. She is serving one-fourth time as editor of the conference's *Handbook of information,* an annual listing of member congregations, pastors, commission members and staff, district conferences, and other church agencies. Ms. Penner formerly worked at the conference offices in 1968-70 as bookkeeper for Faith and Life Press.

Ethel Plett, Alexanderwohl Church, Goessel, Kans., is working at Seattle (Wash.) Mental Health Institute in a two-year assignment with General Conference Mennonite voluntary service. She has attended Tabor College, Hillsboro, Kans., and graduated in 1974 from Goshen (Ind.) College. Her parents are Andrew and Elva Plett of Lehigh, Kans.

Karl and Rosella Redekop, North Kildonan Church, Winnipeg, have begun a two-year teaching assignment with MCC in Golden Grove, Jamaica. Karl, the son of John and Dagmar Redekop of Winnipeg, has a BEd from the University of Manitoba. Rosella is the daughter of Abe and Verna Enns of Mather, Man.

Lois Reimer, Olivet Church, Clearbrook, B.C., has begun a one-year term with MCC in Laurel, Md., working at Forest Haven with blind, mentally handicapped people. Her parents are John and Mary Reimer of Aldergrove, B.C. She attended Columbia Bible Institute.

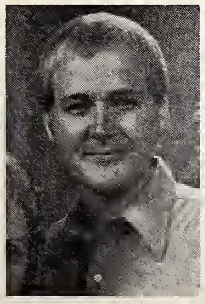
Gwen Schlichting began a full-time assignment Sept. 1 as program coordinator for the Congregational Resources Board of the Conference of Mennonites in Canada. She will implement various research projects, supervise a resource center, and look after the board's day-to-day administrative needs. Ms. Schlichting, who is chairperson of the Fort Garry Mennonite Fellowship's education committee, had been serving the board in a part-time capacity for over a year prior to her new appointment.

Norman Sohar, Salem Church, Kidron, Ohio, has been assigned by General Conference Mennonite voluntary service to the Hutchinson, Kans., unit for two years. His specific employment is yet to be determined. Norman is the son of Charles and Dorothea Sohar of Kidron.

Eva Stoesz, Altona (Man.) Bergthaler Church, is working for one year in a day-care center in Hammon, Okla. Her assignment is under the General Conference Mennonite voluntary service program.

Paul and Barbara Weaver, Akron (Pa.) Church, have begun a two-year term of service with MCC in Choma, Zambia, where Paul will teach in the secondary school. Paul's parents are Paul and Ada Weaver of Akron, Pa. Barbara is the daughter of Titus and Grace Horning of Ephrata, Pa.

tt


K. Redekop

R. Redekop

Reimer

Schlichting

Sohar

Stoesz

LETTERS

Contend for the faith

Dear Editor: . . . Words of truth which I cannot easily forget were spoken by an unpopular pastor: "Get right with *God* and *man*, too" (Rm. 12:17-18, Mt. 28:20, and Mt. 5-7). He could not listen to the Legion and VFW, Lions Club, or lodge members as to what to preach from the pulpit (Acts 4:20).

Some great evangelists oppose "communism" and worldly things by *indecent methods* (Acts 5:35-42). For example, an air force veteran of 100 missions testified at an evangelistic crusade how God protected him from guns and bombs, causing tears in the crowd. But what about his "neighbors" below who were wiped out by those 100 missions? This teaches us the same as the story of the parent who advises his three sons to defend their rights at school with baseball bats. . . . He and his sons sowed and reaped.

Dictators use such methods. Initially they may be successful, but the world turns against them sooner or later. Sowing to the flesh of selfish domination reaps corruption as we have seen in our own republic.

The central law of human relationships is "Love your neighbor as yourself." If we don't, we are at war spiritually, politically, and socially.

I, as a custom farmer, work for a farmer from another denomination who stops any threshing, but not the irrigation pumps, because the commandments say to keep the Lord's Day holy. Yet it is permissible for a person from his denomination to go out and to kill for his country's sake, and seven days a week. . . .

It is a Bible truth to seek first God's kingdom, and then all other things shall be added. Freedom is costly. . . . So in his kingdom we get according to our need, not greed for money, power, or spiritual and political popularity. To gain these by "evil means" can't bring good ends. Our Congress, the courts, or the constitution, and God were preeminent, not the president, the vice-president, or Billy Graham, who said all of us have some Watergate in us and other presidents are guilty of it, too. So just forgive and forget.

The greatest discovery, if the whole counsel of God is taught (Mt. 28:20), is found in Matthew 16:24-28 and 25:34-40. Yet, what is the use? The world waxes worse according to prophecy, and a falling away from the faith is sure to come.

To make changes in laws and administrations will complicate things and spoil the faith of our forefathers. A national poll shows that half of the graduate students at universities in the United States went to church every month and one-fourth went every week. When examining the lives that break away from normal patterns, the trend is still strongly bent toward the sacred things of life. Let's not let political and spiritual politics of nation or church destroy us. Christians who care and love are to be the bridge between groups and races, and they will be walked on, criticized, and crucified. So contend earnestly (Mt. 13-16) and fruits will come in his se son (Is. 29:14-24, 30:15, Eccles. and 2 Chron. 7:14). *Joe Eck, Inma Kans. 67546* Aug.

Biased reflection

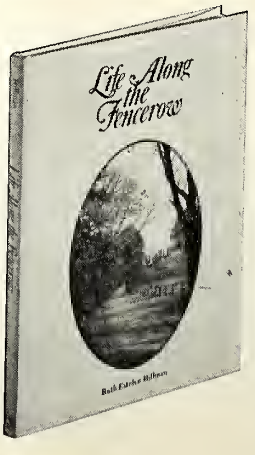
The letter below was received by Gosp herald *in response to my series of a ticles,* Mirror on the Middle East, *whic appeared in both that publication ar* The Mennonite *during the past summe We are printing the response to contin and broaden the dialog.* Larry Kehler

Dear Larry: As Jewish Mennonite and more importantly, as Anabapti Christians, we take exception to the view point expressed by Brother Larry. At time when anti-Semitism is on the ri in the world (note the recent numerou desecrations of Jewish cemeteries i France and Argentina) and when man American Mennonites still hold to prejudicial attitudes, is a series of articles expressing a number of half truths an biased verbage necessary in our leadin periodical?

Such expressions as "the Palestinian being displaced by the Jewish people i 1948," "politically naive and quite unprepared to defend themselves against th *well-organized* Jewish people," "hol land" in quotation marks, "abused Palestinians" (by whom?) all point to reinforcement of "those Jews."

The picture of an expansive Zionis military state which has absolutely n compassion for Arabs within its boundaries has been painted. Of course, th negative statement that present-day Judaism is concerned only with itself wa included—"It is not worried about th damnation of Gentiles. . . . It is not bein true to Isaiah and the other prophets."

Are Jews "an accursed race," "Zionis pigs," "devils," but not people? Th *London times* of May 19 tells us tha "Soviet military interrogators . . . have been grilling Israeli prisoners held in Damascus. . . . The interrogators have employed medical and other techniques to break the resistance of the Israelis." When Israel arrests terrorists, that's torture, see. International U.N. commissions investigate, and, never mind the false and nonexistent evidence, world opin-



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condemns Israel. But when the So-
ts and the Syrians use "medical and
er techniques" that's "grilling" be-
ise Jews aren't really human.
Israel is condemned for the raid on
oanon following Qiriat Shemonah;
ael is condemned for the raid follow-
Maalot. Are the terrorists condemned?
/ to find the words "Qiriat Shemonah"
"Maalot" in the U.N. documents. It
is if they never happened.
As for the abused Palestinians, it was
Arab sheiks who attacked the newly
ablished State of Israel in 1948, pro-
king the war which ended with Israel
l the Arabs dividing up the land man-
ed to the Palestinians under the U.N.
tition. And it is the Arab governments
o have left their Palestinian brethren
languish in refugee camps ever since,
ile usurping their national cause for
ctionary ends. The point is, the op-
ession of Arabs in the Arab states is
worse than it is in Israel. There are
l forms of slavery in some Arab coun-
es, there is oppression of women worse
in in any other region in the world,
ere are primitive and barbarous pun-
ments of poor people, and of course,
ere are billions of dollars being ac-
nulated in Arab treasuries, capital
ich could be used to develop the coun-
es of the Middle East and the rest of
rica if it were in the hands of the peo-
and not their exploiters. The whole
estion, however, does not rest upon
ritorial control, but upon the need of
eryone to be free from human exploi-
ion.
The role of the Christian is not to
itch biased reports with their own bi-
ed reporting, but to put forth their
rd both as answer and answerer. Be-
; true to our spiritual forefathers, we
ist attempt to build the visible body
sed on Jesus Christ. In the way of
ve, we may become an instrument of
conciliation where Arab and Jew, white
d black, may live together as children
God. We must be careful in how we perceive situations and reject double standards. We must build an alternative to worldly solutions.

We pray for peace and hope that both Jews and Palestinians will have self-determination without exploiting each other. However, for us it is also important that our brotherhood realize and live out a life free from all ethnic prejudice whether black, Spanish, or Jewish. It is to the building of this kingdom that we have dedicated our lives to the Lord Jesus in New York City. . . . *Sid and Susan Hyman, Morning Star Mennonite Community, 314 East 19th St., New York, N.Y. 10003* Sept. 10

About Letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.

ıristian education director

Bluffton, Ohio, church is seeking a
rector of Christian education and
uth worker. Interested persons are
vited to send a description of train-
g and experience to First Mennonite
ıurch, 119 Church St., Bluffton, Ohio
817.

**Myths about Missions:
a series**

Myth 5:

The overseas mission program always operates in the **red** financially.

Fact:

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COMMISSION ON OVERSEAS MISSION
GENERAL CONFERENCE MENNONITE CHURCH

how
our
Bible
came
to us

The transmission of the Old Testament

David Ewert

THE ORIGINAL MANUSCRIPTS of the biblical books, sometimes called the autographs, are no longer in existence. Today when we speak of the original text of the Bible we usually mean the Hebrew Old Testament and the Greek New Testament which we have in printed form.

The natural causes for the disappearance of the original manuscripts were decay, wear and tear, calamities, and even deliberate destruction. Fortunately, accurate copies of the original writings were made throughout the long history of the Old Testament, and so we have a text in hand today that is fully trustworthy.

Until the discovery of the Dead Sea Scrolls, in which some manuscript copies of the Old Testament books were found, our earliest copies of the Hebrew Testament (with the exception of a few fragments) did not go farther back than about A.D. 900. It was, therefore, most exciting when manuscript copies as old as 100 B.C. were discovered in the caves of Qumran. Here were copies of Old Testament books that were a thousand years older than the copies available heretofore, and the fact that they are virtually the same speaks well for the accuracy of the scribes who transcribed the books from generation to generation.

The early manuscript copies

Jewish tradition reflects the care and concern with which the official copies of the Hebrew Bible were prepared. The parchment had to be made of the skins of clean animals; the columns in the scrolls had to have a fixed number of lines and lines had to be made with a ruler before any writing was done; the ink used had to be prepared according to a given recipe; no word or letter was to be written from memory. The scribe had to read aloud from a good copy before he wrote down the words. There were strict rules governing the forms of the letters, the spaces between them, and so forth.

Once the roll was complete it was proofread. If one mistake was found on a sheet (rolls were made by tying sheets together), the sheet was condemned. If three mistakes were found on one sheet, the whole scroll was condemned. Every word and every letter was counted to insure accuracy.

Scribes had an almost superstitious veneration of the text of sacred Scripture. Synagogue rolls were not permitted to get too old or worn, lest the words become indistinct. When a roll showed signs of wear it was put into the storage room, called a *genizah*. Eventually these rolls that had been laid aside were given sacred burial. Whereas we think that the oldest copy is the most trustworthy, the scribes thought the newer the better. Because of the great care with which the copies were made, age was of secondary significance.

Evidently in the early stages of the manuscript tradition there were no word divisions. These were introduced in order to prevent errors that might arise out of wrong word divisions. Also, the text was divided up into paragraphs to regulate the reading of the Law and the Prophets in the synagogue services. It is not quite certain how early the verse divisions (not the numbering of the verses) were made, but possibly they are as early as A.D. 200. The chapter divisions in the Hebrew Bible were carried over from the Latin Vulgate in the fourteenth century.

The Massoretic text

The Jewish scribal tradition, which presumably began with Ezra, can be traced through many centuries. The names given to the scribes during the different periods of their activity varies. By A.D. 500 the Talmudic period comes to an end, and the 500 years that follow (ca. 500-1000) are the Massoretic period.

he Massoretes were Jewish scholars o, somewhat in contrast to earlier bes who concentrated on the oral lition, paid more attention to the tten text of the Old Testament. There e both Babylonian and Palestinian ools of Massoretes. The text of the brew Bible as we now have it is large- he product of the scholarly activity these scribes, and so it is known as Massoretic text.

n the course of time, variant readings slipped into the text in the process copying the Old Testament books. ters that look alike in Hebrew had n doubled, and in some cases letters been inverted.

he Massoretes did not tamper with received text, but indicated in the rgins the correct readings. Also, they oduced euphemisms where the Old tament, in their opinion, was too ex- it about sex, bodily functions, and latrous practices. *Baal*, for example, to be read *bosheth* (i.e., "shame"), the vowels of *bosheth* were inserted he word *king* making it *Molech*.

n some instances they felt constrained make changes, but then they noted se carefully in the footnotes. For ex- ple, in Genesis 18:22, the original ding was, "The Lord remained stand- before Abraham." That's a way of ng God was Abraham's servant. So y changed it around—"Abraham re- ned standing before the Lord"—and ed the change in the footnote.

Vhere they felt that a word in the text insecure, perhaps because it was sing in some manuscripts, they put vy dots over the word (e.g., Numbers 9, where the word *Aaron* has heavy s). In Judges 18:30 they read that riest at Dan was a grandson of Moses. s was considered such a shame (be- se of the behavior of the Danites) : they added a letter and thereby nged the word *Moses* to *Mannaseh*.

Iost importantly, however, the Mas- tes introduced vowel signs. The He- w for centuries was written in con- ants only. It was assumed that the ler knew which vowels to add in ling the words. But the Massoretes this might open the door to inac- acies. For example, if we were given two consonants *b-d*, we could read n as *bad, bade, bid, abide,* etc. Of rse, in a given context, such as: "John b-d boy," the only possibility would to read the word b-d as *bad*."

Iebrew had several built-in safeguards : English does not have; nevertheless, Massoretes felt the need for introducing vowel signs. A single dot placed under a consonant represented an *i*; when placed on top it was an *o*. A double dot was an *e*, and a short dash an *a*, and so forth. Later, in Protestantism, the rather curious question was to be raised as to whether the vowel points were as inspired as the consonants.

The main manuscripts on which the printed Hebrew Bibles today are based come from the Massoretic period. The famous Aleppa Codex of the Old Testament (now in Jerusalem) comes from about A.D. 930. The Leningrad Old Testament comes from ca. 1000, and the Leningrad codex of the Prophets from ca. 916. One codex of the Pentateuch, from the tenth century, is in the British Museum.

As mentioned earlier, the discovery of the Dead Sea Scrolls pushed the manuscript tradition back a thousand years into the pre-Massoretic period. These discoveries have only strengthened our confidence in the integrity of the Massoretic text.

The printed Hebrew Old Testament

From the tenth century on, two Jewish families vied with each other in producing the best copies of the Old Testament—the family of ben Asher and the family of ben Naphthali. By the time we come to the age of printing, the ben Asher tradition had become supreme. The first portion of the Hebrew Bible to appear in print was the Psalter, which was published in Bologna, Italy, in 1477. By 1488 a complete Hebrew Old Testament was in print. A 1494 printing in Brescia, Italy, was the edition which Martin Luther used for translating the Old Testament into German.

Rabbinic Bibles, which had Aramaic paraphrases and commentaries on the Hebrew text, also appeared in print, as did the massive polyglot Bibles (Bibles in which the text was printed in several languages).

All former publications have now been superseded by the work of Rudolf Kittel, P. Kahle, A. Alt, and O. Eissfeldt, published by the Wuerttembergsche Bibelanstalt, Stuttgart. This is considered today a kind of universal standard. Because of the limitations of space we have had to omit much in this survey. One could appropriately write the phrase found in Jeremiah 1:12 over this long and complex history of the Old Testament text: "I am watching over my word."

Third in a series of twelve articles

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COVER

Country autumn

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Edgar Staesz, Akron, Pa. 17501, heads the new food development program for MCC.

Robert Kreider served until September as part-time secretary of higher education for the General Conference's Commission on Education.

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CREDITS

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The Mennonite

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Dynamic lethargy

Management by obstruction is the name of a new book on the market. I have not yet seen a copy, but a radio interview with the author earlier this month revealed that the book's tongue-in-cheek look at persons in management is somewhat similar to *The Peter principle,* a widely read book which came out in the late 1960s. The latter developed the thesis that persons tend to be promoted to their level of incompetence.

The author of *Management by obstruction* suggests that persons in higher-echelon management spots must know how to use obstructive strategies if they wish to stay on top. One of the tactics he cites is "dynamic lethargy." This technique, as the author describes it, calls for a lot of motion: the striking of many committees and task forces, heavy memo movement, and so forth. Give the impression of dynamism, but don't decide or do anything now which can be put off until next week or until after the next task force has had a chance to look at it.

Is dynamic lethargy a broader problem? Might it apply to some church undertakings as well? Is our activity a smoke screen sometimes to obscure the deeper issues that are at stake?

We have a tendency to snipe only at the edges of crucial problems. It seems to me, for example, that we could get almost universal concurrence that affluence/materialism is one of the biggest issues facing North American churches, but we can't generate much support for specific projects which seek to provide alternative Christian models. The Jubilee living resolution will be an exercise in dynamic lethargy if we stand unprepared to make any basic changes in our lives.

Our response to the hungry, to offenders, to minority groups, and to other persons in need will be incomplete if we stop short of going to bat for them in the public and political arenas.

Arthur DeFehr, a Manitoba businessman who returned a few months ago from a two-year stint as director of the MCC program in Bangladesh, reported on his return that in some situations our relief efforts do little more than make *us* feel good. Speaking specifically of the woes of the Bihari minority group in Bangladesh, he stated that much more might have been accomplished on their behalf if the Mennonites had put strong pressure on the Canadian Government to press Bangladesh toward a solution of the Bihari problem. Because of long delays, the problem has become much worse, and the possibilities of a solution now seem remote.

Persons who work with people in jail in Canada and the United States often discover that the prison itself is the offender's biggest problem. Thus one can busily, and sometimes helpfully, relate to the offender, but without getting at one of the major thorns in his flesh. An appropriate witness to him must include a word against "the principalities and powers" which bind him.

During recent years we have been happy to point to the increase in our people's financial giving as a sign of vitality. Does this rise point toward genuine dynamism or is it a cover-up for our reluctance to get more deeply immersed in the actual kingdom-building processes to which Christ's followers are called?

The writer of Revelation had a sobering word for the church in Sardis and for us: "I know your works; you have the name of being alive, and you are dead. Awake, and strengthen what remains and is on the point of death. . . . Remember then what you received and heard; keep that, and repent."

The writer's admonition to the church at Laodicea is equally instructive: ". . . because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing you are wretched, pitiable, poor, blind, and naked."

A word of hope follows the harsh words of judgment to the Laodicean Christians: "Those whom I love, I reprove and chasten; so be zealous and repent." LK

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:39 OCTOBER 29, 1974

low long?

n thi Phuong Hang

ow long will it take
fore I know
hen
be sad
d when
be happy
ke others?

ow long will it be
efore
dness goes away
d joy stays
I can smile
make
y life
rever springtime?

Herman F. Reiss

HOW TO MAKE PRUNING HOOKS OUT OF SPEARS

OR HOW TO SUCCEED IN SQUELCHING A GREAT IDEA WITH REALLY TOO MUCH TRYING*

nutes of the meeting of the Hebrew Committee Relations with Other Nations, January 6, 800 B.C.

IAIRMAN: Our principal business today is consideron of a draft statement on war and peace by Mr. uiah. Since the statement was delivered to you by nners in advance of this meeting, let us assume at all of us have read it. If there is no objection, will first have comments on the statement as a iole and then consider it word by word. Are there neral comments?

Mr. Benjamin: The statement is too long. The ive growers in our synagogue won't even look at a atement as long as this.

Mr. Judah: In the first paragraph, where it says: They shall beat their spears into pruning hooks d their swords into plowshares," what about slingots? Shouldn't they be included?

Chairman: How would you word the addition?

Mr. Judah: Well, the slingshots could be made to children's toys.

Chairman: Will the secretary read what he has wn on that?

Secretary: "They shall beat their spears into uning hooks and their swords into plowshares, and e slingshots shall be given to children to play ith."

Mr. Jonathan: Third paragraph, line two: "Naon *shall* not, etc." Are we in a position to make ch a positive statement? Making the final decisions not the function of this committee.

Mr. Jehu: I agree. I suggest the following readg: "In our opinion, nation should not lift up vord against nation or study war anymore."

Chairman: All in favor of this change say aye.

Mr. Samuels: Before we vote on that, I feel the lack in this statement of any motivation. Who are we? And why are we saying anything at all on this subject? I don't know quite how to word it, but there ought to be something about our basic Hebrew motives and objectives.

Chairman: I see Mr. Judah has been busy writing. Do you have a wording for this addition?

Mr. Judah: How about this? "As Hebrews and guardians of the law given at Sinai, it is our opinion, etc."

Mr. Jonathan: That sounds presumptuous. We are not the only Hebrews and guardians of the law. We have no right to speak for everybody.

Mr. Judah: You are probably right. How about this? "As the Committee on Relations with Other Nations and as .001 percent of the guardians of the law and speaking only for ourselves, we are on the whole of the opinion, etc."

Mr. Benjamin: I'm not quite satisfied with the reference to pruning hooks. Let's be realistic. If all the spears in the country were turned into pruning hooks, we'd have more pruning hooks than we'd know what to do with.

Mr. Jehu: Mr. Chairman, I move that a subcommittee be appointed to redraft Mr. Isaiah's statement, taking into account the suggestions made here, and that we meet again after the new moon to consider the revision.

Mr. Eliphaz: I hope the subcommittee will take into consideration that the comma in the third line from the top ought to be a semicolon.

Chairman: Thank you very much, gentlemen. I think we all want to thank Mr. Isaiah for his very fine statement. At our next meeting, I hope we can come up with something really good.

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*Based on Isaiah 2:4. Reprinted from the May 11, 1959, issue of Christianity and Crisis. Copyright © 1959 Christianity and Crisis, Inc.

A review by Henry A. Fas

voices against war

THOSE OF US OLD ENOUGH to remember World War I will vividly recall how intense was the war spirit in our country (i.e., on this side of the Canadian border) in those years and how emotional were the efforts to line up everybody in an all-out effort to achieve the proclaimed objectives. Participation in this war effort, agonizing as it might be, was imperative, we were told.

The very survival of democracy, of our freedoms, and of all our highest values was at stake. The despotism of the kaiser, the ruthless might of the Prussian military machine, and the frightful power of the Krupp munitions, steel, and coal industrial complex put in dreadful jeopardy all these high values. Ultimately, however, this was a war to end war itself as well as the militarism that breeds it. This was a fight for freedom, justice, right, and honor.

Not to participate in a struggle so high and titanic was unthinkable. It was utter disloyalty to the highest interests and values of the nation and of mankind. It was thoroughly unpatriotic, cowardly, treasonous. This was indeed a just war. The public press, posters and pictures, every public platform, and every waving flag relentlessly drove this home to everyone whether he was in his own house or on the streets. And preachers all over the country so proclaimed it and sanctified it. Read again *Preachers present arms* by Abrams—and weep.

It is surprising that in such a time when war fever had thoroughly infected the life and thought of our country there were any persons or groups left to protest against war and against our use of it as if it could be a real answer to the problems of international relations. It is good to remind ourselves there were persons making such a protest of conscience. They were not many by actual count but their testimony was clear, based on deep convictions of faith and commitment. It is likewise good to remind ourselves that these protests were heard in highest circles of government. World War II experiences in negotiating with leaders in government regarding conscientious objectors amply attest to this. A real democracy, they agreed, must treat with respect the voices of protest, even a protest against war.

It therefore was a real service when the history department of Bethel College, as part of its oral history teaching program, undertook to record on tapes the recollections of old-timers in regard to World War I experiences with war and conscientious objection.

The use of personal interviews, often in the setting of a home, enabled the interviewers to enlist a relaxed response from persons contacted and thus add to its value. It is good to get on record the personal response from persons "who were there" when the events of World War I were happening. I am not aware of any similar collection on file anywhere else. The tapes so collected (the book lists 273 interviews) are presently on file in the Bethel College historical library.

This book, *Voices against war*, is not a transcript of these interviews—not of any of them. It is "A guide to the Schowalter Oral History Collection on World War I conscientious objection." That is to say, it is an *index* to this collection. The "Schowalter" designation is to acknowledge the generous contribution of this foundation toward the launching of this undertaking.

This extensive collection of interviews was organized and indexed by a cooperative venture of students, faculty, and librarian. This index record is embodied in this book in order "to make the material accessible to researchers." The researcher on his part will find in this list of persons interviewed and in the brief summary of their wartime experiences a tremendous resource for further study.

The summary may not always clearly reflect the treasure of interesting information that may underlie it. A few summaries where I personally know the persons involved and their stories as well appeared to me a little inadequate. This may indicate merely that the interview for some reason was not entirely satisfactory or that the summary did not reflect the pulse level of the interview. To say this is simply to emphasize that this guide deserves more than a hasty noting of names and a quick scanning of wartime experiences. This book could help to stimulate further research and perhaps an interpretation of these and other voices against war.

A guide to the Schowalter Oral History Collection on World War I Conscientious Objection, by Keith L. Sprunger, James C. Juhnke, and John D. Waltner (Bethel College, North Newton, Kans., 1973)

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

India food crisis worsens; COM, MCC respond

ught, massive crop failure, and in-
on are causing acute food problems
nany parts of India, according to re-
reports from Mennonite mission-
s and other church workers.

n the state of Madhya Pradesh, where
gregations of the Bharatiya General
ference Mennonite Church and the
nnonite Church in India are located,
y people cannot buy what food is
lable because there are no opportuni-
to earn money weeding rice, severely
by lack of rain.

ieneral Conference missionary Ed
khalter said, "The government has
ted token relief projects in a few
s, but many communities of Chris-
s in the Jagdeeshpur-Saraipali area
already having a difficult time."

n response to a request cabled from
ney Unruh, secretary for Asia, now
ndia, the General Conference Com-
sion on Overseas Mission sent $5,000
n poverty projects money October 16
famine relief.

Icc has reported it is shipping wheat
ndia, and by November will have sent
tons. If distribution facilities can be
nged, more may be sent during No-
nber and December to be distributed
ough food-for-work projects. An esti-
ed 7 to 10 million tons of food from
side sources are needed in India to
the crisis.

The crops are poorer than I have
r seen during my fifteen years here in
ia," said General Conference mis-
nary J. C. Pauls. "Government esti-
es and reports indicate that 80 per-
t of the crops are already gone, and
no more rain comes the harvest will
less than that."

'he *Indian express* said that famine
starvation deaths are being reported
n many parts of the country, and
ger-related riots and violence are re-
ted daily.

On the whole, farmers have lost hope,"
te O. P. Lall, moderator of the Men-
ite Church in India. "Farmers have
nissed their servants. People are leav-
homes and villages in search of work.
aling and robbery have begun. Rich
ners and rice mills have been at-
ked by mobs."

A child in India stands in front of parched land. Droughts have destroyed up to 80 percent of the crops.

The states of Andhra Pradesh, Gujarat, West Bengal, Punjab, and Haryana are among those affected by drought.

Inflation is making the crisis even more extreme. "With the rising price of food, people simply cannot afford to buy food any longer," said Neil Janzen, MCC (India) director.

Even many people in India's middle class must accept food from the gruel kitchens, said the Calcutta *Statesman.* The periodical also reported that in an effort to get power for irrigation to the key agricultural areas of Punjab and Haryana, electricity is cut off for several hours each day in New Delhi.

MCC is also taking action to expand long-term agricultural programs in Mennonite-church areas of India other than North Bihar.

The MCC executive committee decided in September to increase agricultural development aid in cooperation with Indian Mennonite groups and Mennonite mission boards in the following areas: purchase of equipment, recruitment of agriculturists, development of water resources, formation of autonomous agencies to organize agricultural development projects, and low-interest loans to farmers.

"Inflation, scarcity, and hunger are looming suddenly over us," wrote Mennonite Church missionary Paul Kniss. "Unless an awareness of the situation dawns and unless there is cooperation and sharing instead of competitive power plays on the international scene, it looks as if the doom prophets' predictions are upon us."

Powwow demonstration too hot to handle

A folk festival sponsored by Manitoba Mennonite young people has been cancelled because of reactions against the scheduled appearance of an Indian powwow group.

The festival, slated to be held at Camp Assiniboia, fifteen miles west of Winnipeg, on October 19, was the dream of Robert Wiebe, a University of Brandon music student. He and an ad hoc group did the legwork for the event and asked the Manitoba Mennonite Youth Organization to serve as coordinators.

In addition to the Indian group, the festival planners had arranged for the following musicians to appear: Linda Friesen, Eldon Dueck, Mel Braun, Don Falk, and Gareth and Elsie Neufeld. John Friesen of the Canadian Mennonite Bible College faculty had been asked to speak.

The organizers expected anywhere from 150 to 300 young people to show up for the Saturday afternoon and evening "Come together" celebration. But less than two weeks before the event it was called off by the sponsors.

The reaction to the folk festival centered primarily on the powwow demonstration, which some pastors interpreted as having occultish overtones. Disclaimers from Mennonite Pioneer Mission personnel that the powwow is not a form of demon worship went unheeded.

The intention of some of the festival planners in inviting the Indian group had been to try to implement the Canadian Conference's 1974 resolution to become better acquainted with the native people.

One man, the grace of God, and lots of soap

Muriel Stackley

A note in the bulletin at Bethel Church, Inman, Kansas, for last July 21 read: "Soap. Mr. J. T. Pauls has a number of boxes of soap ready for the MCC Center. Contact him if you can take these to North Newton."

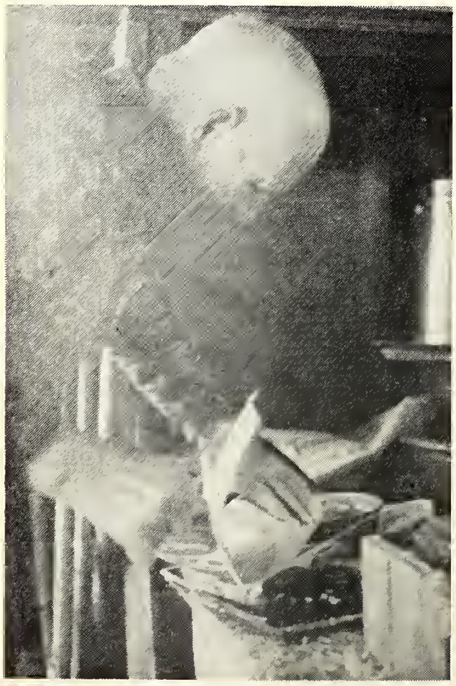
Upon reading the note that Sunday, I glanced across the congregation until I found J.T. He was leaning forward (his bald head reflecting the overhead light), intent upon listening with the help of a hand-held hearing aid.

After church I shook hands with J.T.'s wife, Helen. "We've been making soap every morning," she said with a broad smile, "and now we're through."

Those words "every morning" gain meaning when you know (1) that for the previous seven weeks central Kansas recorded 100 to 110 degree weather every day and (2) that J.T.—eighty-seven years old and blind in one eye—has turned out in the last five years around two tons of soap a year.

Last April, when we asked if we could come and watch the process, he said, "I hope I get this batch done. All this soap making is by special grace from the Lord."

Now, three months later, it was done. It ended, we learned, with a whirlwind postscript to the soap-making season when someone from Scott City, Kansas, unexpectedly brought seventy-five more gallons of grease. "Helen helped with all her might," J.T. told me. I am increasingly grateful that we saw some of the 1974 "batch" in the making.

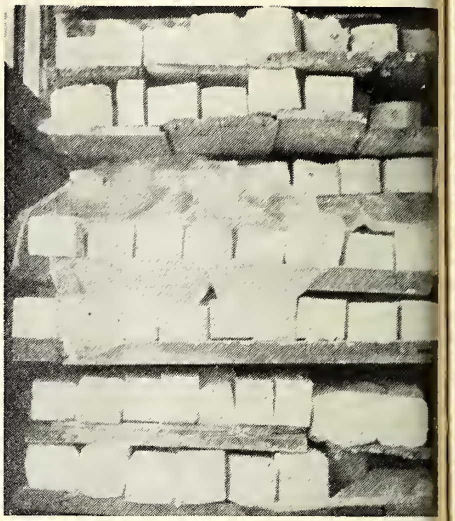


J. T. Pauls peels milk cartons away from hardened soap.

J.T., protected by a large apron and rubber-coated work gloves, likes to begin with a fifty-fifty mixture of lard and tallow. (Lard is soft—the drippings from cooking; it can be sweet or rancid and generally needs to be cleaned. Ivory-colored tallow—this year 147 gallons came from MCC beef canning—is dug out of ten-gallon buckets with a sharpshooter.) While twelve pungent pounds of this are melting in a cauldron over "not too much fire," J.T. slowly pours a dipper (twenty-six ounces) of caustic soda into 2¾ quarts of rain water (causing it to boil)—this in an enamel container. "Never mix water and caustic soda in glass, stoneware, or aluminum vessels," J.T. instructed us as he stirred the mixture. The soda solution must cool to between 75 and 95 degrees Fahrenheit, depending on the kind and combination of fats used.* One-pound cans of lye, from which this recipe was taken, are no longer available.

When the melted fat and the soda solution are both the right temperature, J.T. pours the soda solution slowly into the fat. The thin, steady stream must be "slow and even." Too rapid pouring or stirring causes separation. The slow stirring continues for ten to twenty minutes; the mixture gradually takes on the texture of honey, thickening.

J.T. then pours the mixture into half-gallon milk cartons (saved for him by the hundreds of interested townspeople) set in a wooden box which is lined with damp cloth "to retain the heat." I found the pouring process phenomenal—J.T. holding the heavy cauldron of liquid high enough so that the stream hit the openings, lining up his good eye with the stream, filling carton after carton, spilling not a drop. These filled cartons, then, stand for twenty-four hours, after which they are unwrapped and sliced into three even blocks. The blocks stand for four to six weeks on wooden slotted racks; there must be air space all around. They look like so many cheeses stacked on the shelves in J.T.'s garage.



Blocks of soap dry for four to six weeks before they are packed.

MCC provides boxes to specifications. After the drying process is complete, soap blocks are packed in these with ground-up soap used for cushioning. "A filled box weighs fifty-seven pounds," J.T. stated, showing us the soap powder and letting it run through his gnarled fingers. Turning to our young sons (who were not sure they could tolerate the fragrance of melting rancid fat), he said, "You youngsters should learn this so that when I'm gone someone will still make soap."

It was time to rest. (In the past J.T. has enjoyed a host of willing assistants, but he now prefers to work alone or with his wife so he is free to pace his eighty-seven-year-old muscles.) Glancing back at the garage—the glowing fire in the specially-constructed "stove," the full cartons of hardening liquid, the drying soap blocks—I marveled that such a primitive-appearing operation could turn out tons and tons of soap, year after year. The secret lies in the man (always watching for the handier method of doing) and his commitment to his Lord who clearly makes each batch of soap possible and to whom J.T. gives all the credit. "Whether or not I do this again next year," J.T. said as we walked to the house, "that's up to the Lord."

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*At point of combination, sweet lard or soft fat must be 85 degrees and soda solution 75 degrees; soft rancid fat must be 100 degrees and soda solution 80 degrees; half lard and half tallow must be 110 degrees and soda solution 85 degrees; all tallow must be 130 degrees and soda solution 95 degrees.

usiness group discusses work, other themes

nagement by objectives, conflict reso-
on, the meaning of work, and keep-
a human view of business were the
r major themes at the Church, Indus-
and Business Association's sixth an-
l meeting this autumn.

Mennonite business and church people
m four provinces and at least eight
es came to the October 4-6 meeting in
nnipeg's Holiday Inn. The attendance
the convention's opening banquet was
). Forty-five of the participants were
m the United States, twenty from On-
io, and the remainder from Manitoba
l western Canada.

Delbert Wiens, a professor of culture
l history at Pacific College, Fresno,
lifornia, was the banquet speaker. Us-
the computer as a model, he pointed
how the contexts in which people
help to program their responses to
world. He noted that two people be-
ging to the same church may be "pro-
mmed" in almost totally different
ys, making it difficult for them to
derstand each other.

Mr. Wiens used the "village," "town,"
l "city" as metaphors of three ways
looking at the world.

The "village" person tries to fit into
rhythm of nature. Truth is what has
n distilled through time. Possessions
seen as belonging to God.

The "town" person's interest is in
stering nature. Time and money are
n as "ours." "Truth is an axiom, a
ction of logical space." The sacred
separated from the secular. The "town"
o is the educated person, whereas
the village the hero is the sage who
developed his wisdom through years
observing, listening, and testing.

The "city" is the place where villages
d towns exist side by side. Persons
ve from one context to the other with-
t a sense of a "mother tongue." In
h context the person does whatever is
pected in that setting. He becomes a
ativist. Truth is what fits a given con-
t. The truth agreed upon in church is
t necessarily the truth which is recog-
ed in other contexts.

Mr. Wiens urged his audience of busi-
ssmen to view life from the end. "We
ve to learn to read the signs of the
es," he said.

"What," he asked, "are we going to do
til we know how to be God's people
the city?" He proposed the three bib-
al virtues of faith, hope, and love as
od guides.

Marlin Miller, who serves on the faculty at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, led a Bible study Saturday morning on the meaning of work. He explained how Martin Luther's translation of work in 1 Corinthians 7:17 as the Christian calling had led people away from the intended meaning of that verse. Paul, in effect, was saying, "Remain faithful to your calling—of being a disciple—regardless of what your work is."

The purpose of work, according to Genesis 1 and 2, is to give order to and to be a caretaker of nature, helping it to develop and protecting it from disintegration. Mr. Miller reminded the audience that these descriptions of work were given before there was any mention of sin. Work, he said, is not the consequence of sin.

He said that a person should do his job not as though it is his calling, but so that his calling is transparent to other people through his work. This approach calls for a servant stance, he added.

"If we are so tied up in our jobs that we can't be a part of the 'new community,' then our job is too prominent in our lives," Mr. Miller said. Work becomes dysfunctional when it is idealized.

Chester Raber, director of education at Oaklawn Psychiatric Center, Elkhart, Indiana, led a session on conflict resolution Saturday afternoon. After telling the participants that employees often feel that bosses don't care about them and that they are in an adversary relationship with management, he asked the participants to divide into groups of three to play the roles of boss, worker, and observer. Each person in turn had an opportunity to play all three roles.

Management often occurs by avoidance, said Mr. Raber. Communication occurs through memos and work orders rather than face-to-face conversation. "It is intrinsically Christian to talk to your employees," he said.

The fourth major speaker was Terry Hercus of the University of Manitoba business faculty, who gave the group a quick primer on management by objectives.

Mr. Hercus focused particular attention on the first two of six steps toward establishing management by objectives. The initial step is to do a careful diagnosis of the business, and the second is to draw up a list of plans and priorities.

The Church, Industry, and Business Association (CIBA) began in 1969 when ninety Christian businessmen met in Chicago. The group has met annually since that time. The organization's purposes are:

"—inspiration and fellowship to encourage men in their Christian witness and outreach through industry and business;

—providing opportunities for the sharing of common concerns in vision of Christian businessmen;

—providing opportunities for confrontation between businessmen and young people whose perspectives and values seem different;

—planning together to meet the challenges facing industry and business today;

—providing specific assistance to business and industry to enable them to achieve their Christian objectives."

Delmar Good, a professor of economics and business at Goshen College, is CIBA's executive secretary. The organization's president for the coming year is Howard Cressman of Cambridge, Ontario. CIBA has a twelve-member board of directors. *Larry Kehler*

AMBS: More than a school

"We are more than a school but less than a church," said Erland Waltner, president of Mennonite Biblical Seminary, at the opening chapel presentation at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

"To find our way between being a school and being a church is what a good deal of our discussion is about," Mr. Waltner said.

Student enrollment has increased to 143 for MBS and Goshen Biblical Seminary combined, compared with 123 last fall.

West Swamp Mennonite Church, Quakertown, Pa., is looking for a part-time youth director. He or she would be responsible to give leadership in an active youth group program and activities and to relate to the overall program of the church. Fifteen to twenty hours a week. Make inquiry to Art Isaak, 905 Washington Ave., Sellersville, Pa. 18960, (215) 257-2912.

Western District meets with other Mennonites

Business took second place to centennial celebrations at the Western District Conference October 11-13 in Wichita, Kansas.

Going on at the same time as Western District sessions for the General Conference were business sessions for the Southern District of the Mennonite Brethren Church and a special meeting of the South Central (Old) Mennonite Conference.

The three conferences joined for presentations by Myron Augsburger, president of Eastern Mennonite College and Seminary, Harrisonburg, Virginia, and for a myriad of centennial activities—a drama, a choir and symphony concert, a historical slide presentation, a men's chorus concert, a communion service, and a hall full of exhibits.

An estimated 5,000 people attended the events of the weekend, with about 400 delegates at the Western District Conference.

Held in Century II, Wichita's five-acre convention center with four large meeting areas under one roof, the conference had a much more organized atmosphere than in previous years. Instead of the dirt of a rodeo barn underfoot as in Clinton, Oklahoma, last year, delegates walked on expanses of terrazzo tile.

Most of the centennial activities had been planned by the Tri-College Centennial Committee, a joint project of Bethel, Tabor, and Hesston colleges, which had hired a staff person, Harley Stucky, to organize the event.

The centennial programs focused, for the most part, on the coming of the Russian Mennonites of Dutch and Swiss descent to Kansas and Nebraska in the 1870s, and the story in North America usually began with the buying of land from the Santa Fe Railroad.

The exception to this focus was a Western District panel discussion Saturday morning, in which Lawrence Hart, whose Indian ancestors were in North America long before Mennonites or other white people came, reminded delegates that the history of Mennonite land in Kansas began before the Santa Fe Railroad.

Other members of the panel also provided counterpoint to the Russian Mennonite celebrations by pointing out the heterogeneity of Mennonite people.

"We are projecting an image of Mennonites as frontier, pioneer people and are using our experiences to imply that this is the Mennonite norm," said Keith Sprunger, professor of history at Bethel College. "We need next a festival of world Mennonite community."

He suggested that the cutting edges for the future might be Jubilee living (a biblical tradition of voluntary poverty, justice, and liberation) and urbanization.

Western District committee reports were abbreviated. Marilyn Decker, conference secretary, and Elbert Koontz, conference minister, presented a dialog report on key issues and questions which each district committee and institution had asked them to highlight.

The delegates then went to seven "miniconferences" to discuss:

—home mission (Where should a new church be planted? In Wichita? Dallas? Lawrence, Kansas? Can more traditional Mennonites accept the forms which new city churches may take?)

—education (Should a full-time youth worker be hired?)

—Bethel College (Can a church college be expected to enforce stricter discipline on students than constituent congregations are willing to exercise on their members?)

—retreat (To which outside groups should Camp Mennoscah be rented?)

—evangelism (How can Western District churches accept nonethnic Mennonite people into their fellowship?)

—peace and social concerns (Should the committee try to develop ways of helping congregations to handle internal conflict?)

—aging (Should a person be hired to concentrate on the needs of older persons?)

Each discussion group was invited to come to the plenary session Saturday with a resolution.

In addition to hiring a full-time worker with older people and to increasing the youth worker position from part-time to full-time, the delegates accepted the recommendations on evangelism and on asking the peace and social concerns committee to sponsor a workshop on interracial marriage.

The most discussion came on a resolution from the home mission miniconference to add $500 to the budget for scholarships for training laity and pastors for urban ministries. Criticism ranged from "$500 is tokenism. There should be more money" to questions concerning the form which new urban congregations might take. There was some urging to follow a South American model of training lay leaders in their own communities rather than sending people to educational institutions.

Perhaps what Mennonites need most in evangelism, someone suggested, is to

Home mission "miniconference" at the Western District sessions discusses starting new urban churches with David Whitermore, church planting secretary for the Commission on Home Ministries.

for centennial festival

n to relate to nonethnic Mennonites he same social level and not just the advantaged" or nonwhite groups.

he conference adopted a 1975 budget $142,024, which included $13,500 new work in church planting.

lected as Western District officers e James Gingerich, First Church, undridge, Kansas, president; John u, Bethel College Church, North wton, Kansas, vice-president; and Ro- Regier, Faith Church, Newton, sas, secretary.

he weekend events were dominated he inter-Mennonite activities.

lany people took the opportunity to out more about their Mennonite thers and sisters of other conferences ethnic backgrounds.

lyron Augsburger, in the joint ses- s, told the audience that in the next ade the oneness of the Mennonite ily will be one of the most significant nts in the history of the Mennonite rch.

Ir. Augsburger emphasized the evan- stic vision of the sixteenth century abaptists, their placing of the New tament above the Old, voluntarism, l love as a style of life.

During the past twenty-five years, he l Mennonites in North America have e through three stages: legalism, rationalism (with its confidence in higher education), and existentialism (the experiential approach of the present generation). "The full range of Protestant thinking can now be found in the Mennonite church—the pietistic, the fundamentalist, the mystical, and the relational," Mr. Augsburger said. His choice was the latter.

Other activities at the Century II center included:

—a specially commissioned centennial drama, entitled *Tomorrow has roots*, by Urie Bender with music by Harold Moyer. The pageant, which traces the journey of Mennonites to Kansas in 1874 and stresses the signficance of Turkey Red wheat, will go on tour in North America in November and December.

—a multimedia presentation by Cornelius Krahn using diaries, letters, and historical documents.

—the premiere performance of "Trilogy" by Harold Moyer of Bethel College with the choirs of the three colleges and the Wichita Symphony Orchestra.

—a Sunday morning communion service with Peter J. Dyck as preacher and a choral drama, *Forgiveness*, written by Robert Hostetter of Hesston College.

—exhibits of historical items, congregational histories, and artwork.

stival visitors view the five-section mural painted by P. H. Friesen of Walton, nsas. The mural shows the arrival of Mennonites in North America, their hard- ps on the prairies, and their success in growing wheat.

Words & deeds

Fifty cyclists from First and Beatrice churches in Beatrice, Nebraska, recently rode eight miles and raised more than $1,200 to help build a dam in West Africa. The junior and senior high fellowships from the two congregations held the bike-a-thon with Gerald Koop and Clyde Stutzman, who are making a 3,500-mile cross-country trip for MCC to publicize the drought in the Sahel.

The Ecumenikos congregation in Shawnee Mission, Kansas, planned a celebration of women October 6. Participants were invited to come to a potluck meal dressed in an exaggerated male or female role: football hero, harried housewife, cold female executive, henpecked husband, etc. Two house churches are also forming around the subject of male-female roles.

The Bethel College board of directors has instructed the administration to make preliminary plans for a major development program which would include library expansion.

RSV's masculine gender. The Revised Standard Version translation of the Psalms verse "What is man that thou art mindful of him" eventually may read something like "What are people that thou art mindful of them," as a result of a recent decision reported in *Messenger*. The Division of Education and Ministry of the National Council of Churches, which holds the RSV copyright, has voted to form a task force to study possible sexist language in the text and suggest alternate words.

Helping the poor. A five-year study of the poor in America, carried out by the University of Michigan's Institute for Social Research, comes in with facts that contradict generally accepted ideas. For example, the breadwinner's mental attitude has nothing to do with getting ahead or falling behind economically. Confidence and success orientation have no demonstrable effect in pulling families above the poverty level. Likewise, educational level has little influence. Neither do family behavior patterns, such as ability to plan for the future or willingness to economize. The one significant factor in helping to pull families out of poverty is an institution which can help or inform—such as a church or labor union. *Ministers' Life* Line

RECORD

Workers

Palmer Becker, executive secretary of the Commission on Home Ministries, has been appointed to the board of In-Depth Evangelism Associates, Miami, Fla. CHM has been purchasing materials and consulting time from IDEA for use in congregational goal setting.

Patrick Cameron, Tulsa, Okla., has begun a sixteen-months term under General Conference Mennonite voluntary service. He is working at the Jeffco Action Center, a community action project, in Arvada, Colo. Pat is a member of the Bethany Christian Church in Tulsa and holds a bachelor of education degree from the University of Tulsa. He is the son of Donald D. and Peggy Cameron.

Cameron

Janzen

Gay Freeman, Tulsa, Okla., is serving in the Oklahoma City voluntary service unit of the General Conference Mennonite Church. She teaches half-time at the Touchstone Montessori School and spends half-time giving private music lessons and acting as church organist. Gay is a member of the Christ United Methodist Church in Oklahoma City and holds a bachelor of music degree from Oklahoma City University. She is the daughter of F. Ray and Helen Freeman of Tulsa.

Three Mennonites were honored by the University of Winnipeg at its fall convocation on Oct. 26. *Benjamin Horch,* a leader in the field of choral and symphonic music, and *Helena Friesen Reimer,* respected for her service overseas with the United Nations Relief and Rehabilitation Agency, will receive honorary doctor of laws degrees. *Gerhard Lohrenz,* pastor, teacher, and historian, is to receive a doctor of divinity degree.

Steve Janzen of Hesston, Kans., has begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. Steve is serving his term as a construction worker at Clintwood, Va. He is a member of the Hesston (Kans.) Inter-Mennonite Fellowship and the son of Mr. and Mrs. Arlo Janzen of Hesston.

Betty Kehler, Altona (Man.) Bergthaler Church, is serving with MCC for one year at youth orientation units at Warburg, Alta. She is the daughter of Jacob and Margaret Kehler of Altona. Betty attended Canadian Mennonite Bible College, Goshen College, and Syracuse University, and holds bachelor of Christian education and BA degrees.

Doloris Loewen, Gospel Church, Mountain Lake, Minn., has begun a two-year term of service with MCC in Laurel, Md. She will work in physical therapy at Forest Haven, an institution for retarded

a drama celebrating the coming of Mennonites in the 1870's

Tomorrow Has Roots

by Urie A. Bender
Original Music by
J. Harold Moyer

presented by
The Tri-College Centennial Committee
of Bethel, Hesston, and Tabor Colleges

Road Company Itinerary

		Ticket Information
November 1	Winkler, Manitoba	204-325-4274
November 2	Altona, Manitoba	204-324-6401
November 3	Steinbach, Manitoba	204-326-2430
November 4	Brandon, Manitoba	204-724-5735
November 5 & 6	Winnipeg, Manitoba	204-943-1521
November 7	Morris, Manitoba	204-746-2320
November 10	Mountain Lake, Minnesota	507-427-2707
November 11	Doland, South Dakota	605-635-6587
November 12	Freeman, South Dakota	605-925-4237
November 13	Beatrice, Nebraska	402-228-3344
November 14	Henderson, Nebraska	Available only at door
November 15	Kalona, Iowa	319-656-2073
November 16 & 17	Goshen, Indiana	219-533-3161 Ext. 215
November 18	Berne, Indiana	219-589-3131
November 19	Leamington, Ontario	519-326-7448
November 20 & 21	Waterloo, Ontario	519-885-0220
November 22 & 23	Niagara-on-the-Lake, Ontario	416-468-3201
November 25	Lansdale, Pennsylvania	215-368-1033
November 26	Harrisonburg, Virginia	703-434-4463
November 27 & 28	Lancaster, Pennsylvania	717-299-2094
Nov. 30 & Dec. 1	Wooster, Ohio	216-857-2061 or 216-669-6271
December 2	Bluffton, Ohio	419-358-8015
December 4	Bloomington, Illinois	309-452-6622
December 6	Topeka, Kansas	913-266-9403
December 8	Pawnee Rock, Kansas	
December 9	Garden City, Kansas	316-276-7410

ren. Doloris is the daughter of Al-
and Elizabeth Loewen, Mountain
. She attended Grace Bible Institute
maha, Nebr.

mes Mohr, pastor of the Hereford
rch, Bally, Pa., will become associate
ctor of development and public af-
at Bluffton College Jan. 15. He is a
) graduate of Bluffton with a degree
usiness administration and is a 1965
uate of Mennonite Biblical Seminary.
has served at Bally since 1965.

wen

Nikkel

velyn Nikkel, West Abbotsford
.) Church, recently began a two-year
with MCC in Lancaster, Pa., work-
as a teacher aide at a day-care cen-
run by Head Start.

usan Peters, Eben-Ezer Church, Ab-
ford, B.C., has begun a year of Gen-
Conference Mennonite voluntary
vice in Hamilton, Ont. She will work
an earning position and assist at the
lcome Inn, a community center spon-
ed by the Hamilton voluntary service
t. Susan has attended Columbia Bi-
Institute in Clearbrook, B.C. She is
daughter of Peter and Helen Peters
Abbotsford.

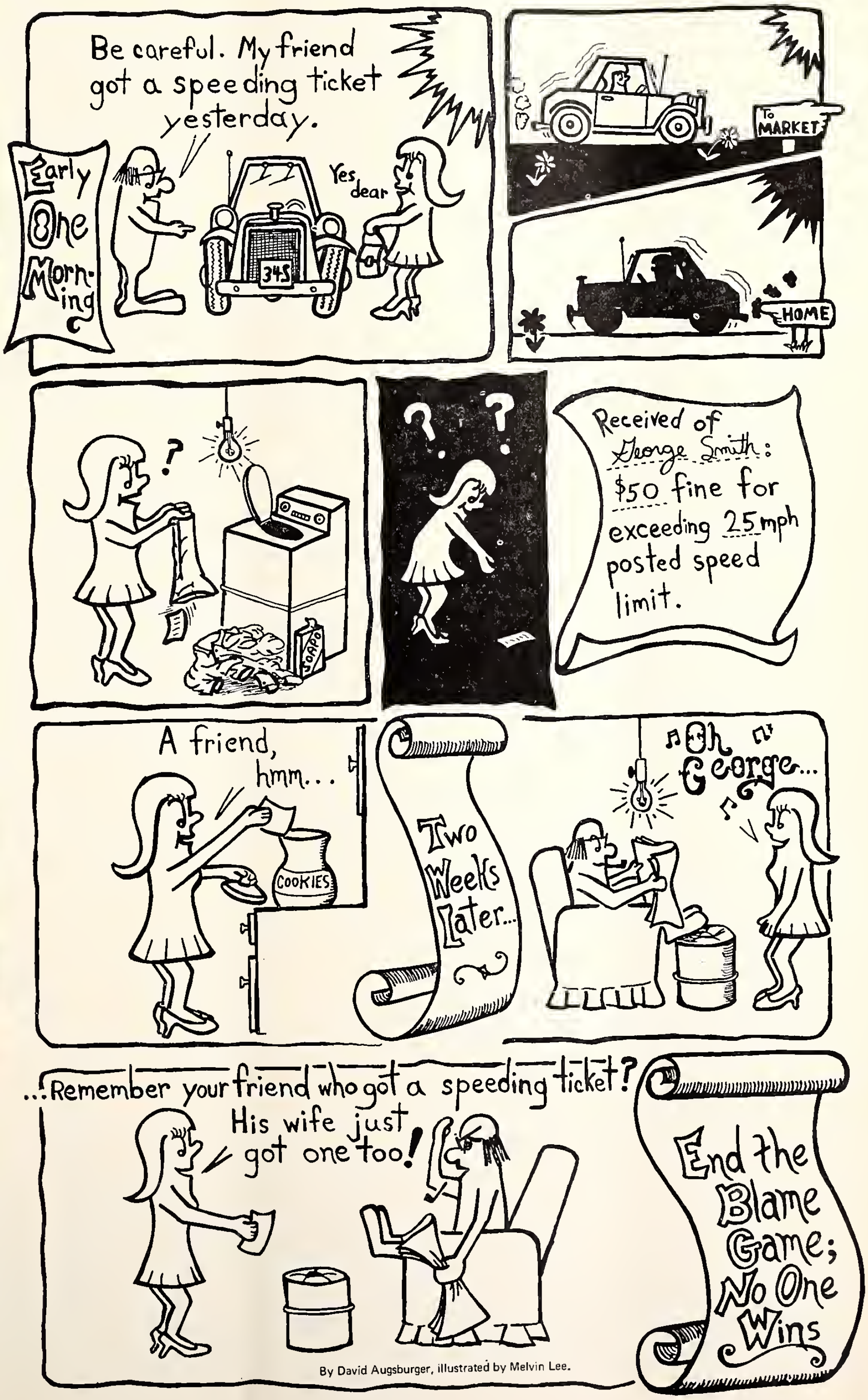
npel

Sprague

Debbie Rempel, United Mennonite
urch, Mission City, B.C., recently ar-
ed in Winnipeg, Man., to begin a two-
r term with MCC as an aide at Mary-
und Residential Treatment Center for
ls. She is the daughter of Barb Rem-
, Mission City, and has a diploma in
ristian service from Columbia Bible
titute.

Vancy Sprague of State College, Pa.,
begun one year of General Conference Mennonite voluntary service in Markham, Ill. She is serving as a day-care worker in the center sponsored by the Community Mennonite Church and the United Church of Christ. Nancy is a member of the Spring Creek United Presbyterian Church of State College and has attended Bryn Mawr College.

Gregory Stahly, Bethel Church, Lancaster, Pa., recently joined MCC's voluntary service unit in Cincinnati, Ohio, to begin a two-year term. He is the son of Delmar and Luella Stahly of Akron, Pa. Gregory recently graduated from Bluffton (Ohio) College with a BA in religion.


Early One Morning
Be careful. My friend got a speeding ticket yesterday.
Yes, dear
345
TO MARKET
HOME
?
? ?
Received of George Smith: $50 fine for exceeding 25 mph posted speed limit.
A friend, hmm...
COOKIES
SOAP
Two Weeks Later...
Oh George...
...Remember your friend who got a speeding ticket?
His wife just got one too!
End the Blame Game; No One Wins

By David Augsburger, illustrated by Melvin Lee.

REVIEW

Anabaptists and the sword

Anabaptists and the sword, *by James M. Stayer (Coronado Press, Lawrence, Kans., 1972, 375 pp., $10.00) is reviewed by Rodney Sawatsky, a faculty member at Conrad Grebel College, Waterloo, Ontario.*

IF THE QUESTION should be asked of a representative group of Mennonites "What does the word *nonresistance* mean to you?" a great variety of answers would result. The various Mennonite conferences throughout the world, and the churches and individuals within those conferences, would define nonresistance in terms of their unique situation and experiences, their education and other influences, and their political and theological assumptions. That this was the case among the sixteenth-century Anabaptists as well should therefore not be surprising. Yet, according to most Mennonite scholarship on the subject, the Anabaptists held a fairly singular view on nonresistance except for minor aberrations among borderline cases.

James Stayer challenges this typical interpretation of Anabaptist nonresistance or the relation of the Anabaptists to the sword. He identifies, as a non-Mennonite, those Mennonite scholars with whom he disagrees and with significant success suggests an alternative interpretation.

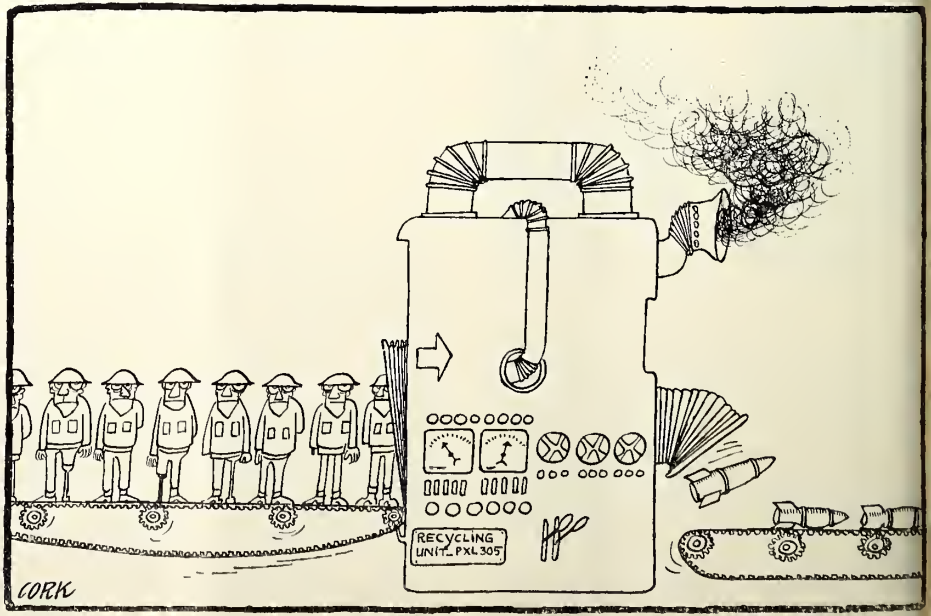
On the surface, Mr. Stayer's contribution (which, by the way, some Mennonite scholarship underlines) primarily is one of documenting the differing positions advanced by Anabaptists on the relation of force and ethical values. Following summary chapters on the views of Luther, Zwingli, and Müntzer, he presents a representative of Anabaptist positions by comparison to these three reformers. In this regard James Stayer's work on Hans Hut is especially interesting, for he finds Hut advocating an interim ethic of nonresistance until the final battle against the forces of evil calls for violent action.

To assist his analysis, Mr. Stayer proposes a number of typical Christian responses to the problem of the sword. He finds some Anabaptists fitting his categories of a crusading and realpolitical approach, but most are either apolitical moderates or radical apoliticists. By *apolitical* he means that politics or coercion never can be used to achieve ethical goals. The view expressed in the Schleitheim Confession, which Mr. Stayer sees as ultimately winning the largest following, exhibits, he says, radical apoliticism.

The argument that variations among Anabaptists existed is most convincing. The author's interpretive categories, however, tend to act as foreign intrusions upon the material and to lack logical consistency. For example, his types do not deal with the ethical dualism as it is found in the Schleitheim Confession where it says: "The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked and guards and protects the good." Obviously, coercion here—albeit non-Christian coercion—does achieve ethical goods, how is it then apolitical?

But all this relates primarily to the obvious contributions and the possible shortcomings of Mr. Stayer's book; of more basic importance is his method. In his own words: "What is intended in my book is the study of the historical development of a body of thought, not the systematic exposition of a static theory." He is not in opposition to those who would study the Anabaptists from a theological perspective, as one reviewer has suggested, for he is himself presenting Anabaptist theology. Rather he stands in opposition to those who try to reduce the very dynamic Anabaptist movement to a static theological system by forcing upon it categories that do violence to the historical situation (a procedure as we have noted he, too, is tempted to fall into). In other words, he quite correctly argues that it is historically illegitimate to bring together a variety of Anabaptist figures by systematizing them under the common rubric "evangelical Anabaptism" and thereby implicitly denying their uniqueness and differences and the ever new formulations developed in the battles of the historical process. We might add, although Mr. Stayer does not, that such a procedure is also theologically illegitimate.

This is an important book—almost revolutionary in significance—which even nonspecialists ought to read and wrestle with. It may well bring new insights into our contemporary variations on nonresistance and on our methods of doing theology. Despite (or because of!) its criticism of some of our scholarship, this book should have been published by a Mennonite concern.



The Captain America complex

Captain America complex: The di- a of zealous nationalism, by Robert 't (The Westminster Press, Phila- ia, 1973, 286 pp., $10) is reviewed illiam Keeney, a Bethel College fac- nember.

THE BICENTENNIAL year coming in , *The Captain America complex* s a helpful contribution to under- ing the past history of the United s and directions for the future. Rob- ewett says that ideologies which have ed American public policy are dis- ns of the biblical message conveyed gh the Puritan heritage but exag- ed in the course of development.

e basic thesis of the book is that *us nationalism* leads the American le to misread the realities of history. mption of a divine mission causes rica to adopt means which, while ded to save the world, prove in- ingly destructive and lead to defeat. ad of examining basic assumptions modifying means to accord with ends the realities of history, various myths symbols are devised to explain the pected consequences.

r. Jewett proposes an alternate bib- view as the corrective to zealous nalism. He calls it prophetic realism, h assumes a gradualistic approach ange.

is not quite clear if Mr. Jewett is y to abandon all uses of violence rely upon self-sacrificing love. The ns whom he cites as proponents of hetic realism, such as Reinhold Nie- and George Kennan, would exer- violent power in the interests of ce and national defense. Neither does dicate how realism which might use nce can be prevented from escalat- which has brought the world to the ance of terror" and threat of mu- annihilation.

e book is divided into three parts: tradition, the current dilemma, and uture.

rt I on tradition is broken into three ters. The first deals with the defini- of zealous nationalism and prophetic sm and contrasts them.

hapter 2 traces the history of "Amer- zeal to redeem the world." The ten- between zealous nationalism and hetic realism are analyzed from the tans and the rise of American po- l messianism through the major cri- f American history.

Chapter 3 traces the post-World War II period down to the present. Developments, particularly the threat of mutual annihilation, have shown the fallacy of creating a perfect world by the use of American power to destroy the wicked. The Truman Doctrine, the shift from containment to a crusade against Communism, the Dulles policy based on evangelical, millennial Christianity, and the Cold War are helpful in illustrating the contrasts between zealous nationalism and political realism. The Vietnam encounter has led to a widespread skepticism about zealous nationalism, but not yet to a needed "purified sense of national mission" (p. 78).

Part II has five chapters which provide understandings of "The current dilemma" between zealous nationalism and prophetic realism. It is the latter which Mr. Jewett proposes as the desirable alternative.

Chapter 4 entitled, "Consumed by zeal," distinguishes among three kinds of zeal displayed as part of zealous nationalism. This typology with its explanations is one of the most helpful in the book. The first type is *hot zeal,* which acts directly and violently in pursuit of its ends. In general Americans have been suspicious of it, thus it has been less dangerous. The second is *cool zeal,* which is passive and looks to someone else to get rid of the wicked. The classic cowboy story shows the hero acting on behalf of good people and killing the villain with a kind of reluctance and personal detachment, thereby restoring law and order. The third is artful zeal in which the person really is seeking power rather than serving the cause espoused. A person poses as a zealot to manipulate the political situation. It is most dangerous, since it is not really interested in the cause but the will to power.

Antidotes to the dangerous forms of zeal are to be found in the biblical tradition, from which they arose as perversions. The biblical tradition calls for a pilgrim zeal which enables people to know the limits of their moral vision and yet act according to the measure of faith given to them.

Chapter 5 deals with "the grand conspiracy." The myth of a demonic conspiracy arises to explain why the righteous in their zeal fail to bring about the perfect state by their goodness.

A central thesis of the book is stated at the conclusion of the chapter, "Politics would then evolve into the prudent business of responding to the reality rather than attempting to mold it to suit our tastes. Rather than making cataclysmic efforts to reshape the world, we could settle down to the task of gradually humanizing it" (p. 140).

Chapter 6 explores more fully the popular stereotyping which is an element of the conspiracy theory and also of cool zeal. The good are pictured as always taking defensive stances, being clean, law abiding, faithful, and humble. The bad guys are always offensive, dirty, lawless, unrepentant, and arrogant. The demonic character of the opposition justifies the use of any means against them. It is the righteous purposes of the good which keeps them pure, not what they do when they use the same means as the bad guys.

Chapter 7 shows how the acceptance of a conspiracy theory and stereotyping leads zealous nationalism "to convert or destroy them." Mr. Jewett does an excellent job of describing the mystique of violence which results and then does an exposition of Hosea to show the relationship between the violence of zealous nationalism and social distintegration. Hosea proposes redemptive love as the antidote, as does Jesus.

Chapter 8 attempts to show the folly of a policy which seeks "neither humiliation nor defeat." It is based on an idolatrous pride and an ignoring of human fallibility. It results from too simplistic and mechanical an identification of righteousness with victory and prosperity and wickedness with destruction and defeat. Zealous nationalism does not understand humility or the meaning of the cross in history. It denies the transcendent justice of God by relying on human effort.

The third part of the book has one chapter which proposes a way out of the dilemma: "The hope of realism." Mr. Jewett sketches in fuller detail the gradualist approach and an international outlook whereby the people become a light to the nations instead of being committed to an idolatrous zealous nationalism.

The book is a provocative one. It is not just critical, but attempts to offer positive alternatives and means for carrying them out. The book deserves serious consideration in a time when the nation is in crises and is tempted to glorify and idolatrize the past. It asks that one hold the Scriptures and history together in understanding how God calls us to act as his people today.

how our Bible came to us

The formation of the New Testament

David Ewert

IT MAY COME as a surprise to some when they discover that the formation of the New Testament took so long. The first time we meet a list of twenty-seven books, just as we have them now in the New Testament, is in a letter of Athanasius, in A.D. 367.

Oral tradition

The letters of Paul can hardly be dated earlier than A.D. 50. Mark, the earliest Gospel, was published ca. 60. Jesus died and rose again ca. 30. This means that the first generation of Christians had only the Bible of the Jews (the Old Testament) and the oral tradition. By oral tradition we mean the teachings of Jesus (Jesus never wrote a book—he taught orally) and the witness of the Apostles to the life, death, and exaltation of our Lord.

There were several reasons why the New Testament books were written only twenty to thirty years after Pentecost. One was that the church had the Old Testament. The Apostles preached from these Old Testament books. Of course, they interpreted them in a new way, namely, in the light of what had happened in Christ. There was no great need for written tradition as long as the Apostles, who were eyewitnesses of what Christ had taught and done, were still upon the scene. With the death of the Apostles, however, this changed.

Christians eventually came to feel the limitations of the Old Testament as the Bible of the church. Also, as the church pushed out into pagan society in its mission efforts, there was a need for the written page. Most of Paul's letters were written to meet local needs of mission churches. The Gospels reflect the missionary message of the church—the good news of salvation.

The early church had many questions, both doctrinal and practical. For example, there were questions about the sabbath, fasting, alms giving, divorce, suffering, the parousia, and a host of others. Obviously they were happy if someone could tell them what Jesus had said about these matters. The New Testament books were born, in part, out of such needs.

Once the books were written, the churches were encouraged to read them in their worship services. "I charge you that this letter be read to all the holy brethren" (1 Thess. 5:27).

In the first century, then, before the New Testament books were written, the church had the Old Testament and the oral tradition. Once the New Testament books began to circulate the church had both written and oral tradition. "Hold the traditions which you were taught whether by *word* or our *epistle*" (2 Thess. 2:15).

Collecting the New Testament books

The letters of Paul and the four Gospels. The Gospels were written at different centers and the epistles were addressed to specific churches or individuals, but the churches were encouraged to exchange writings or get copies of apostolic books. Paul encouraged the church at Colossae to let Laodicea read his letter to the Colossians, and the Colossians to read the letter he had written to Laodicea (a letter that was lost) (Col. 4:16). In this way collections of apostolic writings grew up in the different church centers.

What strikes us as strange is that Acts, written by Paul's travel companion, Luke, makes no mention of any writings of the Apostle. Although this silence may be hard to explain, there is sufficient evidence that by the end of the century complete collections of Paul's letters were found in various churches.

The four Gospels (of course, more than four were written, Lk. 1:1f.) at first circulated independently as well. Shortly after John's Gospel was written, so it seems, churches began to collect the canonical Gospels. The order of our four canonical Gospels is not the same in early canon lists, which suggests that, as in the case of the Pauline letters, different churches collected them in stages.

When Marcion, about the middle of the second century, prepared a New Testament canon, which contained the Gospel of Luke and ten letters of Paul only, he could not impose such a truncated New Testament on the church as a whole. A few years later the Syrian, Tatian, produced a masterful Gospel harmony, in which he had woven the four Gospels into one gospel, but the church still insisted that it had four Gospels.

One Gospel might have sufficed to record the sayings and events in Jesus' life, but the Gospels, although they are historically trustworthy, are "good news," and their message of God's redeeming love was given to us in a multiplicity of forms.

The other books of the New Testament. Luke's Gospel, to begin with, was the first volume of a two-volume work—Luke and Acts. When the four Gospels were collected, Luke became separated from Acts as it became part of the fourfold Gospel. Acts, of course, formed a necessary sequel to the Gospel story. But Acts also gave the historical back-ıd for the letters of Paul (half of deals with his ministry), and so two collections (Gospels and Paul- were tied together by putting Acts een them.

owever, Acts (and the Gospels) ks of the witness of other apostolic The first half of Acts is overshad- l by the witness of Peter. But at his are John and other Apostles. Some ıese (John, James, and Jude) also books, and so these became at- d to the New Testament as well, al- gh some of these writings remained what on the fringe of the canon ıg the first few centuries.

the western, Latin-speaking church, etter to the Hebrews is missing in of the canon lists during the first centuries. In the eastern, Greek- king church, the Revelation of John insecure. The Syriac-speaking church- ırther east, did not use the "general les" in church worship during the several centuries. About the fourth ıry the churches drew even, and our ty-seven-book collection became gen- At several important synods of the ch in the fourth century, this collec- of books, which now makes up our Testament, was endorsed. What it that guided the church in this im- ınt matter?

delines in the formation

ıracanonical literature. If only twen- ven books had been written in the church community, the question of canon might have been relatively le. As it was, however, a great mass Christian literature circulated in the ches. The Gospel writers made only lection from all that Jesus said and (as John admits, chapter 21). A t many sayings of Jesus were in cir- tion besides the ones that were re- ed. Also, some of the writings of were lost (see 1 Cor. 5:9). More- , church leaders, like Clement of ıe, Ignatius of Antioch, and others, e letters to churches. Sermons and ises by Christian teachers were often in the churches.

ıen, beginning in the second century on through the fourth, a great body o-called apocryphal Christian litera- emerged. Many of these books bore tolic names and begged for the at- on of the Christian church.

he church was not willing to limit the Testament canon to the restricted ın of Marcion, but it did not want to books apostolic status when they did deserve it. How was it then that the church experienced God's guidance in finally limiting itself to the twenty-seven books which now make up our New Testament?

The limits of special revelation. Paul wrote to the Ephesians (2:20) that the church was built on the foundation of the Apostles and prophets, and we have good evidence that apostolicity determined to a large degree whether a book should be part of the church's Bible. Apostolicity has to do more with the contents of the books than with a knowledge of authorship, for some of the books (like Hebrews and the Gospels) are anonymous. Luke and Mark were not Apostles in the strict sense of the word, but Luke had been the travel companion of Paul, and Mark was an associate of Peter (as early Christian literature shows).

Most of the apocryphal books claimed to be written by Apostles (how else would they have got a hearing?), but they were not apostolic in content. The churches were familiar enough with apostolic teaching (the "rule of faith" as it is sometimes called) to distinguish between what was apostolic and what was not. Of course, it was the discernment of the church as a whole that mattered, not that of a single church or individual.

A correlate of apostolicity is that of chronology. God's final revelation was given in Christ at a specific time in history. The Apostles, who witnessed the incarnation of Christ, gave us their witness in their writings, i.e., the books of the New Testament. With their death the canon was closed, for there were no more Apostles, in the primary sense, after their death. There is no further direct divine revelation outside of the apostolic books, and so a clear line of demarcation must always be made between the twenty-seven books of the New Testament and other Christian books.

We might also say that the same Spirit that inspired the writers of these books also gave these books a kind of self-evidencing quality. As these writings were read in the Christian churches, the Spirit gave the believers the assurance that God was speaking to them about his wonderful redemption which he had accomplished in Christ, about the new way of life which they were now to live, and about the hope they had. For these and other reasons the New Testament (and the Old Testament as fulfilled in Christ) is the church's final authority in doctrine and practice.

Fourth of a series of twelve articles

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COVER

Two refugee children in Indochina, their clothing soaked from monsoon rains, huddle under a canopy. They were made homeless by the continued fighting in their region.

CONTRIBUTORS

Phan thi Phuong Hang is a Vietnamese co-worker with the MCC team in Saigon, South Vietnam. The poem was submitted by Max Ediger.

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Nine minutes to doomsday

People have learned to live with the nuclear bomb. At least so it has seemed during the past decade. In the 1950s and early 1960s the foreboding shadow of the mushroom-shaped cloud terror-pricked millions of people the world 'round.

Nicole D'Entremont, in a piece entitled, "Shelters—1950," recalls the clammy panic of trying to live under the cloud.

I had a dream when I was young that
woke me in terror.
(It was the time of bomb shelters.)
We would use the old root cellar
dig it deeper and rest with the turnips
while the hideous vapor blew in the upper air.
They showed us movies in school.
The blinding light
The roar
The mirage-like gelatinous rush
and the house crumples on its sticks.
The fire storm
Then silence and the lethal air.
If we were lucky our hair would not fall out
we would not vomit
nor go blind.
We would live beneath the earth
and miraculously no mold would grow.
But in my dream I lunged for the upper air.
I could see from the underground city,
through the special vents
blue sky and flowers.

Finally we persuaded ourselves, in Lewis Mumford's words, that atomic weaponry would "do no present harm and would never be used by either side under any extremity of provocation." Even the editors of the *Bulletin of the atomic scientists* agreed that the threat of a nuclear holocaust had diminished. They pushed the hands of their "doomsday clock" back several notches to twelve minutes to midnight.

This summer they moved them forward again. The clock now reads a scant nine minutes before twelve o'clock. The editors gave five reasons for placing the hands closer to the final hour.

"1. Failure of the Soviet Union and the United States to reach agreement on significant strategic arms limitation. . . .

2. Continued development of new generations of nuclear weapons and delivery systems.

3. India's explosion of a nuclear device last May, broadening the geographic and political base for nuclear weaponry.

4. Prospective introduction of nuclear reactors into the Middle East.

5. Failure of governments generally to face the ugly fact that the rapid development of nuclear energy is making society vulnerable to sabotage and terrorism on an unprecedented scale."

So we are face-to-face with the ultimate threat to world peace once again. What can be done? Is there anything we ordinary people can do?

John Macquarrie, in his readable little book *The concept of peace,* admits that world affairs often appear to be controlled by "vast forces that no one quite understands," but he goes on to say that "the strivings of individuals are not to be written off; and the more such individuals, the better."

In the first essay in his book, *A strategy for peace,* Frank H. Epp writes that we are, in effect, praying for a nuclear war unless we "offer a religious and political alternative, take our pacifism into the streets, get busy about domestic and international reform, refine our theology, redirect our zeal, and wake up behind the pulpit and the lectern."

Mr. Macquarrie offers a number of suggestions to concerned individuals. He urges people to be agents of reconciliation in situations of conflict in which they themselves are caught up, to be responsible in the political and social arenas, to move toward a simpler manner of living, and to "open up our human situation" to the power of the God of peace through prayer.

It is difficult to accept the seemingly hopeless task of being peacemakers, but the billowing mushroom cloud insists on its urgency and our biblical training reminds us that peace is God's will. The time is nine minutes to doomsday, and the clock is running. LK

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The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:40 NOVEMBER 5, 1974

Giving means letting go

hard Pacini

ing means letting go
ding aside
inquishing claim
ansing our gifts
ego
selfishness
mistrust.

ing means letting go
oiding control
ing no hope
expectation
ough direction
ough obligation
ough subjugation
ough alienation.

have a model
Christ, who
ough in the form of God
inquished Godlikeness
d emptied himself
servanthood
suffering
nothingness
death.
ely we have received
m the open hand of God
ely we give.

d we have a model
God, the Father
o sent his Son
Not to condemn the world
(By direction, intention, planning)
But that whosoever
Upon him would believe
(In freedom, in selfhood
By mind and by heart)
Would live and give life.

Giving means letting go
For God's action to begin
For God's grace to flower
For God's work to be done
His touch is deft and not heavy
His creation is new, not a copy
His options exceed those we know
His burden is light.

Freely we have received
From the open hand of God
Freely we give.

Giving means letting go
To become a tool of the
Holy Spirit
Or a particle of manna
borne aloft
By the wind of God
To enliven Christ's church,
not ours
To feed Christ's flock,
not ours
To fulfill Christ's plans,
not ours
To refresh Christ's world,
not ours.

Giving means letting go
As Christ let go
Drained of desire, willingly
Yielding and spending, by intention.

Nevertheless, Father
Not our will
But thine
Be done
In this garden
In this world.

Freely we have received
From the open hand of God
Freely we must give.

For they that say such things
Declare plainly
(Not having received God's
promises
But having seen them afar off)
That they seek a country
A better country
Where God smiles
At them.

Giving
Means
Letting
Go.

A stewardship proposal

Graduating the tithe

Ronald Sider

I RECENTLY HEARD a state senator from Pennsylvania argue that his constituents were so nearly poor that they simply could not afford to pay another cent in taxes. And he cited a letter from a constituent as proof. Some good person had written him announcing that her family could not possibly pay any more taxes. Why, she said, they already paid the government income taxes and sales taxes, and besides that bought licenses for their two cars, summer camper, houseboat, and motorboat!

This illustrates the problem we as affluent westerners have. We actually believe that we can just barely get along on the eight, twelve, or twenty thousand that we make. We are in an incredible rat race. When our income goes up by another $1,000 we convince ourselves that we need about that much more to live—comfortably. The state senator was not joking. He agreed that more taxes would have threatened his good constituent with poverty and destitution.

Affluence amid poverty. How can we escape this delusion? Do we realize the desperate plight of the majority of the world's people? Thousands of persons died today because of inadequate food. Over a billion people (more than one-fourth of all persons living today) are mentally or physically retarded because of a poor diet. The problem, of course, is that the world's resources are not evenly distributed. We in the West are an affluent island amid a sea of starving humanity. North America, Europe, and Australia have only one-fourth of the world's population, but they greedily consume one-half of the world's available food. The average income per person in India is about $70 per year; in the U.S., it is over $5,000. We now have almost eighty times as much as our brothers over there, and the difference will continue to widen.

We don't even need to look abroad to

the inequality. There are 30 million
r people in the United States. Pov-
gnaws away at the energy, initiative,
bodies of whites in Appalachia and
cks in the inner city.

What is the word of the Lord for
lthy westerners?

The biblical view. John, the beloved
ciple, put it bluntly in 1 John 3:17-
"If anyone has the world's goods and
s his brother in need, yet closes his
rt against him, how does God's love
de in him? Little children, let us not
e in word or speech, but in deed and
truth." Notice that love is not just
inner feeling or empty verbalization;
e is deeds and actions. Loving is end-
poverty. Here and elsewhere, the
le teaches that our religion is phony
we close our hearts against the poor
ple around us.

Our Lord also revealed the wonderful
th that when we minister to the least
these, we actually minister to him. Be-
d the black father whose inadequate
prevents him from paying for decent
dical attention or a college education
his children stands our Lord. Behind
starving Bengali stands our Lord.
hen we serve the people, we serve the
rd.

Anyone in need is the Christian's
ther and neighbor. Therefore the
ristian cares for the poor whether
y are believers or not. The Christian,
vever, has a special obligation to his
dy brothers in Christ.

Paul's discussion of the collection for
impoverished Jerusalem church in 2
rinthians 8:8-15 contains a surprising
deline for economic sharing within
body of believers. "I do not mean
t others should be eased and you bur-
ned, but that as a matter of equality
ur abundance at the present time should
pply their want, so that their abun-
nce may (later) supply your want, that
re may be equality. As it is written, 'he who gathered much had nothing over and he who gathered little had no lack' " (vv. 13-15). This passage does not mean that we must necessarily repeat the Jerusalem church's attempt at semicommunal living. But it does mean that the principle of some kind of economic equality should apply in the church.

What if the church really took the Bible seriously so that wealthy congregations helped the poor white congregations in Appalachia? There are young black and Indian Christians in our cities dropping out of college for lack of funds. There are Christians from minority groups whose excellent evangelistic and social action programs are cramped or closing because of insufficient money. If we listened to Paul, Christians who are not in poverty would help poor Christians to secure decent housing and education. And the whole world would say, "Wow, look how those Christians love each other!"

Some Christians are already doing this. One family I know is contributing a large amount each month to an inner-city program run by black Christians. A year ago this important work was in danger of closing for lack of funds, but it is now on its feet again. So many more Christians could do the same. If one-tenth of North American Christians followed the Apostle's advice, we would blow the minds of the entire nation. "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want." Dare we be biblical?

Our most common idol. Why are we so unconcerned, so slow to care? One reason becomes apparent from the story of the rich young ruler. When he asked Jesus how to obtain eternal life, Jesus told him to sell all his goods and give to the poor. But the ruler went away sad because he had great possessions. We are usually told that the point of the story is that if we want to follow Christ, he alone must be at the center of our affections and plans. Whether the idol be riches, fame, status, academic distinction, or membership in any in-group, we must be willing to abandon it for Christ's sake. Riches just happened to be this young man's idol. Jesus then is not commanding us to sell all our possessions; he is merely demanding total submission to him.

This interpretation is both absolutely true and absolutely inadequate. To say no more is to miss the fact that materialistic wealth is the most common idol of us rich westerners. Jesus meant it when he added, "Truly, I say to you, it will be hard (especially for the twentieth-century westerner?) to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom."

We have become ensnared by unprecedented material luxury. Advertising constantly convinces us that we really need one unnecessary luxury after another. We convince ourelves that we must keep up with or even go one better than our neighbors, so we buy another dress or sports jacket or car and thus force up the standard of living. This standard of living is the god of twentieth-century North America, and production is its prophet.

We all know how subtle materialistic temptations are and how convincing the rationalizations. Only with great effort and by God's grace can we escape the shower of luxuries which has almost suffocated our Christian compassion. All of us face this problem. Recently I spent nearly $100 on an extra suit; that's not much, of course, but that money would have fed a starving child in India for more than a year. In all honesty we have to ask ourselves: Are we more interested

The last word

Pollyanna Sedziol

We live our days
enmeshed in guilt and fear;
our piety too patent
a veneer.

Belshazzar's affluence
has caught us up
and we are loathe to find
we share his cup.

Our yearning is for some
God-given nudge or shove
which knocks us out of shame
and proves his constant love:

"You cannot be 'found wanting'
for I made you;
I came to you as one of you—
and saved you."

---

in the color of the fall fashions or the starving Bengalis? Do we care more about obtaining a secure economic future for our family, or a stable world based on the end of hunger and starvation for all families?

I do not pretend that living an honest answer to such questions will be easy. Our responsibility is not always crystal clear. One Saturday morning as I was beginning to prepare a lecture (on poverty!), a poor man came into my office and asked for $8.00. He was drinking; he had no food, no job, no home. The Christ of the poor confronted me in this man. But I didn't have the time, I said. I had to prepare a lecture on the Christian view of poverty. To be sure, I did give him a couple dollars, but that was not what he needed. He needed somebody to talk to, somebody to love him. "Inasmuch as you did it not to the least of these, you did it not. . . ."

Proposal. We Christians need to make some dramatic, concrete moves to escape the creeping materialism that seeps into our minds via the diabolically clever and incessant radio and TV commercials. We have been brainwashed to believe that bigger houses, more prosperous businesses, and more luxurious gadgets are worthy goals in life. As a result, we are caught in an absurd materialistic spiral. The more we make, the more we think we need in order to live decently and respectably. Somchow we have to break this vicious cycle because it makes us sin against our needy brothers and therefore against our Lord himself.

I would like to propose one possible way to break this materialistic strang
hold. How about a graduated or slidi
scale for our giving? We could sit dov
and carefully and honestly figure
what we would need to live for a ye
in reasonable comfort, but without sor
of the luxuries—say $5,500 to $7,50
plus a certain amount for each chil
(The amount per child would vary wi
age.) We would give a tithe on the bas
amount (say the first $7,500). Then,
the first $1,000 over the basic amou
we would give 15 percent to the Lor
work; on the next $1,000, we would gi
20 percent. So if our basic amount we
$7,500 and we had an income of $12,50
we would give 10 percent on the fi
$7,500 and 35 percent on the last $1,00

Income	Percent given to church	Amount to Lord's worl
First $7,500	10% tithe!	$ 750
Next $1,000	15%	$ 150
Next $1,000	20%	$ 200
Next $1,000	25%	$ 250
Next $1,000	30%	$ 300
Next $1,000	35%	$ 350
$12,500		$2,000

Think of the way we could increa
our evangelistic programs and minis
to the poor and oppressed if a quar
of our church members would dare
commit themselves to such a plan. C
viously, many other scales could be c
veloped. Work out your own. But
sure it pinches and is specific! It he
to work it out abstractly and then co
mit yourself to it at the beginning of
year. Once you commit yourself to t
abstract figures, it hurts a little less
dole out the cash each month!

We in the West still have a chance
show our compassion by significant
tion. But unless we commit ourselves
some concrete plan of increased givi
I fear that our Lord will come some d
and discover that we have died spiritu
ly from suffocating luxury. "Truly I s
to you, it will be very hard for y
rich men to enter the kingdom." B
with God, all things are possible.

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NEWS

AIMM will send two persons to Botswana

ne missionary couple will be sent to otswana in early 1975 in an expanon of the program of Africa Inter-Menonite Mission, according to the decision the AIMM board October 21-22, meetg in Archbold, Ohio.

AIMM, which began as Congo Inland ission in 1912, began work in Lesotho 1972 and plans now to begin a Bible aching ministry to independent African urches in Botswana, in southern Afca.

Names of the couple to be sent to otswana will be released as soon as earance is received from all mission oards involved.

They will not try to establish a Menonite church in Botswana, but will be volved in leadership training in existg churches, particularly the independent hurches which developed separately om foreign mission structures.

Another couple may also be recruited or this work.

Contact with these independent churchs was encouraged particularly by James nd Anna Juhnke, who spent a term with ennonite Central Committee in Boswana. The Juhnkes discovered the vitality of the churches, but also their desire for more Bible training.

The other major item of the AIMM agenda was approval of a budget for AIMM support of the Mennonite Community of Zaire (CMZ) and the Evangelical Mennonite Community of South Kasai (CEMSK). The two groups, both of which grew out of AIMM work, split along tribal lines during Zaire independence struggles and were reconciled only last June, when an AIMM delegation of four visited Zaire.

Under the reconciliation agreement, the two groups consult with each other in developing budget proposals, but funds from AIMM go to the two groups separately.

This year's budget proposals were far above last year's budget, and AIMM board members approved a compromise 25 percent increase for both groups (a total of $75,000 for CMZ and $5,000 for CEMSK), feeling that the Zairian churches should also increase their share of contributions to their own programs.

Since the fusion of mission and church in 1971, administration of finances has been in the hands of the Zairian Mennonite leaders. While they have handled matters honestly, some budget categories have been overspent, it was reported to the board. The Zairians look to North Americans to finance their programs, while the AIMM board wants Zaire Mennonites to work on a stewardship program and to pick up more and more of this financing in the future.

James Bertsche, new executive secretary of AIMM, told the board, "A major concern for us in these next few years is to discover how we can relate to our church in Zaire in an affirmative, supportive, and wise manner while continually encouraging it and helping it to assume increasing responsibility for its own activity and program.

The budgets for the Zaire churches include operation of hospitals, clinics, schools, and evangelistic programs. They also support interdenominational efforts in theological education, medical training, and publishing.

Last summer's delegation — Howard Habegger, Art Janz, Elmer Neufeld, and Andrew Rupp—reported that relationships between AIMM and African leaders are good, although there are some tensions (over finances, for example).

Some tensions also exist between the central leadership of the Mennonite Community of Zaire and its regional churches, mostly because of the difficulty of communication and travel.

Zaire President Mobutu's program of authenticity is putting heavy pressures on the church to participate in patriotic exercises, especially in the schools.

Mr. Rupp observed that the church in Zaire is strong, with the Sunday morning services central to the life of local congregations. Sunday schools, however, are virtually nonexistent, with Christian education relegated to the day schools which the church operates. Some, though not all, districts are aggressive in evangelism, with many baptisms of adults. But the delegation felt a strong push in Christian nurture was needed.

The new vocational training program for women at Nyanga, Zaire, is developing. The board appropriated funds for new classroom buildings, with the AIMM women's auxiliary pledging support for

A children's choir sings in a Mennonite church in Kananga, Zaire. Worship is central n the life of the Zairian church, said last summer's delegation.

this. The Nyanga program is on the secondary school level, but smaller *foyers* in the villages are also teaching home economics to older women.

The AIMM board meeting was begun with a special service of commemoration October 22, transferring leadership of AIMM from Reuben Short to James Bertsche. The symbol of the transfer was the ceremonial feather flyswatter of an African chief.

Mr. Bertsche told the board in his comprehensive report that the day is past for colonial empire building, unilateral missionizing from West to East, missionary privilege because of a white skin, the missionary halo abroad and on furlough, automatic missionary giving in the churches, and mission reporting which dwells only on achievements.

He suggested that AIMM explore new evangelism opportunities in Zaire, Angola, or the Muslim African world and that AIMM take seriously a ministry of nurture both to Mennonites in Zaire (through sending of missionaries willing to work under Zairian leadership and training of Zairian leaders) and to indigenous non-Mennonite groups, such as those in Lesotho and Botswana.

Africa Inter-Mennonite Mission, with offices in Elkhart, Indiana, is a joint program of the General Conference Mennonite Church, Evangelical Mennonite Church, and Evangelical Mennonite Brethren Church.

Inter-Mennonite council will schedule mission workshops

A number of regional workshops to introduce the mission education material *The Mennonite churches in Asia* were planned at the October meeting of the Missionary Education Council.

The council is a joint project of the Mennonite Church Board of Congregational Ministries, General Conference Commission on Education, Mennonite Publishing House, and Faith and Life Press. The last meeting was also attended by a representative of the Brethren in Christ Church.

Frank Ward, COE executive secretary, said the workshops would be offered to areas that want them in order to find out what the material is, discuss its objectives, and train teachers to use it.

The council plans to share a workshop outline with district or regional education committees and perhaps local congregations for information and response. The workshops would probably be scheduled in early 1975.

VS section for MCC propose

David E. Hostetler

A new "Faith in Action" Section to operate Mennonite Central Committee voluntary service in the U.S. was proposed recently at a consultation called to discuss relationships between MCC voluntary service and the VS programs of constituent Mennonite conferences.

The Faith in Action Section, analogous in structure to the Peace Section or Mennonite Disaster Service, would have its own board with representatives from conferences, MCC (Canada), regional MCC bodies plus members-at-large and nonvoting representation from conference staff and related MCC agencies.

The consultation October 1-3 in Des Plaines, Illinois, was convened because "one of the concerns growing out of the MCC self-study was the lack of clarity in the MCC voluntary service program, particularly as it relates to the voluntary service program of the various conferences" (Mennonite and Brethren in Christ), according to the invitational letter from Paul Longacre, assistant executive secretary of MCC, and J. Wilmer Heisey, chairman of the Home Ministries Council.

In attendance were nearly forty white, middle-class men, who are responsible for the voluntary service programs of the constituent groups and MCC's program.

What were some of the factors contributing to the lack of clarity? The findings committee identified some of the problems that muddy the water: (1) competition between MCC and conference programs, (2) duplication of programs, and (3) how MCC VS programs are authorized. Church-planting goals on the part of constituent denominations also complicate the picture for MCC.

Paul Leatherman of MCC, in a paper prepared beforehand, added the need for clarity of mission and competition between overseas and North American service. Mr. Leatherman could not be present because he was hospitalized.

John A. Lapp, dean of Goshen College, in the opening historical address, saw voluntary service as the culmination of Mennonite renewal, which in turn emerged from the broader revivalism in America during the last century and the beginning of this century. Then it became an American brand of ecclesiastical activism. At the same time, dichotomy of service and mission appeared.

Perhaps VS came into being motivated
by the desire on the part of Mennonit
to be acceptable rather than to serv
said Mr. Lapp. Hence, mixed motiv
and compromise. But volunteerism al
grew out of genuine peoplehood, he a
serted.

He also observed that VS began at
time of residual optimism in North Am
ica. Now the spirit is pessimism and f
tility.

Paul Landis of Eastern Mennoni
Board of Missions and Charities hi
lighted training in discipleship as an i
portant function of VS.

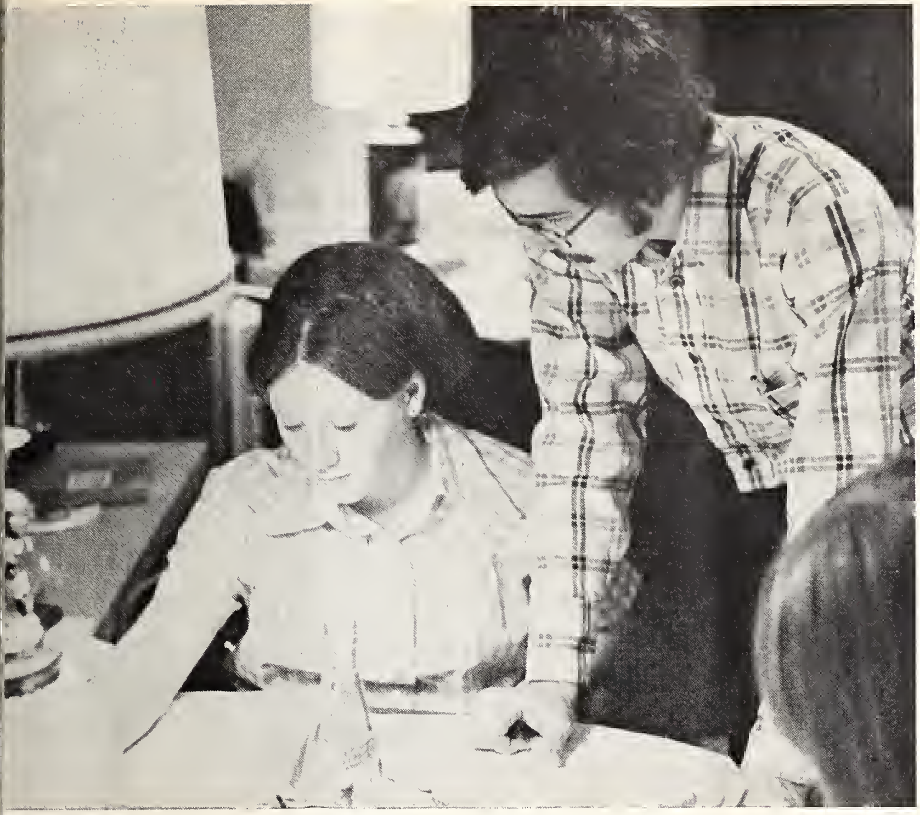
Fred Unruh, a General Conferen
pastor and former VS administrat
spoke on "Listening for the hurts." T
speech was mostly an exercise in sen
tivity. But he did call for a recogniti
of differences and competition and neg
tiation.

John Eby of Mennonite Board of M
sions presented a model for cooperati
in MCC VS that would allow for co
stituents' ownership and power in de
sion making.

Competition was the big bad wor
It came out with many disclaimers, su
as ". . . competition, or give it any nan
you choose." But it was there. With t
shutdown of the draft, fewer young m
are applying for voluntary service a
signments. The great needs continue, a
there is a shortage of human resourc
From there it is only a step to recru
ment on MCC's part in the conferen
territories.

In a meeting last year, the Home Mi
istries Council, comprised of denomin
tional home missions-services staff mer
bers, had made it clear MCC was to ha
distinguishable programming, by locati
and function, to consult denomination
administration before programming,
recruit personnel and solicit finances
consultation with the same people, a
to provide opportunities for the small
groups which do not have organized V
work or whose opportunities are limite

Gene Stoltzfus of the General Confe
ence VS office, in a statement prepar
before the VS consultation, drew the b
tle line. "Many of us in denomination
offices," he said, "don't know how t
goals of MCC VS are unique from o
own. The process of recruitment a
selection of personnel for their progra
tends to overlap with all of our consti
encies. Publicity and service promoti
are duplicated, adding to the confusi



he VS consultation in October called for restructuring MCC VS into a separate ction of MCC with denominational representation. Above, MCC volunteer Phil ost in Cincinnati, Ohio, a teacher at the Lower Price Hill Community School, works ith young people who have lost interest in traditional education.

out voluntary service among church ople.”

John Eby also had some questions out MCC VS. He said, “If MCC VS es continue, there must be careful dis- ssion of the issues which emerge at e grass roots level. Procedures must be itiated which make brotherhood hap- n in the day-to-day activities as well the ‘higher’ levels of decision making.

“How does MCC work in evangelism d church building? What is its rela- onship to the home missions and church- ilding strategies of the various confer- ces?” he asked. “How can programs aintain respect for each other without veloping feelings of superiority or in- riority?”

So questions of “turf,” resources, and wer came into the open.

The findings-issues committee then nfessed there were “overlapping and nflicting activities and competition for rsonnel in these programs.” But “the S consultation dealt with these and lated issues in an open manner.”

Within the committee's findings was e proposal for the Faith in Action ction for MCC VS in the United States. The arrangement of representation on the section allows for denominational participation in decision making and for some sense of ownership by them. Meetings would be held semiannually.

Not all ruffled feelings were smoothed by the end of the conference. One MCC staff member felt as though MCC had been “ganged up” on. The more powerful denominational representatives were not sure that an effective solution had been arrived at.

But a number of participants commented they felt some of the more troublesome matters had been aired and worked at.

“We are grateful for this consultation which has permitted us to deliberate together on the role of voluntary service in the total ministries of our people, giving particular attention to ways in which a restructuring and rechanneling of MCC VS and inter-Mennonite cooperation in voluntary service programs may release more effectively the resources of our brotherhood,” said Robert Kreider, Gene Stoltzfus, Vernon Wiebe, Menno Wiebe, and Atlee Beechy, members of the findings committee.

Seminary boards look at curriculum priorities

Budget and curriculum projects were major items at the joint sessions of the boards of Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

The Mennonite Biblical Seminary board of trustees and the Goshen Biblical Seminary board of overseers also toured the construction site of the new library addition.

One session zeroed in on priority issues of the seminaries, with communications (preaching, evangelism, and counseling) receiving the most emphasis.

Other issues were a cost-of-living increase for faculty, research and writing support for the Institute of Mennonite Studies, housing for staff and students, library resources, and program expansion. An updated “memorandum of agreement” between the seminaries was approved.

In its separate session the Mennonite Biblical Seminary board approved the continuing of employment for Orlando Schmidt as professor of church music and worship. The board also authorized the publication of S. F. Pannabecker's new manuscript, which is a history of Mennonite Biblical Seminary.

Considerable discussion occurred in one session concerning enrollment trends. H. A. Penner, admissions counselor, said present enrollment at the joint seminaries is 143, with 53 of these enrolled through MBS. Questions concerning the vocational commitment of students and their motivation for coming to seminary were dealt with in depth.

The next meeting of the MBS board of trustees, composed of ten voting members and several advisory members, will coincide with the General Conference Council of Commissions February 11-12, 1975. *Dorothy Nickel Friesen*

Centennial news

A granite marker honoring Swiss, Hutterite, and Low German immigrants of one hundred years ago was dedicated September 22 north of Freeman, South Dakota. The marker is located approximately at the point where these three settlements meet.

The melting pot of Mennonite cookery, featuring traditional recipes from ten ethnic Mennonite groups, has been published by the Bethel College Women's Association, North Newton, Kansas 67117.

Community ministers share ideas for future

About fifty Mennonite community ministry workers from across North America met October 14-15 in Wichita, Kansas, to share ideas and look at directions for the future.

Seminar participants work in urban programs of the General Conference Mennonite Church, Mennonite Brethren Church, Mennonite Church, Mennonite Central Committee, plus a few non-Mennonite agencies.

One of the major questions was the future of community ministries now that government funding for many community programs is decreasing and church programs such as the Poverty Fund and Compassion Fund are being stopped or modified.

"What's going to happen when white Mennonites move out?" asked Lupe de Leon of Elkhart, Indiana. "When the outside workers pull out, the constituency is not as willing to fund a totally indigenous project."

The seminar also discussed incorporating the persons served into a church group, the instability of federal funding, program development, spiritual development, relationships to other agencies, community organization, finding support as community ministers, and several special interests such as offender ministries and housing.

Another item for discussion was how middle-class Mennonite constituencies which live in the suburbs or rural areas can adequately relate to persons in low-income areas where Mennonites have community ministries. Perhaps what it needed is for both groups to be liberated from that which holds them in bondage, said Brice Balmer of Denver.

Seminar participants were from suc cities as Fresno, California; Winnipeg Hamilton, Ontario; Markham, Illinoi Wichita; Oklahoma City; St. Louis; A lanta, Georgia; Denver; Toronto; Phil delphia; Lancaster, Pennsylvania; Cinci nati; Kansas City; and Columbus, Ohi

Hubert Schwartzentruber (center with arm raised) makes a point on leadershi training at the community ministry seminar in Wichita.

MCC volunteers work with Brazilian Indians

MCC will soon begin work in long-range community development with Indians in the Amazon River Basin in conjunction with Wycliffe Bible Translators.

The Amazonia region of Brazil has until recently stood as a vast undeveloped hinterland into which numerous Indian tribes have retreated to escape civilization. However, the area is rich in minerals and farming-ranching potential, resulting in an effort by the Brazilian Government to develop it and provide incentives for Brazilians to settle there.

Recently, a road was cut through the heart of Amazonia, stretching about 3,000 miles from Recife, Brazil, to Peru. "Indians who have been living at about a seventeenth-century level of development are now suddenly confronted with the twentieth century," explained MCC Latin American director Edgar Stoesz. "The result is the destruction of their way of life."

The Brazilian Goverment has called upon Wycliffe Bible Translators, who have been working with some of the tribes, to help the Indians adjust. Wycliffe, with its stress on Bible translation and evangelism, does not have the necessary resources for community development and has requested aid from MCC in this area.

MCC has accepted Wycliffe's invitation and four to six volunteers will become involved in providing the Indians with agricultural and medical services.

Harry Martens, who recently returned from a three-months trip to South America at MCC's request, visited various Wycliffe translators working with Indians. The translators indicate an increasing need for economic, medical, and agricultural development among the Indians which Wycliffe cannot supply.

Mr. Martens visited the Satere Indians, a tribe of about 3,000 Indians spread along riverbanks. "Even though this tribe is virtually at the heart of the jungle, the recognize that the time to depend who ly on hunting, gathering, and fishing wi run out. They give evidence of keen i terest in agriculture, as they are exper menting with pasture grass and growi manioc in a clearing. They have r quested help in developing a cattle pro ect," Mr. Martens reports.

Al and Sue Graham, Wycliffe tran lators living with the Satere tribe, i vited MCC volunteers Dean and Sand Amstutz to join them, but they were u able to do so because outbreaks of me ingitis have necessitated special permi sion to move into the area which t Satere tribe occupies.

The Amstutzes are currently on lo to Wycliffe Bible Translators and a responsible for the operation of a lar dairy farm near Belem, Brazil. The far raises calves and gives them to Indi tribes to improve their dairy cattle.

abor board rejects conscientious objector

nry Funk of Niverville, Manitoba, is ing construction work this winter, not dying at the University of Manitoba, he had hoped, because a union got n fired from his place of work.

Forty-year-old Mr. Funk was fired om McGavin Toastmaster, a bakery in innipeg, in late June because he re-sed to sign the membership application the Bakery and Confectionary Work-s' International Union of America ich has a closed-shop agreement with e company. As a result he was out of rk for six weeks during the summer.

Mr. Funk took a job at McGavins after year at the University of Manitoba and elve years in the teaching profession. e has taught in schools in Manitoba d Ontario. He is a graduate of the inkler Bible Institute and belongs to e Niverville Mennonite Brethren hurch.

When he took the job at McGavins, r. Funk thought the union would not essure him to join because the law es provide an out for conscientious jectors. However, after a little more an a month of work, he was fired by e management because the men threat-ed to go on strike unless he joined.

Mr. Funk appeared before the pro-incial Labor Board together with Jacob ergen, a minister in the Niverville hurch, and William Klassen of the de-artment of religion at the University f Manitoba.

His argument to the board was based n his opposition to the membership ath in the membership application form nd the practices he has seen in unions. e told the board that he opposed the violent tactics" of unions, the pledge f allegiance the bakery union demand-d, and the discrimination practiced gainst him because of his religious be-iefs. Mr. Funk said the union wanted is "first allegiance," something he ouldn't give.

When the case was appealed to the abor Board, Mr. Funk said he knew t was a "foregone conclusion" that the oard would give him an unfavorable uling, since it has chosen to reject ev-ry appeal for exemption on religious rounds except those from members of lymouth Brethren assemblies.

The hearing was held August 26—n Mr. Funk's birthday—and as he had nticipated, the ruling was unfavorable. An appeal to a higher judicial body will ow be made.

The Manitoba law appears to be quite clear about the rights of those who object to membership in particular unions on conscientious grounds. It states, "Where an employee in a unit . . . has satisfied the board that by reason of his religious beliefs he is by conscience opposed (a) to joining a union; and (b) paying dues to a union; the employer shall not remit to the bargaining agent the amounts deducted from the employee's wages." Where such an appeal is successful, the amount which might have been paid in dues can go to a mutually agreeable charity and the employee can continue to work though outside the union.

The board argued that since the church does not have a specific teaching against union membership (as it does against adultery!), and since some members obviously belong to unions without receiving the censure of the church, it was therefore of the opinion "that although the applicant is by conscience opposed to joining a union and paying union dues, that the state of his conscience is not founded on his religious beliefs, but are (sic) founded upon his own beliefs, not dictated by his formal adherence to the Mennonite faith."

Unlike the decisions handed down in earlier cases, the Labor Board explained the reasons for its decision on Mr. Funk's appeal.

The ruling says that since Mr. Funk was hired in breach of the agreement that only union personnel should be hired, the company was free to fire him when they wanted and since he "is no longer an employee he has no rights under . . . the Act."

On the membership application which Mr. Funk was asked to sign is a "membership oath" which contains promises about maintaining "the dignity of this organization and furthering its aims," not giving "aid or comfort to any organization hostile to the bakery" union, and keeping "secret" the proceedings of the union.

The board said in its decision that Mr. Funk might have asked that the oath be separated from the application, since it "could easily be severed from the application," suggesting that the oath was not intrinsically related to the operation of the union and that the union would have been quite happy to accept the application without Mr. Funk's making the promises contained in the oath. The writer of the decision added, "I am satisfied that the applicant would not sign an application to join the union even if the oath or promise was deleted. He opposes unions and the wording on the application was just another reason not to want to join."

Mr. Funk said he was never asked if he would still not sign if the oath were not required.

The most damaging evidence against Mr. Funk, as far as the board was concerned, was the fact that the church (in this case the Mennonite Brethren Church) had never "directly forbade him to join a union." Indeed, as was pointed out in court, two of his brothers belonged to the very union he had refused to join.

The fact that Henry Funk has spent four years in Bible school, knows the Scriptures well, believes himself to be taught that the violent tactics employed by unions are wrong, has discussed union membership with a minister of his church (and was discouraged from joining), could testify that no union could have his "first allegiance" and that his church teaches beliefs which can be interpreted as being in opposition to union practices —all of this did not seem to distract the board.

Contrary to what would appear to be clear evidence, and despite the directive of the Manitoba Interpretation Act which urges judicial bodies to render "fair, large, and liberal construction and interpretation" of the law, they concluded that Mr. Funk's conscience "is not founded on his religious beliefs." *Harold Jantz*

Gulfport church planting encouraged

Starting a new Mennonite church in Gulfport, Mississippi, has been recommended to the General Conference Central District mission committee and the Home Mission Department of the Mennonite (Church) Board of Missions by David Whitermore.

These two groups plus a Commission on Home Ministries study group had requested Mr. Whitermore to visit Gulfport in July. Mr. Whitermore is church planting secretary for CHM.

Mr. Whitermore suggested that the sponsoring groups immediately seek to recruit a minister for the new Gulfport congregation and pay his salary and living expenses.

Senators seek advice from MCC representative

Senators Mark Hatfield of Oregon and James Pearson of Kansas, both American delegates to the World Food Conference in Rome in November, recently called the Washington office of the MCC Peace Section to hear a Mennonite perspective on world hunger problems.

"These senators and other congressional delegates to the November 15-16 conference in Rome have expressed frustration at the lack of useful background information available to them from either the Department of Agriculture or the White House in preparation for the conference," said Delton Franz, MCC's Washington representative.

Mr. Pearson's awareness of MCC's long involvement in food distribution and agricultural development, and his respect for Kansas Mennonite wheat growers prompted him to include Mr. Franz as the only church agency representative among seven top-level food and agricultural agency representatives invited to a two-hour breakfast session.

Although Mr. Franz was unable to speak in an official capacity for the larger Mennonite constituency, he shared concerns which have grown out of MCC's experience with food assistance programs.

He explained that MCC hopes that American food aid programs would be used in humanitarian ways in the most needy areas of the world rather than used as political tools or bribes, and that greater emphasis would be placed on helping small peasant farmers in lesser developed countries increase their production. Mr. Franz encouraged Mr. Pearson to support a stronger food assistance program and decreased military spending rather than vice versa.

"Leaders in Washington now need to hear a strong word of encouragement from Christians who are motivated more by a sense of compassion and justice for the world's hungry than by concern for the higher grocery prices in America's overstocked supermarkets," Mr. Franz said.

He saw the initiative of the senators in seeking out MCC counsel to prepare them for the food conference as an opportunity to implement item five of the MCC food and hunger resolution made at the annual meeting last January, which specifies as a goal "to attempt to constructively influence the public policy of the United States and Canada in regard to the use of Canadian and U.S. food supplies so that the poorer nations will share in whatever food resources are available."

Countries participating in the November food conference will also wrestle with the concept of creating an international network of food banks, an idea which will probably be opposed by some sectors of agribusiness and large grain dealers seeking to hold private reserves.

"The principle is as old as Joseph in Egypt, who had the foresight to take seriously impending world famine and coordinated the first grain reserve system, which in time of need served not only Egyptians but Joseph's brothers from Canaan as well," Mr. Franz explained. "Only in 1974 is the U.S. cautiously exploring the *moral* requirements to take leadership in preparing for the hunger that lies ahead."

Publisher sets guidelines to eliminate sexist language

A detailed set of guidelines for eliminating sexist language and role stereotyping has been drawn up by the McGraw-Hill Book Company for use by authors and editors of its publications.

"Men and women should be treated primarily as people, and not primarily as members of opposite sexes," the guidelines declare. "Their shared humanity and common attributes should be stressed —not their gender difference. Neither sex should be stereotyped or arbitrarily assigned to a leading or secondary role."

In calling for elimination of job stereotypes, the guidelines say women as well as men should be shown as engineers, pilots, plumbers, bridge builders, and astronauts, while men as well as women should be shown as nurses, elementary schoolteachers, secretaries, and babysitters. And women within a profession should be shown at all levels, including positions of authority over both men and women, the guidelines say.

In addition to laying down general principles, the guidelines give numerous illustrations of terms and types of description that are to be avoided.

In the "no" column is the statement, "Henry Harris is a shrewd lawyer and his wife Ann is a striking brunette."

In the "yes" column are the alternatives, "Henry is a handsome blond and Ann is a striking brunette" or "Ann is an accomplished musician and Henry is a shrewd lawyer."

A section on stereotyping of men calls for avoidance of descriptions that show them dependent on women for meals, clumsy in household maintenance, or dependent on women for advice on wh
to wear. Also taboo is the henpecked hu
band as an object of fun.

"Women should be spoken of as pa
ticipants in the action, not as possessio
of the men," the guidelines say. As
example of what is to be avoided, it giv
the sentence, "Pioneers moved west, ta
ing their wives and children with them

In a section on use of the term *m*
to include all of humanity, the guidelin
call for use of alternative expressio
"whenever such substitutions can be ma
without producing an awkward or ar
ficial construction."

To avoid the common practice of usi
the pronoun *he* when the reference cou
be to a person of either sex, the guid
lines suggest rewriting in some cases. I
stead of saying "The average Americ
drinks his coffee black," an author cou
write, "The average American drin
black coffee" or "Most Americans dri
their coffee black." Where rewriting w
not solve the problem, an alternati
from use of the masculine pronoun to t
feminine is suggested. *from* Covena
companion

India mission workers are refused visas

Visas for India have recently been r
fused for three U.S. workers schedule
to serve under the General Conference
Commission on Overseas Mission.

Lubin and Tillie Jantzen, former mi
sionaries in India, were refused a lon
term visa after months of waiting. Lub
was to have been principal of a ne
school in an industrial area. He has bee
spending the fall traveling to Nort
American churches for COM. A futu
overseas assignment for the Jantzen
possibly in Asia, is pending.

Orlando Waltner of North Newto
Kansas, was also refused a tourist vis
He had planned to go to India for fo
months as a mission volunteer for a cou
seling ministry. He is former executiv
secretary of the General Conference.

In neither case did the India embass
give a reason for the refusal.

Other tourist visas for COM worke
have recently been approved with n
problems.

Howard Habegger, COM executive se
retary, said the last long-term visa give
a COM missionary was in 1970. And f
six to eight years, COM has been able onl
to replace missionaries in India, not sen
additional ones.

He interprets the refusals as part of
policy of Indianization.

ꞏRECORD

linisters

lter Braun has resigned as pastor of Halbstadt and Gretna Bergthaler rches in Manitoba to become pastor the Burrows Bethel Church in Winni- . He will assume his new duties in ›ruary.

Ielen Janzen and *Ike Dyck* were af- ıed as lay ministers during a Thanks- ng service at the Charleswood Church, ınipeg, Oct. 13. Both of them have n hired on a quarter-time basis for months to assist the congregation's tor, Ron Hunsicker, who is serving f-time. Mr. Hunsicker is director of nnipeg's Pastoral Institute at the University of Winnipeg in his other half- e assignment.

'alendar

Nov. 13-14—First meeting, General nference communications reference ıncil, Newton, Kans.

Nov. 14-17—Intercollegiate Peace Fel- ship conference, Goshen (Ind.) Col- e; theme, "Affluence in a hungry rld"

Canadian

Nov. 9 — Inter-Mennonite regional ›up seminars for church leaders in rteen locations in Manitoba

Nov. 22 — Inter-Mennonite meeting, gent Ave. Church, Winnipeg; J. C. nger, speaker

Nov. 23.—MCC (Manitoba) annual eting, Evangelical Mennonite Church, inbach

Pacific

Nov. 17 — Harvest festival, First urch, Aberdeen, Idaho; Han Vanden- g, speaker

Western

Nov. 23-24—Thanksgiving mission fes- al, First Church, Hutchinson, Kans.

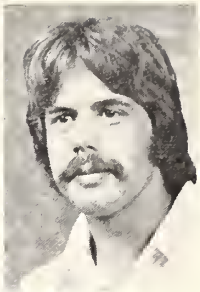
Vorkers

gil J. Brenneman, former executive retary of the Mennonite Church's ıdent Services, Elkhart, Ind., will be- me half-time executive secretary of Mennonite Camping Association, rting in January. The camping organi- ion is an inter-Mennonite group serving the Mennonite churches' various camping interests. Camp boards from both Canada and the United States are represented on it.

Giesbrecht

Unruh

Warkentin



Yoder

Laura Giesbrecht, Carman (Man.) Bergthaler Church, recently began a two-year term with MCC as a secretary-receptionist at the Warden Woods Church and Community Center in Scarborough, Ont. Laura is the daughter of Bill and Agnes Giesbrecht of Carman.

Merrill D. Unruh, Alexanderwohl Church, Goessel, Kans., will begin a two-year assignment under General Conference Mennonite voluntary service on Dec. 1. He will serve in housing repair and construction in Fort Wayne, Ind. Merrill has attended Bethel College, North Newton, Kans. His parents are Paul C. and Phyllis Unruh of Hillsboro, Kans.

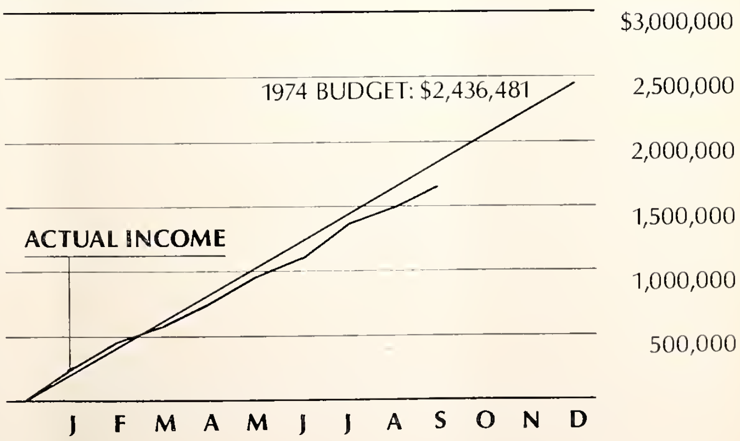
Eileen Warkentin, Tiefengrund Rosenort Church, Laird, Sask., has begun a thirty-months term of service with MCC in West Berlin, working as a nurse's aide at Evangelische Johannesstift, an institution for elderly and handicapped people. She is the daughter of Peter and Elizabeth Warkentin of Waldheim, Sask.

Clark Yoder, Calvary Church, Aurora, Ore., has begun a two-year term of service with MCC working as a custodian at headquarters in Akron, Pa., and traveling with MCC's tractor trailer truck between Newton, Kans., and Akron, and to various shipping points along the east coast. Clark's parents are Harold and Alma Yoder of Canby, Ore.

Conference budget

Budget for 1974 includes:

Commission on Education	$164,450
Commission on Home Ministries	$417,309
Commission on Overseas Mission	$1,647,122
Mennonite Biblical Seminary	$207,600
Total	$2,436,481



Income is slightly higher this year, with 67.8 percent of the 1974 budget in, compared to 65 percent at this time last year. However, all commissions and boards are not in the same financial position. The percentages range from 53.1 percent for the seminary to 70.6 percent for the Commission on Overseas Mission.

WHAT'S HAPPENING IN CHM?

Recent happenings

At a special Retooling and Retreating experience October 21-23, CHM members indicated that top priority should be given to church planting and local outreach mission work. The commission will "encourage and enable congregations, voluntary service groups, Indian congregations, and new fellowships to reach their potential as the people of God in their relations with one another and with their neighbors in surrounding areas."

Fifty-one persons have been placed in voluntary service or related ministries during the past three months. Even though this is normally the lean time of year for new applicants, CHM has an additional seventy applicants in process. The upsurge of interest seems to be coming from those who want to begin living a relational, simple life-style. Also, some persons who would have been pressured by the draft are now entering service voluntarily.

The Commission on Home Ministries has asked the following persons to give special advice and counsel in its various areas of work. Constituency members are invited to share either directly or through these persons their suggestions that can help CHM to lead mission and service work in North America.

Local outreach
Joyce Shutt, Orrtanna, Pennsylvania
Floyd Bartel, Lancaster, Pennsylvania
Norman Geissinger, Reinholds, Pennsylvania
Martha Nickel, Saskatoon, Saskatchewan

Radio and television
Rudy Regehr, Winnipeg, Manitoba
Waldo Neufeld, Winnipeg, Manitoba
Ruth Klassen, Chicago, Illinois
Len Enns, Melfort, Saskatchewan

Indian ministries
Lawrence Hart, Clinton, Oklahoma
Vernon Lohrentz, Freeman, South Dakota
One member from each Indian congregation and Hopi Mission School

Voluntary service
John Braun, Buhler, Kansas
Menno Wiebe, Winnipeg, Manitoba
Patty Shelly, Newton, Kansas
Richard and Dorothy Friesen, Kansas City, Kansas
Charles Neufeld, Markham, Illinois

Church planting
One person from each district and province, to
announced

In our opinion . . .

Recent Mennonite centennial celebrations were goo
Many of us rightly enjoyed Swiss and German cultu
and foods. But some of us who are Mennonites, a
many of our neighbors, have other cultural backgroun
—English, Italian, Chicano, French.

Culture is neutral. Mennonites need to distingui
more clearly between their culture and their faith. The
are no Mennonite foods. Foods arise out of culture.

Many persons in our communities are looking for t
kind of faith which is proclaimed and experienced in o
churches. But our exclusive emphasis on German or Swi
cultural patterns often keeps them out.

If we have members or neighbors of Chicano, Italia
or Indian background, let's affirm their culture as equ
to our own. How about tacos, lasagna, or fry bread
the next church supper to affirm their culture as equ
to our own? —Palmer Becker, Executive Secretary

CHM third-quarter financial report
January 1 - September 30, 1974

Receipts		$283,1
Expenditures:		
Church planting	$ 14,722	
Congregational mission	14,176	
Gulfport	10,585	
Indian ministries	78,485	
Peace and social concerns	25,886	
Poverty	14,896	
Radio and television	24,433	
Voluntary service	43,960	
General administration and other	58,135	
Total	$285,278	

how our Bible came to us

Transmission of the New Testament text

David Ewert

fth in a series of twelve articles

Y THE END of the first century of the hristian era, all the books of the New estament had been written. None of the iginal copies have been preserved, as e might expect. This holds true for nbiblical writings as well. However, e New Testament books were copied, d thousands of these copies (some ry old) have come down to us.

In the earliest period, before the New estament books had been collected, they rculated independently. Copies were ade by churches and private individ- ls. Some of the copying was done pro- ssionally. Throughout the Middle Ages, to the time when printing was dis- vered, monks in the scriptoria of the onasteries engaged in the copying of ripture.

During the early centuries of the hristian era, papyrus was still in vogue, t this gradually gave way to parch- ent (i.e., leather). Also, the roll gradu- ly gave way to the codex (i.e., the ok form).

While the number of manuscripts of e New Testament from the first sev- al centuries is limited, there are altogether over 4,000 partial or complete copies of the New Testament available. This is staggering when compared with the relatively few copies of Greek classical writings now extant.

Important manuscripts

Manuscripts are classified according to script. Uncials are those which have the text in large letters (something like our capitals). Minuscules are those in which the writing has been done with a flowing hand (where the letters are connected). They are also classified according to writing material, for some are of papyrus, others of parchment. There is also an international system of numbering manuscripts.

Important uncials. The "Sinaiticus" heads the list. It received its name from the fact that Tischendorf found it in a monastery near the traditional Mount Sinai. It came, first, to Russia around 1859. In 1933 Britain purchased it for an enormous sum of money, and it now lies in the British Museum.

It comes from the beginning of the fifth century. It has four columns of writing on each page. The parchment is of fine vellum. Besides the Old Testament and New Testament, it has also the Epistle of Barnabas and the Shepherd of Hermas.

The "Alexandrinus" reached London in 1627. Evidently it came from Alexandria originally, but at the time when it was given to the British ambassador to Turkey, it was in Constantinople. It is a little later in date than the Sinaiticus (ca. 450). It contains both testaments. Two extra books are included in the New Testament — the two epistles of Clement.

The "Vaticanus" came to the Vatican library and remained hidden for centuries, until scholars in the last century were able to bring it to light. It is not as complete as the Sinaiticus, but it has a text very much like it.

A codex called "Ephraemi rescriptus" is an example of what happened, no doubt, to many New Testament manuscripts. Writing material was scarce and so someone tried to erase the biblical text from the parchment and wrote the sermons of Ephraim, the Syrian, over it. This manuscript from ca. 450 is in Paris. After repeated efforts by various scholars to decipher the hidden script, Tischendorf was able to bring it to light in 1845.

Perhaps one other uncial should be mentioned, for it is bilingual. When Christians in the Latin West lost the ability to read Greek, Bibles which had the Greek on one page and the Latin on the other were produced. Such a manuscript is codex "Bezae" (named after the scholar who procured it), which today is at Cambridge University. It was written about the beginning of the sixth century and contains only the Gospels and Acts.

There are also some important minuscules. Even though these generally come from a later period, they are in some instances copies of early parent manuscripts.

Important papyri. There are thousands of papyrus manuscripts (mostly in fragmentary form) extant. Generally they come from a time previous to the great uncials. In 1931 Chester Beatty, a wealthy American businessman living in Dublin, was able to purchase several manuscripts found in jars in a graveyard in Egypt. Almost the entire New Testament was found. This discovery pushed the New Testament manuscript tradition back to ca. 250—coming within 150 years of the time when the last book of the New Testament was written.

Since then Mr. Bodmer, a Swiss businessman, has been able to procure several other important papyrus manuscripts from Egypt. Included are a gospel of Luke and John that go back to ca. 175-200. Several epistles are also included in the Bodmer collection.

The earliest fragment of the New Testament is a fragment of John's Gospel which came from Egypt to the John Rylands Library at Manchester early in this century. It is dated ca. 140-150. One scholar makes the comment: "The ink on the original could hardly have been dry, when this copy was made."

Besides the parchment manuscripts (both uncial and minuscule) and the papyri, there is a host of Greek lectionaries available. These are portions of the Greek New Testament copied out for use in the worship of the church.

Moreover, beginning in the second century, translations of the Greek New Testament into various languages were made and copies of these translations are also available. To top it all off, the early fathers of the church wrote sermons and commentaries on the New Testament text, and so there are thousands of quotations of the Greek and Latin fathers. All this amounts to massive evidence for the text of the New Testament.

Variations in the readings

As the New Testament was copied hand century after century, a great ma variant readings slipped in. This is to expected. It happens even today wh books are misprinted in spite of the m careful proofreading.

About the third century there ar concern over the diversity in the te of the manuscripts. Apparently a ce tain Lucian of Antioch sought to sta dardize the text in order to stop th multiplication of variants. This "Antioc an" standard then came to Byzantiu (old name for Constantinople), and it is called the Byzantine text.

This text was copied and recopi up to the time of printing. When Erasm in 1516 published the first printed Gre New Testament, he used only a f minuscule manuscripts, for he thoug all manuscripts were more or less ide tical. It was the text of Erasmus (whi was essentially Byzantine) on which t translation of Martin Luther as well the English, Dutch, and other "moder New Testaments were based.

But in the nineteenth century, this s called "received text" was unsettl somewhat. Scholars began to push ba farther into the earlier manuscript tra tion (the discovery of ancient man scripts made this possible), and it w found that the manuscripts reflect least three large families of reading There are the Byzantine, the Wester and the Alexandrian.

The question may be asked how the different manuscript traditions emerge The answer is simply this: many of t changes were accidental alterations ma by copyists. A word is repeated, a lett is omitted, a line is skipped, or a word misspelled. For example, in Revelati 1:5 the King James Version rea "*washed* us from our sins" and the R has "*freed* us from our sins." In Gre the words *washed* and *freed* sound alil and the difference in spelling is one vo el (*luo* is "to free," *louo* is "to wash' There are a great many examples of su unintentional changes.

There were also some intentio changes made by copyists. Often the are found where we have parallel sta ments (as in the first three Gospel and the scribe carried over a readi from one book to the next. For examp in Ephesians 1:7 Paul writes, "in wh we have redemption through his bloo When then the scribe got to Colossia 1:14 where we have the parallel, "i whom we have redemption," he add

Myths about Missions: a series

Myth 6:

Most of my mission dollars are **not** going into the overseas mission work.

Fact:

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m memory "through his blood." But
t addition was not there to begin
h. Sometimes additions crept in from
liturgy of the church as, for example,
doxology in the Lord's Prayer in
tthew 6 or the baptismal formula in
ts 8:37. Scribes who knew their Greek
ll also tended to make grammatical
provements in the text. When the New
stament writers quote the Old Testa-
nt, they may quote the Old Testa-
nt text freely, or quote the Greek
ptuagint, or translate the Hebrew lit-
lly. Copyists tended to bring these
otations into line with the Old Testa-
nt text and so "improved" the quota-
ns—thereby introducing variant read-
s. In some cases even the theology of
scribe is visible in the correction
ich he made.

xtual families

As new manuscripts came to light in
nineteenth and twentieth centuries,
nolars isolated at least three textual
nilies. Although they all represent sub-
ntially the same text, they have their
culiarities.

The manuscripts of the Alexandrian
nily all end the Gospel of Mark at
:8. They all omit the story of the wom-
taken in adultery (Jn. 8:1-11). (As a
int of interest, that story is found at
nes after John 21:24 and sometimes
er Luke 21:38. It's a true story, no
ubt, but it doesn't seem to be in the
ht place.)

The Alexandrian manuscripts all omit
reference to the angel in John 5:4,
d they have no address in the Letter
the Ephesians (possibly Ephesians
is a circular that was finally kept in
hesus). "Peace on earth, goodwill
men" in all these manuscripts is "Peace
earth, to men in whom he is pleased."
is family has strong manuscript sup-
rt.

The manuscripts of the Western fam-
also have their peculiar features. Of
stone that was rolled before the tomb
Jesus they say "twenty men could
t move it" (Lk. 23:53). The second
p in the Last Supper is omitted (Lk.
:19b-20), as is the reference to Jesus'
ody sweat and his prayer, "Father,
rgive them, for they know not what
ey do." It appears somewhat anti-
minist, for in Acts where Priscilla's
me precedes Aquila's, it changes the
mes around to put Aquila first.

The Byzantine family is supported
ongly by the later manuscripts. In these
anuscripts one notices how scribes re-
aced some difficult readings with easier ones. They even improve the style (omitting, for example, many *and*). In some cases obvious errors have been introduced. For example, in 1 Timothy 3:16 "who was manifested in the flesh" becomes "God, manifested in the flesh." This was probably accidental, since the Greek word for *who* and the shorthand for *God* look almost alike in uncial script.

Establishing the best readings

The science of establishing the original reading is complex. What shall we say when the Vaticanus of 1 Corinthians 15:51 reads, "We shall not all sleep, but we shall all be changed," and the Sinaiticus says the opposite, "We shall all sleep, but we shall not all be changed"? To complicate matters, codex Bezae reads, "We shall all be raised, but we shall not all sleep and we shall not all be changed."

In such a case (of which there are a few), one must establish how widely each of these readings was known by checking manuscripts and early translations from different areas of the church. Then one must seek to discover why such changes may have been made, and which reading best explains the other readings. In the passage just quoted, Vaticanus comes out on top.

Today when a Greek New Testament is printed, as for example the latest edition published by the American Bible Society, each variant reading is examined carefully. The question today, then, is not so much to which family a manuscript belongs, as was still the practice at the beginning of the century. The age of the manuscript does not always determine the reading either. Every reading must be examined on its own merits.

One should not get the impression that the New Testament manuscripts differ substantially one from the other. Moreover, the variant readings do not affect any basic doctrine of the Bible. We are fortunate in having an extremely accurate text in our hands. The King James Version, understandably, was produced long before the science of examining variant readings was perfected. More recent English translations are based, generally, on a sounder text than earlier versions.

NOTE: *When the David Ewert series, "How our Bible came to us," was begun October 8, we announced it as an eleven-part series. An additional article has now been written by Mr. Ewert to conclude the series, bringing the total number of installments to an even dozen.*

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Goal: All Mennonites to tithe within three years

John Drescher

In a meeting of one major denomination not long ago, strong admonition was given to all ministers to tithe. The fact that many ministers did not tithe was deplored and the aim suggested was that all ministers be tithing by 1980.

I do not know what percentage of Mennonite ministers tithe. I hope that the score is 100 percent. How can a leader expect his membership to be faithful if he is not?

Tithing should be the minimum for any Christian. A child from the time he earns his first dime should be taught to give at least the tithe. A growing Christian will soon move beyond the tithe.

Milo Kauffman in his fine book *The challenge of Christian stewardship* states:

"If we believe that we are loyal followers of Christ and (yet are) giving less than the tithe, the following must be true:

* Jesus our Lord set a lower standard of giving than did Moses.

* The gospel of Jesus Christ sounds a retreat.

* The Christian under grace owes less to God than did the Jew under law.

* The stern demand of the law produces better results than the gospel of grace—Sinai is stronger than Calvary.

* That either Christ's cause is not worthy as was Judaism or that it needs less to carry it on.

* That Christians receive less from God than did the Jews and therefore should not give as large a portion.

* That Christians are not as able to give as were the Jews.

"The thoughtful Christian knows all of these are false. . . . Every argument for the tithe which could be brought to bear upon the Jew applies with increased emphasis upon the Christian today."

Isn't it time that we in the Mennonite churches take our giving seriously? Why can't we set the goal of every Mennonite member tithing within three years? No, it need not be legalistic. It might well be the most joyous experience any congregation could have.

Several years ago I was asked to share in a series of services in a certain congregation. I had known this congregation for years as a group with a great oneness of spirit and service. I could sense purpose and concern on the congregational level and to the uttermost part of the world. Many persons in the last few decades left the congregation to serve throughout the earth.

While I was there the pastor told me that to his knowledge every member of the congregation gave at least the tithe. It was an ordinary congregation financially. As far as I know there was not one member who could be called wealthy. Yet at the end of the year all quotas for giving were met and the congregation gathered to decide where to send what remained in the treasury, which amounted to half again as much as the quotas were. And the giving toward the church program was not lowered during a building program.

You said it!

Neither give place to the devil (Eph. 4:27). In several bookstores in Peoria I have noticed many books about the devil and Satan. Some titles were *Satan on the loose, Satan is alive and well, Dealing with the devil,* and *Teach them about Satan.* Some of these books are on the best-seller list. In *Moody monthly* one reviewer said if you want to write a book that will sell, write about the devil. How happy the devil must be about this. Never has he received so much glory as in the 1970s. Paul says, "Neither give place to the devil." It seems to me that the several dozen references in the Bible to the devil are quite sufficient for our guidance.

It is helpful to blame our wrong thoughts and actions on the devil. It relieves us of responsibility. We just say, "The devil told me to say this or do that." Let's give more attention and glory to God. "Get behind me, Satan!" *Ward W. Shelly in* The Calvary messenger, *Washington, Illinois*

From time to time, as they become available, we will publish brief quotations from newsletters, church bulletins, and other sources to raise issues and concerns. Readers are invited to submit short items—they should not exceed 200 words—from their reading to us for consideration. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:41 NOVEMBER 12, 1974

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Vhat to do with our guilt, ur pride, and our bewilderment
N THE BACKWASH OF THE URBULENT SIXTIES

obert Kreider

ings fall apart; the center cannot
hold. . . .
e best lack all conviction, while the
worst
e full of passionate intensity. . . .
William Butler Yeates

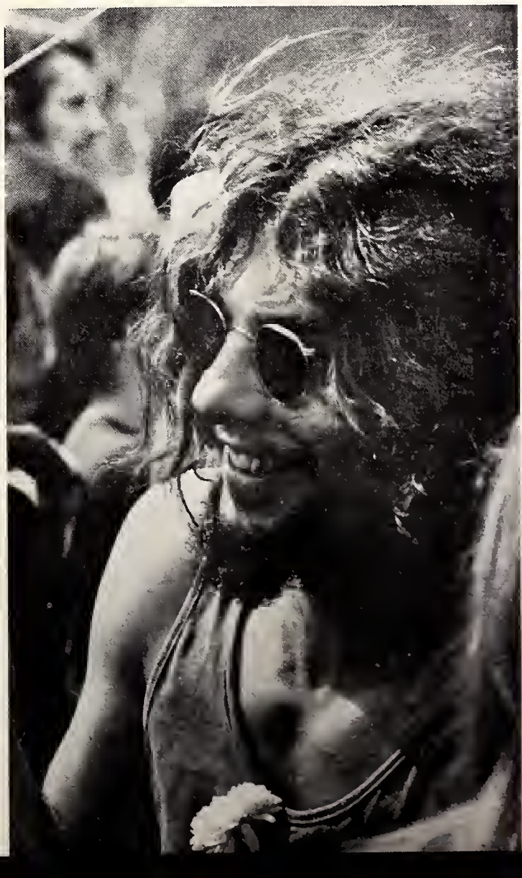
METHING HIT US in the 1960s. For me of us a neat, comfortable, stable rld fell apart. Some of us are bewil-red and guilt-ridden:

"What happened? What did we do rong? Why did our family fall apart? hy did our children reject us—after all at we had done for them?"

These are the words of not a few par-ts. Perhaps these are your words. Lis-n to these experiences drawn from od Mennonite homes, experiences hich cropped up in the late 1960s, a few illing over into the early 1970s.

ITEM: "Divorce in our family? No ance. I always thought other kinds of ople had divorces. Now it is right in r own family. Two of our children e divorced. What did we do wrong as rents?"

Out of the sixties came a counterculture. Young people adopted a style of living which their middle class parents and neighbors were trying to live down: blue denim, long hair, beards, and guitar music.



ITEM: "We returned with our children from the mission field. Our daughter was a top student. Then she began to change —more withdrawn, irritable. One day a neighbor came to my office and blurted out that our daughter was on drugs."

ITEM: The oldest daughter attended a Mennonite college, transferred to a state university, broke with old friends, and found new friends whom she did not introduce to her parents. Then she dis-appeared. Two years later she surfaced to return home and to face criminal charges.

ITEM: A pastor comments, "We really have two families—the older children who graduated ten to fifteen years ago are all top students . . . and then the younger children who rebelled against home, church, and college. Our family has been quite a burden to the college. . . . How much are we to blame as par-ents?"

ITEM: "We were having a congrega-tional meeting to decide on building a new parsonage. Some of us committed enough funds to make it possible. Some

> “The task I wish to undertake is to sketch the broader picture of our society so these stories of alienation and brokenness can be more lovingly understood.”

students came home from college and seminary and spoke against the plan in the meeting. They said that the church ought to use the money for something more significant. That hurt. It wasn't their money. It really hurt.”

ITEM: “You ought to talk to my mom. We three older children are all conventional, good, high-achieving Mennonite children. The younger children aren't interested in respectable Mennonitism. They're into eastern mysticism. Mom and Dad wonder where they failed with the second half of our family.”

ITEM: “I was a part of the sixties—not one of the far-out guys—but I felt good about many of the changes taking place then . . . and I still feel good about much of what happened.”

ITEM: “I, too, am a son of the sixties. I returned in the seventies to teach in our college only to find that the scene had changed drastically. Students were more vocational and conventional, less aroused about issues beyond themselves.”

All these are Mennonite experiences out of the 1960s. One hears from many parents this haunting, guilt-ridden refrain: “What did we do wrong? Things just fell apart.” It is hard for parents and elders to sort out their feelings: anguish, bewilderment, shame, loneliness, anger. They think they read the thoughts of fellow church members as gossipy and critical. One parent commented: “People are so awkward in knowing what to say to us. I have to force myself to go to church and face everybody.”

One hears other parents say in effect: “Things haven't fallen apart for us; however, there but for the grace of God go I.” And then, too, we hear others who are smugly self-congratulatory. As one man told me: “My children all turned out good—no long hair, none who smoke or drink, no crazy ideas. All have good jobs and are married and attend church regularly.”

There are also the voices of the youth alumni of the sixties. A young Mennonite who was in college in the sixties comments: “Take away some of the not so nice things, one has to admit that much good happened in the sixties. I still don't think people heard or are hearing what we were trying to say.” Perhaps now we are ready to listen more sympathetically to the voices of the past decade.

The sixties present a complex collection of issues which calls for wisdom and grace. Here are brotherhood issues, pastoral counseling issues, salvation issues, society-wide issues. The task I wish to undertake is to sketch the broader picture of our society so that these stories of alienation and brokenness might be more lovingly understood. The guilt-ridden need not feel so guilty; the smug need to feel a bit of guilt. Those who saw things clearly but were hurt need our support.

I submit that we have just come through one of the most turbulent and revolutionary periods in the history of our society, and we still may not be out of the tunnel. Perhaps we have just seen, less the terrors of the night, the dawn of a new day and we perceived it not.

Henry Steele Commanger has been helpful in putting it all in perspective: “It was the sixties that broke, dramatically and even convulsively, with the world that had been fashioned in the previous three-quarters of a century. It was then that Americans—and others everywhere on the globe—moved into a world that was new, dangerous, and perhaps unmanageable.”

He says that the Age of Confidence, born of the 1890s, gave way to “the Age of Disillusionment, perhaps even the Age of Despair.”

Let us be cautious to generalize about the sixties. We don't know quite what happened. The data are not all in. Also, let us not absolve ourselves of personal responsibility by decrying sinister forces in control of society. Social or economic determinism is too easy an explanation. I do believe that in the sixties God was trying to tell us something and we were too blind to see and too deaf to hear. If we scan the horizon, perhaps we can see the dove and the olive leaf in t turbulent ocean of change.

In 1960 the United States still do inated the world scene. Some still talk of “the American Century.” A deca later who would be so presumptuous as claim abroad that this was “the Americ Century”? The decade began with a cr cendo of idealistic talk—leading onwa and upward from the New Frontier the Great Society. But the grand phra turned to ashes in our mouths.

Assassination followed assassinatio We backed into a major war in faraw jungles against “a fourth-rate power” l cause “no one was going to tag us wi being soft on Communism.” The Unit States fought a big undeclared war meet domestic political needs. Preside Johnson offered us simultaneously t Great Society and a great war—the l ter on borrowed funds. We ended losing the war, losing the Great Socie and reaping a runaway inflation and quarreling, angry society. In the late s ties things were falling apart. Or we they also just being born?

Volcanoes of fear and anger erupt in all our major cities: Los Angel Newark, Detroit, Cleveland. Explosio of student wrath spread from universi to university: Berkeley, San Francis State, Columbia, Cornell, even venerat Harvard, and a few weeks after the i vasion of Cambodia, the most tragic all, Kent State.

Overseas, fifty new nations appear on the world stage mounting a chorus criticism against the age of colonialis The message was not lost on groups our society who had long been sile Now was their hour for recognitio Black power. Red power. Chicano pow Women's liberation. Gay liberation. A above all, youth demanded a slice of t action. Things were falling apart. were these the seeds of renewal?

The discontented ones saw negation the highest creativity. The sixties we not a good time to reason together. Co frontation, nonnegotiable demands, tablishment were in-words. Out of Vi nam we heard an upside-down kind logic: “We had to destroy the village save it.” Anarchistic students took up t theme: “We have to destroy the univ sity to save it.” The man of the ghe joined in: “We had to destroy the c to save it.”

In our colleges this creativity to milder but nonetheless negative forn criticism and abandonment of hallow campus traditions—family-style dinin campus cleanup days, men serenad- the women's dorm, annual publication a yearbook, robes at commencement, mal receptions, compulsory chapel, l many others.

Leaders dragged their feet against at they feared to be too hastily de- nded change. A paralysis of dream- ; and action settled in. Confronted by es of cynicism and debunking, leaders reated to holding actions. They tried present the smallest target for criti- m.

In the 1960 we were beginning to sus- :t that we were not as nice a people we had told ourselves we were. The velation of the My Lai massacre re- aled that some of us were savages, and wondered how many more My Lai ssacres there had been which were t reported.

This was the first decade in which al- ost every family had a television set. ery night we had ringside seats for killing in Vietnam and the plundering Watts and Hough and the assassina- ns in Dallas and Memphis.

Massive doses of sex and pornography re offered in the movies, magazines, d paperbacks.

This was the first decade of "the pill" symbol and perhaps cause of a general axation in premarital and extramarital xual relationships. Things were falling art. Or was a new day at the dawn?

In the sixties we came face to face with the prospect that America's days of greatness were numbered. We were shocked to discover that our natural resources were running out. We were a nation of polluters. We built beautiful new buildings and defaced them immediately with graffiti sprayed from aerosol cans. The United States was using up its share of natural resources ten times as rapidly as the world average. For the first time we woke up scared that our well-stocked cupboard would be bare. Things were not only falling apart; they were being eroded away, burned up, poisoned, and polluted. Perhaps we were on the threshold of a new frugality, even a bit of humility.

In the sixties our country was losing its infinite local variety. Uniqueness was erased in the new suburban developments, ribbons of concrete sameness called superhighways, the billions of McDonald hamburgers, look-alike airports and gas stations, look-alike cheerleaders and evangelistic campaigns. A new prefabricated, air-conditioned, Xerox-copied, computerized, comfortable sameness was everywhere. We Mennonites—we who were or who had once been "the peculiar people," the children of nonconformity—must now be feeling down deep inside a lostness, a loneliness in this look-alike society. Perhaps that is why some of the sons and daughters of Menno who dropped out of it all were reasserting in strange ways an ancient but submerged Mennonite nonconformity.

> "In the sixties God was trying to tell us something and we were too blind to see and too deaf to hear. If we scan the horizon perhaps we can see the dove and the olive leaf in this turbulent ocean of change."

Rush for education. After Sputnik we rushed to give higher education top priority. For a time a new community college was being built every week. From three million students in U.S. colleges in 1960, enrollments skyrocketed to eight million in a decade. We were caught up in a euphoria of growth—growth mistaken for progress. Suddenly, however, growth was over. Inflation plunged many, apparently most, colleges into deficit operations.

Students were disillusioned with the academic life: "Look what the best and the brightest have done in running the Vietnam War." The establishment had failed them in Washington. "The establishment was right here in microcosm on the campus; it must be confronted." The word *dropout* entered our vocabulary. The great bull market in higher education was dead. Here and there one heard parents cry plaintively: "The home has failed; the church has failed; the college is all that we have left. Don't you fail us." But colleges seemed to fail as things were falling apart. Or was a new house being built?

With the piling up of youth on college campuses—product of the population explosion of post-World War II—youth became highly visible. They were the children of affluence—more cars, more stereos, more money in their jeans

he great hopes which the people placed in Washington to provide lutions to some of the nation's and the world's problems faded ickly. The idealistic dreams changed to nightmares of disillusion- ent and despair.

> “Parents and elders responded with the old clichés which many of the older generation no longer quite believed.”

than in any previous student generation. These were the sons and daughters of parents who knew the Great Depression and World War II, and they didn't want their children to have to go through what they had gone through. These parents had been less authoritarian than their parents. They didn't want their children to suffer the privations they had experienced. Mothers took second jobs to see their children through college.

And then something went wrong. Somehow parents as well as college administrators and politicians were all a part of the establishment. “Generation gap” entered the vocabulary. A cliché made the rounds: “You can't trust anyone over thirty.” A youth counterculture arose, with all kinds of paracommunicative messages beamed out to the establishment: parents and all those over thirty. They were perhaps saying something about our go-getter, upward-ascendent, PR-manipulated, prepackaged, image-conscious society. They were saying it with all the little symbols repugnant to nice middle-class people. They said it with symbols from our past which we were trying to live down: blue denim, long hair, bare feet, beards, peasant dress, folk music, and guitars. They said it with the new: the deafening beat of rock music, beads, miniskirts, bikinis, and strange words and phrases. Some showed disdain for the hallowed in our culture: work, money, academic degrees, success, and soap. This was a visceral rebellion to the great go-getter American success story.

Parents and elders responded with the old clichés which many of the older generation no longer quite believed. Parents reminded their children of how tough it had been when they were growing up in the Depression. They dropped broad hints as to how they were sacrificing so that their children would not need to go through what they had had to go through. This helped no more than for the colonialist to remind the new African of all the good that colonial rule had done for him. The elders were reminded that not only was there a “generation gap,” but also a “credibility gap.”

The church. One looked to the church to hold things together in this shifting, insecure period. Frustration festered in the local congregation. More people seemed to be dissatisfied with their pastors; pastors weren't holding things together. Youth, sometimes in apparent league with the pastor, were making all kinds of strange innovations: guitar and folk music in the worship service, alternative course plans in the Sunday school. Church attendance was declining. Fewer came to an evening service or a series of special meetings. Fewer attended funerals. Church growth seemed to be leveling off, and some rural churches were experiencing a drop in membership.

This was a difficult time to be a pastor. Pastors and congregations often found themselves at odds over the pastor's role. Many a pastor failed to get a vote of confidence at the time for the renewal of his term. More took flight from the pastorate—just at a time when congregations urgently needed able pastors. New developments emerged in the sixties: death-of-God talk, the Jesus people, the small group-house church movement, the charismatic movement, nondenominational crusades, sensitivity training seminars, cultic movements — some of these strengthening, some weakening. Meanwhile, divorce and separation infiltrated the fortress of the Mennonite family. Things were falling apart. Or was this the throes of birth?

One looked to national leadership to give the clear word of truth, to hold things together. But in the sixties from Kennedy to Johnson to Nixon a cult of majesty emerged in the White House —“the president knows best,” “the president can do no wrong,” “foreign affairs are too complicated for the ordinary citizen,” “national security is top secret,” “leadership is a matter of image.” The outsiders — the blacks, the poor, the young—and many others sensed something phony about this imperial presidency. Some groups in society were badly hurt by the “positive polarization” of Agnew-Nixon domestic policy—Agnew's lashing out with alliterative invective to harass youth, the peace-minded, blacks, easterners, city dwellers, TV commentators. This divide-and-conquer strategy has left deep wounds in our society. This disparity between word and deed, between public statement and Oval Office practice, eventually came to light in the great tragedy of Watergate—twin to that other tragedy, Vietnam.

The sixties were years when the men and women of the conservative world received the message that they were people of the past. It was also an era shattering to liberals. Entering the sixties they knew that there was no problem so big that, if you just took time, you could not fix it. Poverty, slums, racial inequality, war—all these social sins could be conquered. Vista, Peace Corps, Upward Bound, urban renewal were launched with high expectations. At the beginning of the decade it seemed so much easier to right wrongs. At the end of the decade simple direct action was infinitely more difficult; so often it appeared counterproductive. A beautifully conceived Poverty Fund fell far short of expectations. Things seemed to be falling apart. Or were we hearing messages about a new age being born?

Through a glass darkly. Looking back at the last decade we see through a glass darkly. We are still so much a part of these revolutionary changes. Now in this post-Vietnam, post-Watergate era things seem to have quieted down. Is it a return to the apathy of the fifties? We observe a new inwardness, a doing of your own thing, a new respect (or is it less disrespect?) for authority, a sense of inadequacy or indifference in the presence of the bigger issues, a new vocationalism, a skepticism about master plans and broad action schemes. One sees a new affection for antiques, genealogies, centennial celebrations, ethnic cookbooks. Is this the putting of things together again? Or is this simply a lull in the storms of change?

Or did we hear in the decade of the sixties the birth pangs of a new day? Perhaps the outworn could not be patched one more time. Perhaps shaky

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ations were tested and found want- erhaps a new humility was displac- old arrogance. Perhaps in the past e we were glimpsing a new free- which opened to us vistas for a new nness, a new faithfulness, a recov- a sense of hope. Perhaps with the g passage of time we might be o say that the sixties were neither d or good, but a time when we came ulthood. Perhaps most of us have t sorted out all feelings and under- ngs. Perhaps the poet, with whose we began our writing, may have ed it when he wrote further:

some revelation is at hand. . . .
arkness drops again; but now I know
wenty centuries of stony sleep
vexed to nightmare by a rocking
dle,
what rough beast, its hour come
nd at last,
hes towards Bethlehem to be born?

nmunity of discernment. We may have enough distance in time from vents of the sixties so that we can s these issues with less discomfort. ave sketched here the background times. This is an invitation for dis- n. What lessons in the wonderful distressing changes of the last decade are there for our people? Certainly we need some sense of history to help us with our guilt, our pride, and our bewilderment. Only those are free who have a sense of history. All history, all background invites us to be a community of discernment—"to discern the signs of the times"—and to be a caring community in Christ.

That is the heart of the matter—to be a discerning and caring community in Christ. This is a time for caring. Among us are lonely people—parents and children—who have been hurt badly. They want to talk. They may not feel sure of themselves. Others want to reach out to those hurt but they, too, are not sure of themselves. Simple cookie-cutter answers give little help. A wall of silence does not help. Pat, moralistic answers do not help. To stonewall it, to cover it up for a later day—out of sight, out of mind—thinking it will all go away—this is not the way of faithfulness and reconciliation. The church needs to provide fellowship in Christ that reaches out to the casualties of rapid change. The church needs to provide support in Christ for those called to be agents of change.

> “Are we now ready as congregations to open up opportunities where we in small groups can discuss what we have gone through? ...Where sins and mistakes can be confessed and forgiven?”

Are we now ready as congregations to open up opportunities where we in small groups can discuss what we have gone through? Can we provide settings where parents and children and friends can review their experiences, where sins and mistakes can be confessed and forgiven? I see a reaching out for circles of fellowship to listen, confess, forgive, support, encourage, affirm, love, pray, covenant together to be new creatures in Christ.

We have abundant resources for this task.

We have the church with its capacity to provide new forms for a community of caring.

We have the presence of the Holy Spirit. If we yield ourselves to the leading of the Spirit, in days of rapid change we need not be captives of fear.

We have Christ, the Lord of all history and our particular segment of our anxiety-ridden history. The Son of Man is the man between the ages, who came into the world for just such a time as this. He is the assurance that although things seem to fall apart, through him all things will be made whole.

This is in the spirit of the Jubilee Year:

The Spirit of the Lord . . . has anointed me
to preach good news to the poor. . . .
to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord (Lk. 4:18-29).

STOP THE
BOMBING

With television providing ringside seats to the killing in Vietnam, opposition to this undeclared war mounted steadily throughout the 1960s, resulting in frequent clashes between demonstrators and police. The demonstration at left took place on the sidewalks of Philadelphia.

NEWS

Foundation Series designers, curriculum writers selected

A committee of four has been chosen to do the overall graphic design for the Foundation Series, a new Christian education curriculum for four church groups with an Anabaptist heritage.

Paul Lederach, executive director of the new curriculum, announced that members of the design task force will be Joe Alderfer, Pittsburgh, Pennsylvania; John Hiebert, North Newton, Kansas; Glen Millslagle, Scottdale, Pennsylvania; and Mervin Zook, Goshen, Indiana.

Mr. Alderfer will coordinate the task force, and the other three designers will work closely with the three editors in layout of the material.

"Instead of one designer who just designs the outward appearance of a book and gives only general direction to the inside, the Foundation Series will have a committee to work out the total design together," said Cornelia Lehn, editor representing the General Conference's Commission on Education. "We hope that by the designers working more closely with the editors, the design can grow out of the material itself."

Each editor will have a member of the task force nearby for counsel and interaction.

The three editors, a representative from the Church of the Brethren, and Mr. Lederach, at their October 16-17 meeting in Newton, Kansas, finalized the selection of the design committee, which is expected to be approved by the Foundation Series publishing council.

The editors also chose about thirty writers which they will invite to write one to two quarters each of material for preschool through grade eight.

Writers were chosen not only for writing ability and teaching experience, but for denominational representation and geographical spread.

The editors plan for each writer to involve a group of teachers in his or her area of development of outlines, sharing of ideas, and eventually in training of other teachers.

A writers' orientation is scheduled for June 9-13, 1975, at Laurelville Church Center near Mount Pleasant, Pennsylvania, to help writers see the why and how of the curriculum and to give them a chance to work with their editors on a person-to-person basis.

Also discussed at the editors' October meeting was the gathering of stories from parts of the world where Mennonites have done mission work.

Mennonite Board of Missions, the Brethren in Christ Church, and Mennonite Central Committee are sending out people to collect such stories for use in the curriculum. Among those going out especially for this task are George and Dorothy Smoker, who have spent many years in Tanzania. They will leave for East Africa November 22. The General Conference Commission on Overseas Mission will collect stories through other channels.

The Mennonite Church, General Conference Mennonite Church, and Brethren in Christ Church are full publishing partners of the new curriculum, with the Church of the Brethren, as a cooperating user, also participating in the planning of the Foundation Series.

Bolivian teaches health

Rafaela Suruby, right, sits with her class of health promoters in El Carmen, Bolivi on their graduation day. Two years ago she left her job as a housekeeper to take health promoters course from MCC nurse Frieda Schellenberg. Ms. Suruby the lived in the village of El Carmen for six months teaching nine people first aid, diagnosis and treatment of common diseases, midwifery, and community health.

Menno Wiebe to visit Bolivian Mennonites

Menno Wiebe, former MCC volunteer i Paraguay and current director of nativ concerns with MCC (Canada), plans t visit the Mennonites in Paraguay, Bol via, and Belize for a month this fall.

His purpose in going is to see if th Mennonites in Bolivia in particular hav any interest in relating to Mennonit of other countries.

"If anything is done in that country, said Mr. Wiebe, "it must be as much Bolivian Mennonite affair as a Nort American Mennonite affair. We hav done too much one-way developmen The Bolivian Mennonites must becom part of the communications process.

"We know little about the Mennonit people in Bolivia," he said. "We need t find ways to communicate with them.

Nine Mennonite colonies are locate in the Santa Cruz area. They have a pop ulation of about 9,000.

ussian Mennonites make new life in Germany

bert," came proudly from the mouth he eight-year-old when we asked him name. He was not bashful, that could seen after only a few seconds. He ied back against the broad couch in grandmother's living room and ghed beamingly at us. We were guests the Krahn family, immigrants from sia, who were permitted to leave the iet Union within the framework of family reunification program and e lived in Neuwied since last May.

he story of the Krahns is typical of life of people who were innocently ght up in the wheels of political pow- struggles, became a plaything of in- st groups, were humiliated and pur- d, yet did not finally despair, and now e to be able to build a trouble-free tence for themselves in West Ger- ny. "We've always felt like Germans, want to continue to," Bernhard hn asserted firmly. The story of the hn family reads like a novel.

heir ancestors migrated to Russia years ago and there made them- es at home. But this time of peace ed with the beginning of World War Their suffering began with the Rus- campaign. *Heim ins Reich* ("home the Reich") immediately became the chword, and until 1945, the family's t locations were Kattowitz, East Prus- and Czechoslovakia. They were refu- s.

hey were caught up in the advance of Russian front and hauled off to cen- Asia. In 1970 the family moved to onia where climatic conditions were re favorable. Relatives in West Ger- ny first made the application for the hns to emigrate in 1971. In May appened. Suddenly one day, permis- was granted. For the family it was a dream: the trip to West Germany, nigration transit camps, moving into nodern house in the part of the city ned Irlich.

hat they have gotten along well since n could be sensed in the certainty h which they answered our questions. tainly much was new for them, but y have adjusted quickly.

ernhard Krahn has found a job in town of Rasselstein, and he enjoys work.

ne thing that still hampers them a is the German language, particularly children, but the school helps them h it. In an interview with Principal lemacher of Irlich's school, he referred to an additional German course for the new immigrant children which meets four hours weekly. A teacher-supervised study program at home is planned. "We don't have any trouble making contacts with people," the five boys from immigrant families responded when we asked them about school.

"Possibly I'll become an interpreter sometime, or enlist in the army when I get to be eighteen," explained the oldest of them, fifteen-year-old Victor, who is in ninth grade at school. "Yes, I was very happy when I heard that we were going to Germany. Here a person can earn more money and the living conditions are better."

The other four moved around more bashfully in their chairs. They are just in seventh grade. Problems? No, they don't have any problems at school, outside of their German lessons.

"Yes, we've already found many friends and we like it here very well." Still, thirteen-year-old Rudolph looked somewhat sad if he was asked about his friends at home.

Pastor Hans Niessen of the Mennonite congregation of Neuwied has given valuable help to arriving immigrants. Most of the about sixty immigrants from the USSR that have arrived in Neuwied and the surrounding area since January 1, 1973, are Mennonites. Mr. Niessen is responsible for the care of all the Mennonite immigrants in West Germany.

In Neuwied he is helped by other members of his congregation. Among other things they help the new arivecs with correspondence and interviews with officials. From them the immigrants receive initial financial support and a refund for the cost of the trip to West Germany. In the USSR they must pay 400 rubles (1 ruble equals $1.10) for each passport.

Mr. Niessen has already made contact with the adult education center and arranged a course in German for the families.

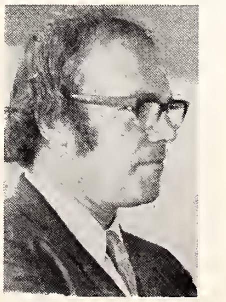
As Hans Niessen saw the situation of the immigrants, "It is a new world for them, but they have brought along a willingness to fit into this new world. They are enterprising and want to be integrated."

Whether or not they are integrated no longer depends on them! *Olaf Goebel and Ulrike Mast, translated from* Rheinland Zeitung, *a West German newspaper*

Center gleans facts on religion, Communism

The degree of freedom of religion varies widely within the communist world, Michael Bordeaux, executive secretary of the Center for the Study of Religion and Communism in London, told the MCC staff in Akron recently.

"We must remember the communist world is vast and varied, even within the Soviet Union," Mr. Bourdeaux said. "The situation varies extremely from one country to another. For example, of all the countries in the Communist world Albania and Yugoslavia have the widest variations, and they're side by side."


Bordeaux

He noted that Albania officially excluded religion in 1966, while Yugoslavia, which allows printing of Bibles and other Christian literature, is the most open to religion of the Communist countries.

The London Center for the Study of Religion and Communism acts as a laboratory for processing and analyzing information gleaned from the East. Major information sources are newspapers, journals, books, and privately circulated documents. MCC is loaning a research scholar, Walter Sawatsky, to the center for a two-year term.

"The religion situation is highly complex. Walter Sawatsky is helping build the context of the picture," Mr. Bordeaux said.

He also emphasized that the center does not put informants at risk by publication, but releases information by request from the source.

He said there is clear evidence in every country with the possible exception of China proving that the Holy Spirit is alive and touching many people.

"In Poland seminaries are full to the door," he said. "But in the Soviet Union, one of the most restrictive countries, there are limited opportunities for theological education."

The center is the only research group on religion and Communism publishing in the English language. The journal *Religion in Communist lands* is its major publication.

Corrie ten Boom: Preaching the Word at 81

Katie Funk Wiebe

At six-thirty, as I was washing the dishes, my son came in from a short bike ride to tell me that if I wanted a seat at the service I was planning to attend that evening, I'd better hurry. People were piling into the auditorium.

These early birds were probably mistaken about the time, I decided. The meeting didn't start till eight. At seven-thirty when I entered the auditorium, it was nearly full, and people were continuing to stream in. Children. Young people. Middle-aged. Oldsters. Some came with tape recorders, others with cameras and notebooks.

The bleachers behind the speaker's podium filled up as well as every seat on the main floor. Latecomers squatted on the floor or dangled their feet from the stage.

And then eighty-one-year-old Corrie ten Boom walked in. She received the standing ovation which greeted her entrance with grace and dignity.

Her story has become world famous in recent years, first through the book *The hiding place* by John and Elizabeth Sherrill and since then by her personal appearances and additional writings.

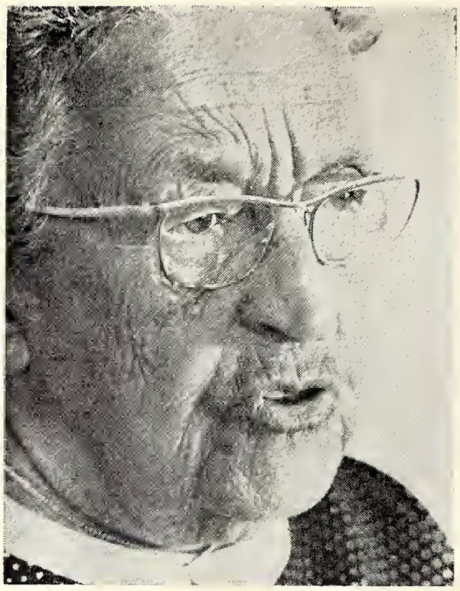
Her Dutch family's commitment to hide Jews in their home from Hitler's army resulted in their internment in the dreaded concentration camps. Corrie's father and sister died there. She survived the atrocities.

As the service began, I kept asking myself why so many people had come. Few speakers draw a crowd of 2,500 in Hillsboro, Kansas. Had they come for the same reason they watched a horror movie? Did they hope to be entertained by her accounts of life in a concentration camp?

Her lively sense of humor immediately won her a place with her audience. Her deep-rooted humility was also apparent. "Some people think I have a great faith," she said. "Instead I have faith in a great God."

But even these admirable attributes are not enough to pull so many people from television sets and football games to wait an hour and a half. If they had come to hear shocking stories about Nazi cruelty, they were bound to be disappointed. She mentioned only a few of her own experiences.

How can one then account for her charisma?



Corrie ten Boom, known as the "apostle of reconciliation," has operated a home for war victims and a religious retreat camp since World War II.

I think the appeal was her simple message of strength for daily life by the Spirit of Christ for people who are members of congregations in which the life of faith has all but been edged out by professionalism, committees, and the democratic process.

She brought the same message which saints of another age have preached. She reminded me of Hannah Whitall Smith, F. B. Meyer, Watchman Nee, and Andrew Murray. All have proclaimed that the victorious life is possible in any circumstances.

Some people are openly weary of what often makes it to the top of the agenda at church meetings—new choir robes, the amount of the pastor's fee for funerals, lists of names for devotionals and baby-sitting chores, and so forth. Others hide their ache.

When these routine questions are answered, the deep hurt in the heart is still not taken care of. The longing for a deeper sense of wholeness with God, with man, and self remains.

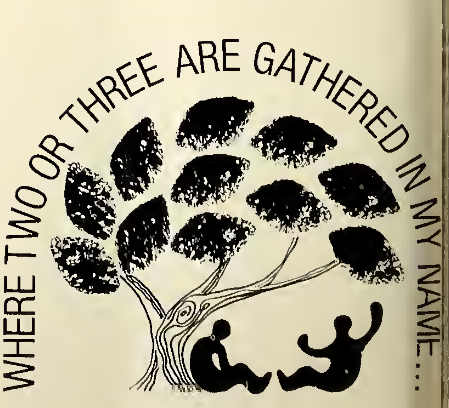
Corrie ten Boom moved away from the world of lists, figures, budgets, and programs. Her message was made effective because she could say, "An abundant life is possible for you. God is sufficient for any trial. My life proves it."

In *The hiding place* she speaks of th time she stood naked together with hundreds of other women prisoners whil the guards gawked and laughed, of th time she waited many long hours in th icy-cold dawn for roll call, her feet grotesquely swollen, of the time she saw he sister physically abused by the guards of the time she lived in a room so filth with fleas and lice the guards would no enter, of the time her only bed was vomit-covered straw, of the time the new of her father's death reached her. Afte each incident she could say, "At the moment I needed strength to love and forgive, God gave it to me."

I thought I heard her saying: There i a land of forgiveness and love. Each on of you can dwell in it. But this territory is in the human heart and is inhabited only through trust in God. You can live in it regardless of health, family problems, financial difficulties, loss of purpose. If God could help me in prison, h can help you here in America.

A postscript: Corrie ten Boom did no merely report her experiences as a woman missionary is usually expected to do She preached the Word. She proclaimed it. She closed her lengthy message, delivering in a strong voice, with a call to commitment. Her message was well outlined and supported. She used her own experiences as illustrations only if they fitted her point. She was a woman and a preacher.

At the end of the service the audience gave her a second standing ovation. Ye if they had been asked if they approved of woman preachers, I wonder what they would have said. What strange but wonderful times we live in when God can use an eighty-one-year-old exprisoner woman preacher to glorify him.


WHERE TWO OR THREE ARE GATHERED IN MY NAME…

anadian inter-Mennonite onsultation set in January

actical discipleship, church-state issues, luntary service in Canada, native min- ries, and MCC (Canada)'s role will be scussed at the second Canadian inter- ennonite consultation in January.

The consultation grew out of a meet- g of the leaders of various Canadian ennonite groups in Saskatoon in 1973. cc (Canada) was asked then to ar- nge for another get-together two years nce.

It was decided to meet again for two ys prior to the MCC (Canada) annual eeting. The consultation will be held the Ottawa St. Mennonite Brethren hurch in Kitchener, Ontario, starting ednesday evening, January 8. It is heduled to conclude Friday noon. The cc (Canada) annual sessions will run om Friday noon until Saturday after- on (January 10-11).

The resource people at the consulta- n will be Newton Gingrich, Tavistock, ntario; Henry Poettcker, Winnipeg; hn A. Lapp, Goshen; and staff mem- rs Reg Toews and Menno Wiebe. A e-member panel, consisting of J. M. lassen, Leonard Siemens, Vernon Leis, egfried Bartel, and Henry Dueck, will ok at the role of MCC (Canada). Each esentation will be followed by plenary scussion.

aiwan churches plan student ssistance with COM aid

n aboriginal student assistance program Taiwan has been approved for fund- g as a poverty project by staff of the ommission on Overseas Mission.

The project, proposed to COM by the cial concerns committee of the Fellow- ip of Mennonite Churches in Taiwan OMCIT), will cost $9,020 over a three- ar period, with $7,280 to come from OM and $1,740 from FOMCIT.

The program intends to help twenty udents from the mountain tribes in walien County enroll in and complete nior high school.

Currently, few of the students from ountain areas complete more than an ementary education. In 1972, of 706 udents that graduated from elementary hools in the mountain areas of the ounty, only 403 registered to enter jun- r high. In one particular school only enty-three students graduated and only ree of them entered senior high school.

The student assistance program will ay part of the cost of school fees, books, uniforms, transportation, and lunches, with parents picking up the remainder.

Also included in the program are summer upgrading classes taught by volunteers from the Taiwan Mennonite churches, student counseling in family and health problems, help in placement beyond high school, opportunities for vacation work at Mennonite Christian Hospital or in church members' homes, and inviting the mountain students to Mennonite young peoples' retreats.

The social concern committee chairman will act as program director. Other staff will consist of a secretary and a missionary to act as English secretary.

FOMCIT will pay 10 percent of the cost the first year, increasing its share to 20 and 30 percent the following two years.

Home Ministries Council reviews regional meetings

The Home Ministries Council, composed of Mennonite and Brethren in Christ mission and service administrators for North America, reviewed regional HMC meetings during the past year and discussed offender ministries.

The council had foregone its spring meeting this year to allow for the developing of regional meetings of home ministries staffs. Four such meetings were arranged in Pennsylvania, Kansas, Indiana, and Arizona.

All groups, it was reported at the October meeting, are looking at new church-planting possibilities. These would be related to service and witness.

Representatives at the Great Plains meeting in Kansas seemed to favor inviting MCC to establish a strong center in their area. The council felt this was an idea the regional HMC would have to work out. Bill Snyder, MCC executive secretary who was attending the October HMC meeting, had not yet heard of their interest.

The Midwest meeting in Indiana recommended that HMC function as the organization for coordination of church-planting information.

Offender ministries also interested the participants in the council. There is much action in this area, and the question is, Who will give leadership to the movement? Present thinking is to lodge this concern with Mennonite Mental Health Services. Since offender ministries spontaneously emerged, no superorganization is desired.

Note was taken, however, of the subtle relationship that might be implied in an organization representing mental health interests and offenders.

The connection "between mental health and offenders may be adding another label prisoners simply do not need," said one participant.

Exposure of the "rotten" conditions existing in some penal institutions was called for, something in the tradition of the exposures of Civilian Public Service days in mental health institutions.

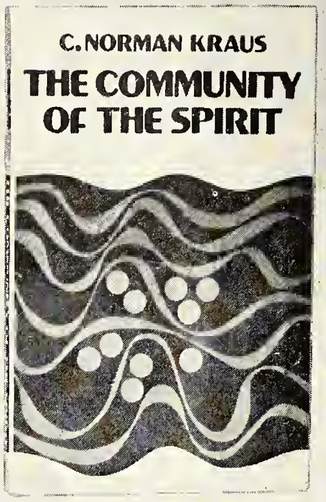
Words & deeds

Four Mennonite churches in Otero County, Colorado, area are jointly supporting the Helping Hand, an emergency foster care home for children. Since opening its doors in October 1973, the home has cared for fifty-one children ranging in age from three months to sixteen years. The home takes children on a moment's notice, nights or weekends, but limits their stay to sixty days. Staffing the Helping Hand are Wayne and Lois Hochstetler, who worked the first ten months at the home as volunteers through Mennonite Board of Missions (Elkhart, Indiana).

A "fast for world harvest" on November 21 is being suggested by Oxfam-America and Project Relief. The fast is intended to generate contributions for development programs and to direct attention to the critical global food shortage. The fast is to exclude all foods except coffee, tea, fruit juice, and broth.

Four small groups have been formed at Grace Church, Pandora, Ohio, in response to a need discovered as part of the congregation's goals study. The Congregational-Mission-in-Depth goals study includes a survey, which showed that one of the felt needs of the congregation was reaching out and building relationships both within the congregation and beyond it, said pastor Roger Siebert. The task force appointed to find ways to meet this need suggested the small group approach. The idea of small groups was introduced during Sunday school hour in June, a leadership group met through the summer, and four groups began meeting in September. The first and third Sunday evenings each month have been set aside for the groups in lieu of the evening worship service. Topics for the four groups are Bible study, the book *Beyond the rat race,* the book *The edge of adventure,* and Christian social concerns. About forty people are participating.

JUST
BETWEEN
YOU
AND
GOD ?


C. NORMAN KRAUS
THE COMMUNITY OF THE SPIRIT

THE COMMUNITY OF THE SPIRIT
by C. Norman Kraus

You were reconciled to God when you became a Christian. But is that enough?

Salvation is much more, says Norman Kraus. It is the reconciliation of persons to God *and to each other.*

In a call for a renewal of the "God movement" begun at Pentecost, the author looks at the church as a saved and saving community—a visible community of peace and love.

From this perspective he examines the character and mission of the church today, reminding us that salvation is more than an individualistic experience. It is a new life in the ministering community of the spirit.

104 pages Paper $2.95

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RECORD

Workers

Tran Thi Quang Hanh recently joined the staff of the Evangelical Clinic of Nhatrang, Vietnam, as the first Vietnamese doctor to serve there. The clinic was begun by the Evangelical Church of Vietnam and MCC in 1960 and has expanded from six to about sixty-five beds. It has been staffed by MCC doctors since 1960, and three MCC workers currently serve in connection with the hospital and nursing school. Ms. Hanh was born in Quang Ngai, but received most of her schooling in Saigon and graduated from the Medical College of Saigon University. Her specialty is obstetrics. Since she arrived at the clinic, Ms. Hanh has introduced a number of changes. She closed the tuberculosis ward, since it had very few patients, and arranged for a dental clinic a few days each week and a maternity and well-baby clinic on Saturday mornings.

Three Hopi persons have been recently employed at Hopi Mission School, Oraibi, Arizona. *Elmer Myron* has been hired to drive the school bus, do maintenance work, and guide the athletic program at the school. His wife, *Nadina,* serves as director of the school lunch program and as bookkeeper for the school. Mr. Myron left a skilled construction job to serve at Hopi Mission School. *Frederick Myron,* who had been covering maintenance, will continue as janitor. *Sharon Quimayousie* has been hired as a teacher's aide.

I AM GOING
--Songs by Patty Shelly

Patty Shelly, former VSer in Denver, sings of concern for people and relationships, following after Jesus, community, hope that does not shut its eyes to pain, and the light that leads thru the darkness.

Patty's record is available now for $4.95. Please send your money with the attached order form.

Mennonite Voluntary Service
Box 347
Newton, KS 67114

Name ____________
Address ____________

Please send me ____ Patty Shelly Record(s).

Ministers

Jerry Burkholder, former assistant pastor for youth at Ebenezer Church, Bluffton, Ohio, has begun service as a missionary in the Dominican Republic under the Evangelical Mennonite Church.

Virgil Gerber, Kidron, Ohio, has become part-time assistant pastor of the First Church, Bluffton, Ohio, in charge of youth work. He is a 1974 graduate of Mennonite Biblical Seminary. He replaces *Becky Koerner,* who is attending MBS.

Ralph Graber of Marion, S.D., became pastor of the Bethel Church, Fortuna, Mo., in July. He was recently engaged in farming and previously served the Bethel Church, Marion.

Edmund Neubrauer began Sept. 1 as pastor of the First Church, Glendive, Mont., replacing *Frank Funk.*

Gordon Neuenschwander, former pastor of First Church, Berne, Ind., is serving the Calvary-Old Salem Methodist Church near Linn Grove, Ind.

Tom Rader is the new pastor of Bethel Church, Pekin, Ill., replacing *Grant Noll.*

Marvin Zehr has resigned as pastor of the West Zion Church, Moundridge, Kans., to become pastor of the Maplewood Church, Fort Wayne, Ind. *Peter Neufeld* has been serving as interim pastor of the Maplewood Church.

Calendar

Nov. 13-14—First meeting, General Conference communications reference council, Newton, Kans.

Nov. 14-17 — Intercollegiate Peace Fellowship conference, Goshen (Ind.) College; theme, "Affluence in a hungry world"

Dec. 6-7—General Board executive committee, Newton, Kans.

Feb. 3-7, 1975—School for Ministers (Workshop on Pastoral Counseling), Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Howard Clinebell and David Augsburger, resource persons

Who will feed the multitude?

boy gave away his simple lunch of bread and fish. fed 5,000 people with plenty of leftovers. This iracle was possible when Christ blessed the gift nselfishly placed in His service.

oday Christ is multiplying the efforts of Christian eople as they express concern for the hungry of e world by giving time, talent and money. Christlike sharing may be multiplied as we, through our actions, encourage others to share.

The coming years will be a testing ground of our faith as the world faces a shortfall in food supply. This season of the year reminds us that our blessings and resources are many—and our responsibility great.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

how
our
Bible
came
to us

Early stages of the Bible

David Ewert

THE BOOKS of the Bible were not only transcribed faithfully from century to century, but they were also translated into other languages. Since the Old Testament was in Hebrew, Jewish scholars translated it into Greek for Greek-speaking Jews. The New Testament was originally written in Greek and so Christians translated it into other languages as the need arose.

The Pentecost event had suggested to the church that God was overcoming the curse of Babel by letting people hear his saving message in their mother tongue. Throughout the history of the Christian church, Bible translations grew out of a deep missionary concern.

The Jews had a similar concern when they translated the Old Testament into Greek. For this reason we will mention their translation efforts before we go on to speak of Christian translations.

The Greek Old Testament

The first translation of the Old Testament (from Hebrew to Greek) was made by Jews in Alexandria. The Pentateuch was done ca. 250 B.C., and the rest of the Old Testament followed, several decades later. This Bible was used by Greek-speaking Jews throughout the Dispersion. It was the Bible also of the early Greek-speaking church. Indeed, so popular did it become with Christians, who often used it in their debates with Jews, that the Jews eventually rejected it.

It happened, then, that several other translations were made. In A.D. ca. 130, Aquila, who had been a Christian but was converted to Judaism, made a literal translation of the Old Testament into Greek. Somewhat later, Theodotian, also a convert to Judaism, made a free translation. He was followed by Symmachus, who translated the Old Testament idiomatically with great literary skill.

The great Christian scholar Origen revised the Septuagint, as did several Christian scholars, and so the Septuagint became a popular version of the Old Testament in the Christian church.

The Latin Bible

The need for a Latin Bible. The early Christian missionaries preached and wrote in Greek—the language spoken in all Mediterranean lands at the beginning he Christian era. As time went on, ever, the West became more and e Latin in speech. When Paul wrote he Romans, he could write in Greek, Greek continued to be spoken in West for a long time. However, the d for a Latin Bible eventually became erative.

t appears as if the first attempts to der the Bible into Latin were made in Roman province of North Africa. in Italy, too, Latin translations ap- red. There are a number of these Old in manuscripts of the Bible (or parts t) extant.

ince these translations (and revisions) e often made privately and indepen- tly, there was considerable confusion readings in the fourth century. Peo- did not know which version of the . Latin text to follow. Pope Damasus, refore, asked the most learned scholar his day, Jerome, to create some order of this chaos.

erome's Vulgate. To begin with, Je- ıe thought only of revising the existing Latin version. He began with a revi- ı of the Psalter. But he soon realized t he could be of greater service to the rch by producing a fresh translation the Bible from the Hebrew and the ek into Latin. Some thought this plan e novel, even outrageous, and Jerome, was sensitive to criticism, defended self sharply at times.

le expressed the dilemma of every le translator poignantly when he said: I correct errors in the Sacred Text, m denounced as a falsifier; if I do not rect them, I am pilloried as a dissem- tor of error." He published his trans- on of the whole Bible in parts, and ereas it was condemned publicly, it read in private. In the end it became popular that it was given the name *lgate* (meaning "common").

rom the beginning of the fifth cen- y up to the time of the Reformation, a thousand years, this was the Bible of stern Christendom. It contained the l Testament Apocrypha, and these ks came to have equal status with other canonical books. The Vulgate revised several times and has re- ined to this day the Bible of the Rom- Catholic Church. Today, fortunately, man Catholic scholars have the right e more to translate from the Hebrew l Greek.

The first German and English trans- ons were made from the Latin Vul- e, and even the King James Version ects the influence of the Vulgate.

The Syriac Bible

In the Land of the Two Rivers lived a great many Jews and later a great many Christians. They spoke Syriac, a language similar to Aramaic. The Syriac church carried on extensive missionary activities in lands far beyond its own boundaries, reaching east to India, west to Ethiopia, and north to Armenia and Georgia.

In the second century, Tatian, a Syrian Christian, created a gospel harmony by weaving the four canonical Gospels into one. It became popular, but could not displace the four Gospels. This harmony, so it seems, was originally in Syriac and was then translated into other languages.

In the third century, others took it in hand to translate the Bible into Syriac. These versions are known as Old Syriac versions. One of these versions, for example, gives Barabbas the name *Jesus* (Mt. 27:16), and this finds support in several Greek manuscripts. It explains why the New English Bible has this reading.

The Old Syriac versions were eventually revised and a standard Syriac Bible called the *Peshitta* (that means "simple") emerged about the fifth century. Like other translations, it arose out of a desire to have God's Word in one's mother tongue.

Egyptian versions

The Gospel came to Egypt from Palestine. As long as the Christian church was limited to Alexandria there was no need to translate the New Testament for the people there spoke Greek. But once the Gospel moved into the Nile delta and up the river, it had to be translated into local dialects.

The old hieratic script had given way to the demotic and finally to the Coptic script. Making use of this script, translators rendered the New Testament into Sahidic (spoken in Upper Egypt) about the third century. Then followed the translation into Boharic and several other languages. These versions are extremely helpful in establishing readings in the original Greek, since they are translations of the Greek New Testament and reflect the Greek text of that early period.

The Armenian version

The Gospel came to Armenia in the third century, brought there by Syriac missionaries. Since these missionaries had only a Syriac Bible (which was already a translation from Hebrew and Greek), they translated the Syriac Bible into Armenian. To do this they reduced Armenian to writing and then translated the New Testament. It was later revised with the help of Greek manuscripts. The Armenian is a forerunner of the many missionary versions of our day.

The Armenian is two steps removed from the original since it is a translation of a translation (namely, Syriac). When the Armenians then took the Gospel to Georgia, north of them, they had to create an alphabet to reduce Georgian to writing, and then translate the Armenian New Testament into Georgian. This was then three steps removed from the original.

The Ethiopic version

The traditions about the coming of Christianity to Ethiopia may not be altogether trustworthy, but by the fourth century (certainly by the fifth) the Gospel had come to Ethiopia. The early Ethiopic version of the Bible has a Semitic base, which reflects the work of Syriac missionaries in this area. There are more than 1,000 manuscripts of the Ethiopic version available.

The Gothic version

The Goths were fierce warriors who invaded Greece and Asia Minor in the fourth century. Among the captives on one of their raids were the parents of a certain Ulfilas (Little Wolf). Through a variety of circumstances he got the vision of giving the Goths the Bible in their mother tongue. He labored for years among them, invented an alphabet, reduced their language to writing, and translated the Scriptures. This is the oldest version in a Germanic tongue. Several manuscripts are still available. One of them is written with silver letters and so is called Argentius. It is kept in Uppsala, Sweden. Interestingly, in 1908, a parchment leaf of the Bible of Ulfilas was found in Egypt. It is a bilingual, with the Gothic on one side and the Latin on the other. No one can imagine how it got there.

God's Word has a message for the human heart, but it speaks more pungently when people hear it in their mother tongue. To translate the Bible into the many languages of the world is a labor of love. We can only thank God for the hundreds of translators past and present who have devoted—and still devote—their lives to this holy calling.

Sixth in a series of twelve articles

LETTERS

Speed up joint publication

Dear Editor: Our congregation is one of those with dual membership in the General Conference and the Mennonite Church.

At a recent congregational meeting we discussed the high cost of subscribing to both the *Gospel herald* and *The Mennonite* for our members. By action of the congregation I was asked to write you and express our affirmation of *Meetinghouse* issues, and our encouragement that you move toward a joint periodical as quickly as possible. Our members like *Meetinghouse* issues, but they don't save us any money.

A joint periodical could have one feature section but separate news sections for the two conferences. It could be several pages longer than either magazine is at present and still be far less expensive than publishing (or subscribing to) two periodicals. *Doris Longacre, on behalf of Akron Mennonite Church, Box 65, Akron, Pa. 17501* Oct. 8

Goals would be exceeded

Dear Editor: I enjoyed Melvin D. Schmidt's article on church membership (October 15 issue). My opinion is that if the church contained only those "who are interested" and lists were made up of only those who "want to receive information," there would be no need for mailing lists for annual solicitation. Members such as these would not need to be "solicited," but would bring their tithes without being notified of the needs because they would already know. All conference goals and budgets would be exceeded. We could do away with goals, budgets, and all solicitations; there would probably be plenty of biblical foundation for carrying his ideas this one step further. *LaVerne L. Graber, Wayland, Iowa 52654* Oct. 17

Worthy of an unbiased look

Dear Editor: I think it is unfortunate that *The Mennonite* should print such a biased article on faith healing as the article on the Kathryn Kuhlman ministry entitled "Surgeon does follow-up on faith healings" (October 15 issue).

I have met three Mennonites who were healed in Kathryn Kuhlman meetings. One of them was given pain relievers and sent home to die by what is probably the most famous clinic in the United States because the cancer was too far advanced to stop. Most patients who go to these meetings are people for whom the medical profession can offer no hope of a cure.

I have also attended two Kathryn Kuhlman meetings and have not seen any of the pressure type of offerings he describes. Is the medical profession in a position to cast stones on the money issue?

The *McCall's* article also omits completely the "shock" that makes people fall over when touched by Kathryn Kuhlman.

There are three books available on the Kathryn Kuhlman miracle meetings, each of which has many names, addresses, the ailments from which they were healed, etc. If Dr. Nolan wants to discredit Kathryn Kuhlman, should he not "explain" these miracles rather than hand-pick a few cases and then imply that it is all false hope and that Kathryn Kuhlman is a charlatan?

Should not the church take an unbiased look at these things and see if we have not neglected Christ's command to heal?

The medical profession can have an ulterior motive for its criticism, but why should "Christians" seek to discredit anyone who seems to be very orthodox in her views and whom the Spirit seems to be using in a mighty way? *M. D. Waltner, Route 1, Box 128, McPherson, Kans. 67460* Oct. 18

Redirect group discussions

Dear Larry: I agree with your editorial that some of the group discussions at General Conference sessions could be eliminated or redirected. This would also be a response to Don Steelberg's call (Letters, October 15 issue) for more time to discuss commission reports. It is fairly clear that these small discussion groups in our sessions were started some years ago at least partly to reduce time for floor discussions and thus keep the heat off the floor. *Ward W. Shelly, 115 E. Jefferson St., Washington, Ill. 61571* Oct. 18

An "open occupancy" church

Dear Editor: Celebration of one's pas is good. It can help us in setting nev directions and goals for the future an help us gain greater insight and perspective on ourselves as we attempt to act a God's people.

The arriving of Mennonites to Nort America will hopefully help us to bot celebrate and critically appraise our past for celebration without critical appraisa of ourselves can lead to a distorted self-righteous view of who we are.

As racial minority people in th church, we have not always know whether we share in this historic movement and whether we can with integrit join in this churchwide ethnic celebration.

Clearly under God we form on church. We become God's body calle to do his work in the world, and we hol claims to this as we share the life an teachings of Jesus as they were expresse through Menno Simons and other Anabaptist forebears.

However, a problem for most minorit persons arises when emphasis in th church becomes so heavily ethnic tha we (minority people) feel our own ethnicity threatened and we are left wit the impression that to the larger churc minority ethnicity means very little.

In my experience around the churc I've heard the term "mission church' used again and again in relation t churches with a largely non-German populace. I have not always known wha was meant by the term but it gave me we-they feeling rather than a feeling o total church peoplehood. This approac to building God's kingdom tends to fragment us and create a less than full legitimate status for minority people. Thi hurts the total body and lacks genuin affirmation and acceptance of person who, too, are a part of the God movement and of the Mennonite church.

How do we then as minority person celebrate with you and feel a part o this important commemoration of history? Only as we share full ownershi with you and you with us in the churc can we celebrate with you with integrity

To be sure, the differences in experience, culture, and tradition must be recognized. But recognition of these facts

t be used to build bridges to each
r, thus increasing our awareness of other and making positive use of diversity.

his is not to suggest that emphasis uld be placed only on our differences, only as we begin to understand each r's humanness in our different reality es do we come into fuller awareness ach other.

his concept of "open occupancy" of the church should affect the nature of our celebration. Minority persons need to be involved at the planning levels of these celebration events, helping to add their history and perspective to this area.

If we fail to be sensitive to this concern we fail to be the church and we fall short of our true Anabaptist heritage. *Tony Brown, associate dean of students, Goshen College, Goshen, Ind. 46526*

Oct. 8

MEDITATION

e stages

toddler with envy watches the boy
l wishes that he were so free and gay.
the boy to the toddler soothingly says,
you now are, so once was I;
now am, you must become."

boy sees the youth, so strong and free,
l wishes that he as agile could be.
he youth to the boy quickly replies,
you now are, so once was I;
now am, you must become."

youth sees the man, so virile and sure,
wishes that he were that secure.
l the man to the youth announces with pride,
you now are, so once was I;
now am, you will become."

man in his prime can't waste precious time
sidering those helpless with age.
etheless with warning thus speaks the sage,
you now are, so once were we;
we now are, you must become."

aged, weary, with time on their hands,
dragging their feet and desiring their end.
l even in death they speak to us all,
you now are, so once were we;
we now are, you must become."

all are pilgrims not meant to linger
ny one stage for a lengthy time.
we do believe that up in heaven
will always ever be in our prime.

Mary Friesen

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Choices and decisions: Casting the net broadly

ON THE ONE HAND, I'm OK and you're OK, but, on the other hand, I know you have some serious flaws, and so do I.

On the one hand, I am trying to emphasize the positive, but, on the other hand, I know that sin is running wild.

On the one hand, we want to keep the doors of communication open to everyone, but, on the other hand, we know that if we follow the path of discipleship, we will likely turn some people off sometimes.

On the one hand, we rejoice in our God-given gifts, our know-how, our financial resources, and the strength of our heritage and our convictions, but, on the other hand, when we really confront blood-and-guts issues we often shrivel woefully into powerlessness and uncertainty.

On the one hand, we rejoice in being part of a global village, but, on the other hand, we really haven't been able to shake off all the colonialist attitudes which make us less than desirable world neighbors. We want to be part of the transnational Christian fellowship and its mission, but we know that we tend to be pushy and impatient, so much so that some of our third world neighbors would prefer to see us take a furlough (a *moratorium* they call it) for awhile. We want to heed their wish to get their heads together and to do some things by themselves, but we don't want to retreat into an isolationist corner and let the rest of the world go by without us.

On the one hand, we affirm with deep conviction that Jesus is indeed the way, but, on the other hand, we acknowledge that other religions, too, have made exceedingly positive contributions to humankind.

Choices and decisions without end. Day after day, choices and decisions.

Being responsible and sensitive Christians in the world today is not easy. The questions of how to relate to other people, how to make kingdom-uplifting decisions, and where to bend and where to remain firm can tie us into knots, both individually and organizationally.

Making such decisions would pose much less of a problem if we didn't have to cast the net for truth and direction as broadly as we do. It would make life so much less complicated if we could simply follow predetermined prescriptions for each situation we encounter. If each circumstance could be boiled down to a clear-cut black or white, the yes or no would follow easily.

Discovering the Lord's will, however, is a serious time-consuming process in which we must draw on all the resources we can to get a clearer notion of what the right response is in a given situation.

My intention here, however, is not to dwell only on the decision-making process, but to point to two dangers. The first is that we are receiving so many stimuli which are insisting on response that we may try to touch them all, ending up doing none of them well. The second is that we may become so mesmerized by the welter of choices before us that we may end up doing nothing, immobilized because we can't choose from among the great variety of options.

The writer of Hebrews in chapter 12 uses a footrace as an illustration of the Christian life. Two features of a race may provide helpful models if our heads are starting to spin from too many multiple-choice exposures. The first is that we should set goals for ourselves. The goal-setting process helps to eliminate a good number of peripheral concerns from consideration. The second is that runners, especially if they are to cover a long distance, must pace themselves so as to have enough energy left to carry them through the final grueling laps of the race. Most western Christians aren't good at pacing themselves. They are almost all 100-yard dashers, burning themselves out in the first lap and having little stamina for the long haul. Every project is undertaken with a burst of enthusiasm and urgency. There is little sense for the "fullness of time." The hour of decision is always now. Buildup, preparation, and follow-through are lost concerns.

The writer of Hebrews has a word of encouragement for those who are slouching toward the sideline in despair: "Run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith. . . . Lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that the lame may not be put out of joint but rather be healed. Strive for peace with all men, and for the holiness without which no one will see the Lord." LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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A NEW DAY

What's this? Mission compounds planned for Berne, Mountain Lake, Steinbach, and even Newton?

No, not really, but how do you feel about having missionaries come from overseas to help us?

TODAY WE AFFIRM that Christian world mission involves both sen ing and receiving. The General Conference has sent more tha 700 missionaries from North America to Africa, Asia, and Lati America. Millions of dollars have been spent in sharing the gosp in word and deed around the world. As a result, Mennoni churches have been established and are growing. Our conferenc must continue to be a sending church. Are we prepared to be als a receiving church?

At the General Conference sessions in St. Catharines a resol tion calling for overseas churches to provide personnel to assist in planting new churches was adopted.

"*Be it resolved,* That the Commission on Overseas Mission e plore the possibility of overseas churches' providing personnel help Mennonite churches in North America plant new churches."

In reality, this is a call for missionaries from Africa, Asia, an Latin America to be sent to Canada and the United States. Wh are our feelings and attitudes about missionaries coming from ove seas to help us? Eight persons have been asked to respond several important questions related to this idea. *Howard Habegge executive secretary, Commission on Overseas Mission*

What is your feeling about missionaries being sent by Mennoni churches overseas to Canada and the United States?

I think it is one of the best things that could happen to our church. Eve though we are a giving, mission-minded conference, we cannot supply ou selves with some things essential for balanced growth because of their ve nature.

The presence of missionaries from Asia, Africa, and Latin America Canada and the United States could bring to the "new world" the wisdo of ancient civilizations. Further, a personal interpretation of their people stories, songs, arts, and philosophies would increase our understanding that we in turn could be more effective missionaries in their countrie These workers could show us how Christianity operates in the context larger and older religions. They could help us visualize the broader missio of the church as it is released from ethnic boundaries and North Americ connotations.

It is impossible for us to see ourselves from another nation's viewpoi yet this is necessary. Christians from less affluent countries could teach something about values and priorities. They could help us learn patienc endurance, sacrificial living, and creativity—qualities we admire and wi we possessed. We also need help in empathizing. Having a "foreigner" he make basic decisions and heading some of our "important" church projec could prove to be a healthy turnabout.

I would welcome such co-workers for what they would do for us. Als I would not want to stand in their way of obeying the Great Commissio *Mary Rempel, Hesston, Kansas, editor of COM* encompass

The resolution challenges the traditional way I have viewed missionarie Missionaries were people *we* sent to bring others what we already ha When they came to our churches, they came to report. Visiting personn from other countries were seen as fruits of missionary labor. So this resol tion causes me to feel that:

- I need to recognize that persons in other lands have matured in th Christian faith and can contribute to our spiritual growth.
- My way of life, conditioned by my culture, which I have always se

, being above that of other countries,
ill make it extremely difficult for me
really hear a Christian from another
ilture.

- Church growth seems to happen
ɜst along ethnic lines and within ho-
ogeneous groups. Missionaries from
her ethnic backgrounds would be fac-
g very difficult barriers in our groups.
- Unless such missionaries were sent
ıd supported by their people, we would
ɪntinue to have a paternalistic attitude
them, and their coming would be fur-
er evidence of our goodness to them.
- The term *missionary* might need to
changed in such a context. Then we
ight be free to receive the real value of
eir contribution, which I think, may
more in the nature of sharing a warm,
ɜrsonal faith, rather than assistance in
ission strategy.
- Since every effort is being made to
volve the native people in mission
ork and to make such work indigenous
quickly as possible, I believe we
ould recruit, involve, and encourage
any more of our own conference peo-
e in the work of witnessing. The form
ch witnessing would take would vary
om church to church and we ought not
get hung up on any one particular
ogram. But we do need to discover
ays and means of utilizing our own
sources. *Jake Harms, Winnipeg, pastor
d chairman of the Conference of
ennonites in Canada*

---

ow do you think Mennonite congre- ıtions and communities would re- ive missionaries from abroad?

"With considerable difficulty," seemed
be the consensus in an adult Sunday
hool class where we discussed the
ove question. "Not very well, if how
ɜy responded to an African trainee
n be taken as an indication," was one
ɜmber's reaction.

"We'd like it fine. Sure, it would be
ay," responded a teenage nephew
ıen asked how he thought the young
ople would respond to an Asian or
rican copastor, for instance.

Does this difference in response say
ıt our young people are more open to
range" people and to learning new
ngs from them than are their parents?
does it rather say that youth have not
rned to think through all the impli-
ions and possible problems in matters
this nature? Possibly it says both.

In our Sunday school discussion the fact that we just sat looking at each other or at the floor for a few minutes after the question was raised may already have been an indication that we are not prepared to receive them very readily. Nobody contested this when it was pointed out to the class.

The hang-ups seemed to center around cultural differences. Could we get past these adequately enough to enable a meaningful spiritual interaction? Could we get around the fear of the unknown and untried? Could we get around envisioning the foreign missionary more readily in some of our out-of-the-way places than assimilating them into our larger, organized churches? It is my feeling that our churches would basically respond much the same as the class, answering, "Initially with great difficulty, but it would probably grow into a good thing." *Anne Warkentin, Saskatoon, Saskatchewan, COM member*

I believe that missionaries from overseas will be warmly received by Mennonite congregations in North America.

However, Mennonite responses to this program may be varied and mixed. Most Mennonites will understand that the presence of missionaries from overseas will remind them of the common tasks of the one worldwide brotherhood. It will help break cultural and national isolation, if any. The program will make definite contributions to the faith and life of the Mennonite brotherhood in North America.

On the other hand, there will be some questions. Since the purpose of the program is to receive help in planting new churches, can workers from overseas with language and cultural barriers do as well as native missionaries? Doesn't plucking out capable workers cause a leadership drain in those countries where the Mennonites are still small in number? These are questions on effectiveness of the program and the effective use of available leadership.

I personally feel that we will not see successful church planting in North America until the native Mennonites themselves rise to the task. *Ichiro Matsuda, St. Louis, member, First Church, Normal, Illinois*

In what ways do you envision Asian, African, and Latin American missionaries helping the General Conference plant new churches?

Not quite daily, but repeatedly during an average week, I drive past a Sikh temple. On one school playground a group of India fellows gathered often for soccer. This summer I helped my wife and children in the raspberry patch, along with some forty to fifty India mothers and children. Last Christmas a slightly drunk Mr. Brar and his wife and children came for the program. She continued coming for some time, but even some very loving and understanding women of the church could not really help her. The family does not come any longer.

I am illustrating the need for an Asian missionary presence, even in a place such as Abbotsford. It is needed much more in neighboring Vancouver. There we have a sizable Japanese population, a large Asia Indian influx, and the biggest Chinatown in Canada.

Mary Rempel

Jake Harms

Anne Warkentin

Ichiro Matsuda

Dietrich Rempel

Sophie Brown

Hiroshi Yanada

Mahendra Kumar

The *how* could be effectively helped by Asian brothers and sisters coming especially commissioned for an evangelizing ministry among this segment of the populace. Vangy Derksen, daughter of Japan missionaries Peter and Mary Derksen, has spoken to me regarding the struggles in a small Japanese fellowship in Vancouver. The question for me is not so much the matter of need for such overseas help, but whether or not these groups could "afford" to send some of their best people to us.

I've left unmentioned the whole aspect of a more direct exchange ministry between congregations. Paul Boschmann, former missionary to Japan, expressed this dimension rather well at a recent ministers' fellowship. He suggested the possibility of bringing into our congregations an overseas couple for a year's period of listening, learning, teaching, and advising. He felt strongly that they had something worthwhile to offer us in terms of strengthening the local congregation in North America. *Dietrich Rempel, Abbotsford, British Columbia, pastor and member of the Seminary board*

Foreign Christians working in our homogeneous Mennonite communities would bring a freshness of experience, broaden our horizons, and, hopefully, break down some racial, cultural, and ethnic barriers, so we could more freely reach out to those in need different from ourselves.

Asian missionaries could speak to young people disillusioned with Christianity and turning to eastern religions. They could speak to our materialism. Most of us who claim the "simple life" know very little about simple life-styles when compared to Asians. Other ways foreign missionaries could help in church planting would depend on individual gifts.

A problem with this approach to church planting in America is that we would, of course, want well-qualified, fully committed Christian persons for such work. The question then is, Do we call away from their own countries, such as Taiwan where only 4 to 5 percent are Christian, the best human resources they have, to spread the gospel in our country? Does this become a "spiritual brain drain" for the young church of another nation much in need of valuable Christian leadership? Is this a genuine concern for fraternity or are we asking someone else to do our witnessing for us? *Sophie L. Brown, Taiwan, COM missionary*

What needy areas have you observed in our Canadian and American religious, social, and national life in which missionaries from your churches could help?

Christianity has permeated into every sphere of North American life. It seems to be therefore difficult for even some Christians to distinguish the gospel from its cultural accretions. The North American culture may be defined as being Christian, but it has many non-Christian elements: the craving for prosperity, extreme individualism, a North America-centered train of thought, provincialism, and others.

Christians in other cultures have been confronted seriously with the pagan elements contained in their own cultures and know through experiences how da gerous it is for their authentic Christi life to take an unyielding stand to th non-Christian cultural elements. This their advantage.

Missionaries from overseas church could undoubtedly help Mennon churches in North America with th unique insight. They could work in a through the existing churches, shari their faith, insight, and experienc. They could also help with new chu planting. With their advantage of bei of nonethnic background, they co serve as catalysts. Above all, they co serve as a concrete, visible bridge bring Christians from the East and West together in the kingdom of G. Without the fellowship of all the sai from every corner of the earth, the f lowship of Christians is incomple. *Hiroshi Yanada, Miyazaki City, Jap, pastor. This year he is an overs churchman studying at Mennonite Bi cal Seminary.*

Spiritual awakenings brought trem dous blessings to the churches of Am ica and Canada. The churches gr within the countries by leaps and boun. Their missionary vision inspired them take the gospel to the four corners the world, especially to the Orient. N in the last part of the twentieth cent there is a great need of missionary fe back from the oriental churches Canada and America.

The first reason for this mission feedback is the spiritual vacuum in churches and the unevangelized patc in these two countries. The churc have been evangelizing far-off count but have ignored the people close them. The churches have no spe plan to approach those people with gospel. Teaching and preaching in churches, often, does not seem to bibliocentric, which is the cause of yo people's doubt towards the Christ faith. Many a time they see spirit hypocrisy and superfluousness in church life. Eventually young pe blindly follow Guru Maharaj Ji Hare Krishna Hare Rama moveme. Now the big heresy of the Rev. M might capture the minds of these in lectuals. Thus the churches are det orating day by day without the gos approach to these people. The chu

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s ignored its responsibility towards e gospel.

Secondly, science and technology have ptured the stimulated people towards f-sufficiency and provincialism. Self- atification has become the core of their e. Busy life is the religion, work is orship, and money is god for the ma- ity. The sense of abundance has been e cause of epicurianism, which is the mulant to man's sexual desires. Eventually corruption is multiplying enormously in the society. The gospel can be the only balm for this cancer.

Thirdly, it has been noticed that many of the black communities have been absolutely ignored by the churches because of the social discrimination. There are thousands of non-Christian immigrants working in America and Canada who have not been approached by the churches with the salvation message. Every year a huge number of students and visitors come here from abroad, and they go back without hearing the good news.

So, it seems that the time is matured for the oriental churches to send their missionaries to cover up the left-out patches in Canada and America. May God help us to achieve this goal with high priority. *Mahendra Kumar, Korba, India, pastor. This year he is studying at Mennonite Biblical Seminary.*

Chattering the gospel

A message from the Mennonites and Brethren in Christ at Lausanne

We, a group of sixty-five Mennonites and Brethren in Christ from sixteen countries had the extraordinary privilege of attending the International Congress on World Evangelization held at Lausanne, Switzerland, July 16-25. This gathering consisted of almost 4,000 evangelical Christians from more than 150 countries who share in a commitment to world evangelization.

It was an exhilarating and humbling experience to worship, pray, testify, and above all to learn in the company of those who are committed to the joyous task of bringing the good news of Jesus Christ to the entire world. . . .

As we considered again the love of Jesus Christ for all men and the imperatives laid upon us as his disciples to evangelize, we were moved to repentance because of our lack of intense concern for the unevangelized both nearby and far away.

We are keenly aware of the evangelistic zeal and vision of our brotherhood in its early years, beginning right here in Switzerland. We pray for a renewal of that kind of commitment to Christ. We ask that the Spirit of the Lord might breathe upon us in a new way to thrust us out into the world, for we acknowledge that it is only through his infilling that we are empowered for this ministry.

The early Anabaptists shared their faith so enthusiastically that there was an "evangelization explosion" in their day. We confess that too often today we have been preoccupied with ourselves and have failed to "chatter the gospel." We join in calling our congregations everywhere to repentance and renewal so that we may recapture this vision once again.

As a group of those attending the congress, we affirm several convictions which we have heard expressed frequently.

- The cross and the resurrection of Jesus Christ remain at the center of the evangelical message. They are also at the heart of the new people of God, wherever they are. The cross must be preached in humility and power; it must be demonstrated in life.
- Both the Great Commission to evangelize and the Great Commandments to love God and our neighbor were given by the Lord to all his people. Our evangelistic efforts are an expression of our love as we live together as Christians. The loving community can itself be an effective strategy for evangelization as long as its life in Christ is continually renewed and directed by the Spirit.
- Jesus Christ sets men free in every culture. There they become loving, sharing, witnessing fellowships, churches in their own right. We urge the brotherhood therefore to be sensitive to the needs of the emerging churches to have freedom to develop authentic patterns of mission and nurture in their own way.
- As an international brotherhood God has gifted us in an extraordinary way. We shall seek ways and means to combine resources as partners together in the Father's business of making Christ known.

In this effort we will testify to the fact that Jesus Christ stands in judgment upon all pride, whether it be racial, national, technological, economic, or educational.

- All churches in every nation must share a new awareness of and participation in the evangelization of the unreached 2.7 billion people. Since most of these unreached people are either Muslims, Hindus, or Chinese and therefore beyond the present sphere of most Anabaptist missionary activity, we urge that consideration be given to creating missionary objectives and policies which will seek to disciple these unreached peoples.

NEWS

The question for India mission is, When?

The transfer of administrative authority, responsibility, and accountability to national leadership was near the top of the priority list which the Commission on Overseas Mission's GPS (goals-priorities-strategy) conference wrote in 1972.

Thus when the COM delegation visited India in September 1973, transfer of responsibility from the mission conference (then primarily missionaries) to the church conference (nationals) headed the agenda.

The delegation, meeting with mission conference and church conference representatives in Raipur, agreed on specific steps to give more responsibility to the church conference. But actually taking those steps hasn't been as simple as it might seem, according to information gained in a joint interview with Elmer Neufeld, former COM chairman; Howard Habegger, COM executive secretary; and Verney Unruh, secretary for Asia.

Since the Raipur conference, some missionaries have been uneasy about what they feel is transferring too much responsibility too soon. The question about which COM and they disagree is, When is the proper time to turn over responsibility?

For example, regarding the Christian nurture board, missionaries had said, "Turn over responsibility by 1978." The Raipur conference said, "Why wait? Do it within one year."

Even before the GPS conference, transferring responsibility to national leaders had been an ongoing process in overseas missions. Formal steps in this direction took place in 1971 in Zaire. In Japan, Colombia, and Taiwan, the mission conference has recently become primarily a fellowship of missionaries, who work under the direction of the church conference.

But India is not quite the same as Zaire or Japan.

The church conference, with its relatively small membership of 3,000 has been autonomous since it was established in 1943. But few funds flowed through it.

Almost all foreign money came through the parallel mission conference, a majority of whose members have been missionaries, although nationals are now in a slight majority on its four boards.

The mission conference administers large institutions—schools and hospitals—far beyond the capabilities of 3,000 members to support, plus its own program of literature and Christian nurture (adult education, pastors' retreats, and youth camps).

More than 60 percent of the COM budget for India has been going for institutional work—40 percent for schools alone. In 1974, budget proposals called for $45,000 for education out of a $100,000 budget, not including missionaries' support.

"In Zaire, we turned over the institutions to the church," said Elmer Neufeld, "but the church was large (over 35,000 members). In India, it's not been that clear."

Yet the tensions are there between the stated goals and the realities.

The point at which many missionaries feel uneasy, said Verney Unruh, is that structures have changed, and they not sure where they're at.

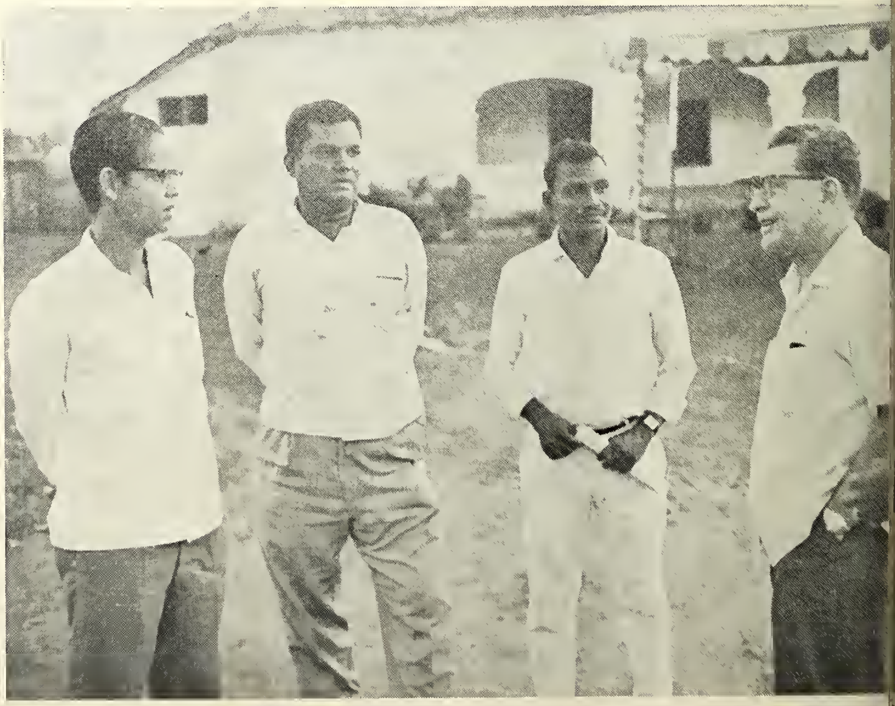
It used to be that the Indian chu h related through the mission confere e to COM in North America. The Ind n mission conference, like mission con r-ences in other countries, was give a high degree of autonomy with little di t supervision from North America.

Now the church is being encourage and is taking advantage of the oppo nity—to write directly to COM offices.

So missionaries aren't sure: Are t y autonomous or are they responsible o the Indian church or are they respons le to the commission?

The new direction is for all th e groups — missionaries, national chu h leaders, and the commission—to be f y involved in decision making.

The commission is not substitu g unilateral COM decisions for mission tonomy, said Mr. Neufeld, but it is e responsibility of the commission to r-



Personnel of Bethesda Leprosy Hospital in India exchange ideas. From left are M. Daniel, business manager; H. Mahaptra, pastor; A. Mashi; and Aron Jan n, administrator. Mr. Jantzen left India this year for a furlough in preparation or retirement.

ipate in decision making for the future India.

And the Indian church must be in- lved, too.

"In Raipur, this was the first time that ɜ mission conference and church con- rence had sat down together officially this way," he said. "It was a new way making decisions."

With the Raipur decisions, mission- ies will be working under the church's ection, said Mr. Neufeld, and that's t easy.

Missionaries are also hesitant about insfer of responsibility because they feel ere is no one in the Indian church who n be trusted with funds, said Mr. Un- h. In one hospital, a bookkeeper al- gedly embezzled money.

"India should not be singled out here," r. Habegger added. "There have been cidents in other countries, with other ssion boards."

While missionaries feel that channel- g funds through the church conference ices an "inappropriate burden" on the urch, commission members feel that ndling money is part of leadership ining.

"The agreement among us (at Raipur) is that funds to the church would be signated for particular projects: evan- lism, literature, adult literacy, Chris- n nurture, Bible camps, and retreats," id Mr. Neufeld.

Many of these discussions about lines responsibility and finances, however, ay lose significance in light of current dian Government policies in granting as.

The Indian church has said formally d recently that it wants North Ameri- n missionaries in India. The commis- on has said it does not want to with- aw misssionaries from India. But can M send any new missionaries at all? In order to get a visa, a long-term ssionary must be qualified for a posi- on for which no Indian is available, id Mr. Neufeld. "But if we can't send ssionaries for institutional positions— ctors, principals, or administrators— ll we be able to send any missionaries all? If we send someone simply as a iternal worker, there will be no visa."

If all missionaries are hospital admin- rators or principals, what does that do the COM priorities of transfer of lead- ship and the No. 1 priority of evan- lism?

The last long-term visa for India given a COM missionary was in 1970 to a inadian citizen.

Lubin and Tillie Jantzen, former missionaries in India, were recently turned down for a visa. The visa refusal came without a stated reason, even though Lubin had submitted letter after letter from Hindu officials saying he was the best person for the job of principal of a new school.

COM has resorted to sending a few people for special assignments for four months on tourist visas, but even a tourist visa was turned down this autumn.

In spite of the disagreements—and urged on by the Indian Government's policy of Indianization — some steps toward transfer of responsibility are being taken. The medical board of the mission conference has voted to join the Emmanuel Hospital Association, an Indian-based organization of Christian hospitals which would run the Mennonite hospitals at Champa and Jagdeeshpur.

The functions of the Christian nurture board are to be turned over to nationals this year. The literature board is to be turned over "in due time."

The eight to ten elementary schools and two secondary schools will remain as they are for the time being; however, there is a possibility of joining an association of Christian schools. Some primary schools have been turned over to the government.

Title to all mission and church property in India has been transferred from COM to an Indian-based trust.

"In Raipur some national leaders and missionaries had strong feelings," said Mr. Habegger, "but it seemed that the overwhelming majority was ready to move" in the direction of transfer of responsibility.

"Sometimes you look back and begin to wonder if you did the right thing," he said. "Times of transition are difficult for the commission, the staff, the missionaries, and the Indian leaders."

Criteria proposed for new mission work

Now that the General Conference has approved Commission on Overseas Mission expansion into three or four new areas in the next triennium, how does COM decide where to go?

A number of criteria for such expansion are now under consideration by COM staff and will be recommended to the commission as initial projections, said Howard Habegger, COM executive secretary.

Staff members are considering three types of expansion: cooperative expansion (with Asia Mennonites in Bangladesh, with the Argentine Mennonite Missions Committee in Bolivia, with the United Mission to Nepal), brotherhood expansion (helping overseas churches expand their outreach in their own countries), and expansion into a totally new area. One such new area might be northern Brazil where the Amazonian highway is opening new areas of jungle to quick travel and twentieth-century technology. Now work in this part of Brazil could be in cooperation with Brazilian Mennonites.

In choosing the areas for expansion, COM wants to consider the number of churches or mission groups already present, the attitude of the government toward Christian mission, available personnel and finances, and the potential for receptivity of the gospel.

"In areas of social and political upheaval (such as rapid urbanization) there is greater receptivity to new ideas and new religions," said Mr. Habegger.

"In an area with a status quo, traditional society, mission work is more difficult."

He pointed out the COM priorities set in 1972 emphasize work in urban areas.

"We are now in Phase 1—fact finding and gathering available statistics," he said. "We are beginning Phase 2—entering into consultation with other groups, such as the Council of Mission Board Secretaries, the Evangelical Foreign Missions Association, the Missions Advanced Research and Communications Center, Mennonite Central Committee, and the School of World Missions. We are also talking with key people who have traveled abroad."

Phase 3 will be the sending of exploratory teams, which may include a staff member, commission member, missionary, special consultant, or national church leader.

Phase 4 is the bringing of proposals to the commission.

All four phases have actually been completed on one new area in which new mission work will begin. The Africa Inter-Mennonite Mission board, in which COM cooperates, has approved the sending of one couple into Botswana, in southern Africa, and possibly the sending of an additional couple in a short time.

LaVerne and Harriet Rutschman have also begun some new work in Bolivia in cooperation with the Argentine Mennonite Missions Committee and Mennonite Board of Missions.

Political protest simmers in South Vietnam

Political ferment is bubbling in the cities, and new military activity may be pending on the front, reported Luke, Pat, and Earl Martin, MCC volunteers in South Vietnam.

"Recently there's been a mushrooming of political movements in Saigon and other cities. All generally agree they don't like the leadership of Nguyen Van Thieu," said Earl and Pat, working in the Quang Ngai area.

Luke Martin, MCC (Vietnam) director, pointed to a June statement by 301 Catholic priests which attacked government corruption.

"The statement did not directly accuse the president of corruption, but said Thieu would have to go if he failed to get rid of corrupt officials," Mr. Martin explained. "By September the Movement to Oppose Corruption began its activities in Hue by denouncing President Thieu himself. Greater public discussions enabled Thieu to fire some military officers and other officials, but little has changed."

"Corruption in this regime is not a secret, and I know of no one who thought Thieu was ever clean," Earl added. "Yet that the charges could be made so specific and published and read to thousands of people is a new phenomenon."

The battle for freedom of the press openly developed in the past several months. According to Luke, the Catholic daily *Hoa Binh* ("peace") voluntarily ceased publication after repeated censorships and issued a call for abolition of restrictive press laws. Other papers joined.

"Government refusal to act led to the largest antigovernment demonstration in Saigon in three years on October 10 and a one-day newspaper strike three days later," Luke said.

The Martins noted that Vietnamese politics are fragmented, seen in the formation of numerous movements such as the Writers' Movement, the Journalists' Movement, and the Movement to Oppose Hunger. Objections vary but all are calling for a change in the government, the removal of Thieu, and peace.

"These developments constitute a crisis of sorts for the policies of the Saigon administration," Luke said. "By mixing more freedoms with more restrictions and arrests, Thieu may be able to continue in power for awhile. But his dependence on American economic and military assistance shows his feet are of clay. Thieu will go when a more flexible leader is needed to deal with changing political realities."

The demise of President Nixon and U.S. congressional cuts in the military and economic assistance to South Vietnam are significant, according to Luke.

"He feels that while calling on Congress to restore some of the military and economic aid cuts, Ford likely will not use the Nixon tactic of channeling money into Vietnam in defiance of Congress."

The loss of free-spending Americans has been a sharp blow to the Vietnamese economy. The cost of living has increased about 100 percent since January 1973. "Thousands of people are barely existing, and their frustration is contributing to social unrest," Luke said.

Taxes are up to support the 1,100,000 military personnel and the 350,000 government employees, half of them police, necessary for the Saigon government.

Coupled with difficult economic straits, increasing military activity faces the Saigon government.

"After a long period of time when Saigon was launching most of the military activity, the Provisional Revolutionary Government (PRG) launched some action of its own," Luke said.

"Here in Quang Ngai they have retaken most of the areas the Army of Vietnam 'grabbed' after the Paris Agreements and also some areas Saigon controlled at the time of the signing," Earl said.

"Although subscribing to a political settlement neither side is willing to reject military options," Luke emphasized. "The conflict has intensified in the past months with heavy casualties on both sides."

A Saigon paper reported that presently the army of Vietnam is losing about sixty soldiers a day compared to thirt a year ago.

The Martins said many people anticipate significant new military action i the next six months.

Vietnamese peasants, caught in th political, economic and military struggles, are anxious to return to their land But many farms are in high risk, skirmish areas. And the Saigon governmen does not allow refugees who own lan in PRG-controlled areas to return.

However, second- and third-hand reports from PRG-liberated areas of Quan Ngai province suggest that life "on th other side" is becoming more and mor attractive, said Earl and Pat. "We ge reports of people eating, working on thei farms, being supplied with rice if the are too weak or old for work, of th strong helping the weak, of fellow villagers and army personnel helping widows.

"The only thing that keeps refugee from going back en masse is the fear tha the United States may become involve again in bombings and naval shelling o the country. When people become convinced that that will not happen, I thin they will go back in large numbers i spite of possible Saigon rearrests an shelling."

Swords to plowshares? A vietnamese child holds a teacup made from a napalm cannister.

Fellowship or legislation?

A report on the Consultation on Inter-Mennonite Relationships

“ t everything be done decently and in o er,” wrote the Great Apostle. The o ering of Mennonite enthusiasm for c perative ventures has been a problem o late, and a Consultation on Inter-M nnonite Relationships was called Oc-t er 28-30, at Rosemont, Illinois, to c sider the matter. Summoned by the C uncil of Moderators and Secretaries, th consultation brought together some th ty men and two women representing f r Mennonite bodies and the Brethren in Christ.

A relative newcomer to the inter-M nnonite scene, the CMS met first at P be 72, the North American Menno-n evangelism rally held in Minne-a lis as a warmup to Key 73. It has m several times since, and in the fall o 1973 it was given a name and was c rged with calling this consultation. In addition to the Brethren in Christ, th groups represented were the Evan-g cal Mennonite Church, General Con-f ence Mennonite Church, Mennonite B thren Church, and Mennonite Church. Coincidentally, these five have been in uded in the Church Member Profile, a tudy of beliefs and characteristics of 3 91 members of these churches direct-e by Leland Harder and J. Howard K uffman. So the first feature of the c sultation was a report by Leland Har-d on some results of this study.

Mr. Harder said that although the fi groups differ from each other on a n nber of important beliefs and char-a eristics, they are really quite similar in faith and practice, as revealed by the q stionnaires.

Thus reassured, the members of the c sultation proceeded to get better ac-q inted with each other and moved into th program. This included Bible ex-p ition by Waldo Hiebert from Men-n ite Brethren Seminary on the theme “ he unique mission of the Mennonite a Brethren in Christ churches,” a re-p t by Paul Kraybill summarizing the g wth and present status of inter-Men-n ite organizations, comments on “The p losophy of Mennonite relationships,” a proposal of “Models for the future,” a consideration by the group of what th se reports might mean.

Key words in Mr. Hiebert’s remarks w e *renewal* and *service*. He based his fi session remarks on selections from th Gospel of Matthew and stressed re-n val.

n a second session, he used Ephesians 4:1-16 and stressed service, especially the use of gifts by all to build up the church and downplaying the special functions of the clergy, particularly any sort of ecclesiastical pomposity.

The word for Paul Kraybill’s report was *increase*, or *proliferation*. He showed seventy-two inter-Mennonite projects, beginning with Africa Inter-Mennonite Mission in 1911 and Mennonite Central Committee in 1920. Only one inter-Mennonite project emerged in the next twenty years, but there were eight in 1941-1950, eighteen during 1951-1960, twenty-three in 1961-1970, and twenty more since 1971.

Some were a little frightened by this report. Indeed if this trend continued, it would seem that the world could hardly contain all the inter-Mennonite projects by the year 2000!

The next step was to philosophize about Mennonite relationships. Two people reported: Daniel Zehr of MCC (Canada) and C. J. Dyck of Associated Mennonite Biblical Seminaries. Both men raised basic biblical questions about separate denominations. Also, as Mr. Zehr commented, “None of our groups can be referred to as a faithful church. . . . Before we can ask on what terms we can accept other Christians as fellow believers, we must remember on what terms God has accepted us.”

Mr. Dyck observed that for Mennonites “church unity is a secondary rather than a primary concern . . . it is seen as a fruit rather than *the root* of faithfulness.” We have not been entirely consistent in our thought and practice about unity. Though believing in the principle of diversity of gifts, we have hesitated to accept other people, conferences, or institutions as gifts to us. Yet “differences on numerous issues are frequently greater within a specific Mennonite conference than between representatives of different conferences.”

Both noted that existing organizations die hard and that the cultivation of personal acquaintance and common worship experiences may be the most fruitful inter-Mennonite activity. “It is my conviction that we do not worship enough together,” said Mr. Dyck. “We do not confess our failings enough to each other. We do not study the Bible enough together. . . . We do not love each other enough because we do not know each other well enough, or love ourselves too much and Christ not enough.”

Occasional reference was made during the meeting to Probe 72. Without organizational mandate or institutional agenda, it seems to have provided a high point for some as an experience in inter-Mennonite fellowship.

Do we need another Probe to bring us up to date on fellowship? But how do you organize for fellowship? And is fellowship a strong enough reason to come together? There seemed to be a feeling that some additional inter-Mennonite organization is needed, but the report by Elmer Neufeld on “Models for the future” was largely ignored, though it served to stimulate a discussion of the purposes and nature of inter-Mennonite organization.

Should such an agency be legislative or coordinative only? A council of the elders or a representative Mennonite body? For fellowship alone or administration of projects? Baffled by questions like these, the consultation struggled into the evening of its first full day.

Ross Bender favored “the fostering of fellowship—to deepen our fellowship and mutual commitment to Christ, a Mennonite World Conference model—fellowship and reporting of what God is doing.”

Wilbert Shenk noted three foci in the discussion: coordination, fellowship, and legislation. “Fellowship is fellowship,” he said, “but coordination tends to lead either to legislation or to stagnation.”

John Zercher saw “need for a structure to foster a sense of mission of the church and trust in each other.”

Robert Kreider came out for fellowship and raised the question whether many who work in the church are lonely people and “need each other to open ourselves to the movement of the Spirit.”

Peter Dyck replied that “fellowship is a by-product of doing a task together. . . . If we really could get hold of that which God is calling us to do, we would have fellowship.”

On the second morning as plane departure times drew nigh, the assembly heard a panel discuss the topic and then turned to a report from the findings committee.

Panelists saw a need for preserving the integrity of separate Mennonite heritages but suggested that more Mennonites need to know each other. Inter-Mennonite relationships, they agreed, should not be more meetings of the same people, but should provide a way for more Mennonites to recognize the work of the Spirit in others. Charles Zimmerman, pastor of the Archbold, Ohio, Evangelical Mennonite Church and moderator of the EMC, suggested that "Perhaps agencies are raised up by God himself to help bridge gaps."

It was felt there should be some inter-Mennonite agency to arrange for meetings that would foster these relationships. In the end the consultation looked to the Council of Moderators and Secretaries to provide this function. The findings committee report affirmed that the CMS "be that entity on behalf of the church to discern and advise in respect to our inter-Mennonite and Brethren in Christ ministries," rather than to legislate.

In addition, the report affirmed the need for CMS to consult with persons engaged in Mennonite activities and to continue efforts to relate to groups in our tradition who were not present at the consultation. Finally it affirmed Christ as the head of the church and servanthood as the proper role for those who minister in Christ's name.

The consultation ended with communion but without solving definitely any problems of inter-Mennonite organization or relationships. Indeed, it could not, for it had no such mandate. Nonhierarchical to a fault, we Mennonites take seriously the presence of Christ among two or three gathered together, but have trouble recognizing Christ at work in popes or councils.

Whether this concern for personal involvement with what we support is a concern for integrity or mere individualistic fussiness is sometimes hard to determine. No doubt members of the five groups at the consultation will spend more time studying the report of the Church Member Profile which shows how they are more similar than different.

No doubt this will cause them to consider again whether this means they ought to do more things cooperatively. And if they do, this might result in the falling away of some old structures to make way for new relationships.

But no doubt they will be cautious, for they know that any move to impose structure or people on the church will be regarded with suspicion by those who do not understand the reasons for tinkering with church machinery. How to allow the Holy Spirit to renew the church and lead to a better focus of its mission remains the top priority for Mennonites on all organizational levels. *Daniel Hertzler, editor,* Gospel herald

Possible Jubilee programs discussed at CHM retreat

Brainstorming on how to put the Jubilee resolution into action was part of the agenda at the Commission on Home Ministries' "retooling and retreating" meeting in October at Rock Springs Ranch near Junction City, Kansas.

No specific decisions were made, but a number of possibilities were tossed out.

The Jubilee resolution, passed at General Conference sessions in August, proclaims 1975 as a year to inaugurate Jubilee living in the General Conference through Bible study of Leviticus 25 and Luke 4, liberation of captives, remitting of debts, and giving priority to kingdom concerns.

Two ideas are already in process. David Habegger and David Schroeder in Elkhart, Indiana, are preparing four Sunday school lessons on Jubilee for distribution in January. The commission will also send a mailing in December to all conference congregations, listing Jubilee resources. A cassette tape recording of "audicles" on Jubilee actions has been suggested, but no date for producing it has been projected.

Other possibilities include:

—Encouraging two couples to support a third in service work. All three families would live at the same economic level.

—Publishing the voluntary service living formulas and financial patterns for use by non-VSers.

—Soliciting interest-free loans for people on the edge of poverty.

—Raising $1,000,000 for a poverty foundation, which would use the interest to support Jubilee projects.

—Encouraging people to enter voluntary service as a way to live out Jubilee.

—Emphasizing offender ministries.

—Doing evangelism outreach as the spiritual side of Luke 4.

—Holding local peace fairs.

The commission, at its retreat, also reaffirmed its "living, active congregations" strategy. It said its main strategy was to encourage and enable congregations to reach their potential as people of God to one another and to surrounding areas.

Secondary goals were strengthening and assisting districts, and providing diverse resources for congregational use.

Jake Enz, Waldemar Regier, and Palmer Becker were asked to write papers on the theology and implications of the goals statement, relating it to the Luke 4 passage.

The commission has not yet found a staff person in the area of congregation mission, and Palmer Becker, who is e ecutive secretary of CHM, will contin to carry that responsibility.

Provincial meetings give input for new curriculum

Three provincial meetings on the ne Christian education curriculum have bee held recently in British Columbia, A berta, and Ontario, and a fourth planned in Saskatchewan next spring

Purpose of the meetings is to infor Sunday school teachers and superinten ents about the new inter-Mennonite cu riculum, called the Foundation Serie and to get feedback from the teache on what they would like to have inclu ed in the curriculum.

The meetings, some of which are con bined with teaching workshops, a planned and financed by the Canadia Conference's Board of Congregation Resources, provincial educational con mittees, and the General Conference Commission on Education.

Representatives from the staff and e itorial council of the Foundation Seri were resource persons at the meeting

—Helmut Harder of Winnipeg, chai man of the editorial council, and Co nelia Lehn of Newton, Kansas, Gener Conference editor of the curriculum, we at Camp Squeah in British Columbi October 25-27.

—Helmut Harder and Bertha Hard of Elkhart, Indiana, attended the wor shop November 2-3 at the Foothi Mennonite Church, Calgary, Alberta.

—Paul Lederach, executive direct of the curriculum, and Henry H. Epp Vineland, Ontario, conducted the Octob 19 meeting at the Bethany Mennoni Church, Virgil, Ontario.

Helmut Harder said he felt worksh participants appreciated the meetings f giving them information on what is co ing in the new curriculum. The wor shop leaders also gathered informati from participants which will be consi ered in planning the curriculum.

Words & deeds

Residents of Xenia, Ohio, who we helped by Mennonite Disaster Servi following the tornado which struck th town last spring, have contributed ov $23,000 for Mennonite relief work Honduras. On October 12, members the Xenia Spirit of Seventy-Four Co mittee collected money on street corne

tablishment of offender inistries agency proposed

new inter-Mennonite agency to co- linate offender ministries is on the wing board.

An initial two-year program of of- der ministries has already been af- ned by Mennonite Mental Health Serv- s (MMHS), the Home Ministries Coun- and the broad inter-Mennonite con- tation in October. It goes next to the nnonite Central Committee executive nmittee for approval.

The proposal calls for a program nched and underwritten financially by c and administered by MMHS.

An Offender Ministries Council of ht persons would provide an overall losophy of offender ministries, advise d counsel a full-time staff person, and courage local offender ministries pro- ms through such ways as newsletters, annual assembly, congregational edu- ion, coordination, and development of ernative model programs.

Although some questions have been sed about the appropriateness of lodg- offender ministries with Mennonite ntal Health Services, the program was ced with MMHS for pragmatic rea- s, said Palmer Becker of Newton, nsas, member of the ad hoc commit- which drew up the proposal.

He said offender ministries programs re going in the direction of rehabili- ion and keeping more county jails m being built. The process in offender nistries thus is much the same as the cess in mental health twenty-five years , when Mennonites (through MMHS) ilt rehabilitation facilities that provided nodel in mental health.

Mennonites are presently working h offender ministries in thirty-two as in North America, and more than 0 Mennonite volunteers are working th probationers, parolees, and other enders.

"In view of these developments and message we hear, we are convinced t the time for appropriate action has ived and that North American Men- nites corporately need to become ac- e participants in offender ministries," d the project proposal. "We believe need to work unitedly at the tre- ndous problems and needs associated th crime and its causes on our con- ent, and through MCC to move 'in the me of Christ' on the offender front we have in emergency relief, world nflict, mental health, major disasters, d other world and domestic problems."

RECORD

Workers

William Janzen, Ottawa, has been named to its newly created post by Mennonite Central Committee (Canada). Mr. Janzen, who is pursuing graduate studies at Carlton University and who is part-time pastor of the Ottawa Mennonite Church, will begin his duties on a half-time basis in spring. He will move to full-time employment with MCC (Canada) next fall. Mr. Janzen is nearing completion of a PhD program in political science. He already holds an MA degree in that field, and he expects to graduate with an MA in religious studies next spring. A native of Hague, Sask., Mr. Janzen served in the Congo (now Zaire) for several years as an MCC Paxman. He is now a member of the board of directors of Africa Inter-Mennonite Mission. The Ottawa office which MCC (Canada) will be opening is comparable to the Peace Section office in Washington, D.C.

Janzen

Plett

Suhad Nashashibi, a native Palestinian, has joined the MCC staff in Jordan as supervisor of the MCC kindergartens and Women's Community Centers at the Marka and Talbiyah refugee camps. She was chosen to replace MCC worker Gwen Peachey.

Edith Plett, Lehigh, Kans., has begun two years of General Conference voluntary service as a teacher in Gulfport, Miss. Edith, a member of the Alexanderwohl Church, Goessel, Kans., is teaching in a predominantly black elementary school in North Gulfport, where it has been difficult to get an integrated teaching staff. She holds an elementary education degree from Kansas State University, Manhattan, and has also attended Tabor College, Hillsboro, Kans. Her parents are Andrew and Elva Plett of rural Lehigh.

Arnold Regier, former director of Faith and Life Radio Broadcasts, Newton, Kans., was given a citation for outstanding services in mass media Oct. 29 by the United Interfaith Commission on Mass Media (UNI-COMM), Wichita, Kans. Mr. Regier is director of UNI-COMM (a program of the Wichita Council of Churches), hosts a Wichita television show, and is president of the Kansas Council on Crime and Delinquency.

Ministers

Hans Dyck, former pastor of the Zion Church, Swift Current, Sask., and the Emmaus Church, Wymark, Sask., was honored recently in Swift Current at a farewell service. He and Mrs. Dyck, who will live in Chilliwack, B.C., also served in Paraguay and Mexico.

Donald McClintock, Oglesby, Ill., began service as pastor of the Immanuel Church, Downey, Calif., on Nov. 10. He has been pastor of a nondenominational church for twenty years.

Kenneth Schrag, summer assistant pastor at Eden Church, Moundridge, Kans., is serving as interim pastor of United Methodist churches at Kanopolis, Brookville, and Carneiro, Kans.

Wilbur Schmidt is the new pastor at the United Mennonite Church, Wolf Point, Mont.

Calendar

Dec. 6-7—General Board executive committee, Newton, Kans.

Western

Nov. 24-28—Fall series of services, Bethel Church, Inman, Kans.; George Brunk, speaker

A centennial celebration meal and program for descendants of Russian and Prussian Mennonites in the Lancaster, Pennsylvania, area will be held on November 29, 6:00 p.m., Bethel Mennonite Church, Lancaster. Bring traditional foods and pictures, records, mementos for display. Program in charge of Peter Dyck following the meal. Contact Anita Warkentin, MCC, for further information.

how our bible came to us

English Bibles before the King James Version

David Ewert

Christianity came to Britain in the early centuries of the Christian era. Then came the Anglo-Saxon invaders from the Continent, and darkness once more befell England. At the end of the fifth century, Roman Christianity was introduced to England by Augustine and his monks. They brought a Bible with them—the Latin Vulgate of Jerome.

Since there were no Anglo-Saxon Bibles, and since few people understood Latin, there was next to no Bible reading in England for centuries. Several attempts were made by men such as Caedmon (ca. 670), Aldhelm (ca. 700), Bede (ca. 725), Aelfric (ca. 1000), and others to translate (or to paraphrase) the Latin into Old English.

With the coming of the Normans (1066) radical changes were introduced into the Anglo-Saxon dialects. Latin influence had come through the Latin Vulgate. Now a French element was added. During the period 1100-1500, Middle English (the language of Chaucer) developed.

Several meager efforts were made to render the Latin Vulgate into Middle English, but until the days of John Wycliffe (about 800 years after the coming of Roman Christianity) there was really no Bible in English.

The Wycliffe Bible

In the days of Wycliffe (1320-1384) Roman Christianity was in a sorry state. Wycliffe, an Oxford scholar, criticized the clergy and the church severely. His views gave him many enemies in the Roman hierarchy. Had he not had influential friends in Oxford and in government, he might have lost his life.

With the help of Nicholas Hereford and John Purvey, he translated the Latin Vulgate into Middle English. One version was published in 1384 (before his death), the other posthumously (1400). A line from the 1384 edition goes like this: "Manyfold and many maners symtyme God spekinge to fadris in prophetis" (Heb. 1:1). The later edition had: "God, that spak symtyme bi prophetis in many maneres to oure fadris."

The whole work was condemned by the church. Both Purvey and Hereford suffered in prison. Lord Cobham, who financed the work, died at the stake. Some of Wycliffe's followers were burned at the stake with Bibles tied round their necks. But people now learned to read English so that they might read this forbidden book. This Bible did much to overcome the many dialectical differences in England at this time.

Every copy of this first comp Bible in English was handwritten parchment, for this was before the of printing. Moreover, it was a sec dary translation, for it was not m from the original Hebrew and Gr but from the Latin. Besides, it was Middle English. The real father of English Bible is not Wycliffe, but V liam Tyndale.

The Tyndale Bible

Tyndale was born in 1494 and beca an Oxford and (later, in 1516) Ca bridge scholar. The Reformation Germany was in full swing, and it in ences were felt in England. Also, Gut berg had invented the printing pr which became a powerful instrument spreading ideas. When Constantino fell in 1453, scholars from the E came to the West and gave furt impetus to the revival of learning.

All this was happening while Tynd completed his studies. As a priv tutor in the home of Sir John Walsh resolved that every plowboy sho know the Bible better than ignor priests did. And so he determined get permission from the bishop of L don to give England a new Bible.

Unfortunately, permission was granted, and so he began his work secret. However, this was dangero and so in 1524 he left for Hambu From here he went to Wittenberg a then on to Cologne. Here he found printer for his English New Testame but before the printing got well un way, Tyndale had to flee. In 1525, 6 copies of his New Testament were pri ed in Worms. Only a month later so of these copies were smuggled into E land.

The reaction in England was viole It was felt that Tyndale was Luther in his views. The order of the books v that of Luther's New Testament, w the last four (Hebrews, James, Jude, a Revelation) set off from the rest.

It was in *modern* English and v translated from the original Greek. the margins were many explanat comments which irked the ecclesiasti authorities. For *church* he had *cong gation,* for *priest* he had *senior,* for *p ance, repentance,* for *charity, love,* a so forth.

The German printer who had pu lished this New Testament was captu and banished. The bishop of Lond had as many copies collected as he co and burned them publicly as a holoca l pleasing to God. Thomas More ed Tyndale's New Testament a "testent of his master, Antichrist."

yndale also worked on the Old tament, but the translation was not lished until after his death. It was idiomatic translation. The serpent s to Eve: "Tush, you shall not die." eph was "a luckie felowe" (Gen. 2)—meaning, a prosperous man. The rginal notes were biting. In Exodus he wrote, "The Pope's 'bull' slayeth re than Aaron's calf."

hortly before his tragic death, his red New Testament appeared (1534), copies of it continued to be smugd into England. Tyndale did not dare return to his homeland. In 1535 he treacherously kidnapped, imprisoned r Brussels, and condemned to burn the stake, in 1536. As he died, he d, "Lord, open the king of England's s."

e Coverdale Bible

When Tyndale spoke his dying prayer, d was already at work to open the s of the leaders of England. Miles verdale, a Cambridge graduate taken with Reformation ideas, fled to the ntinent to join Tyndale in his translon efforts. He returned in 1535, rtly before Tyndale's death, but had flee a second and third time. In 1559 returned to England.

While on the Continent, in 1535, he l a complete English version pubed. No one knows who the printer s, but it had a dedicatory note to nry VIII. As copies of this Bible ned up in England, King Henry asked bishops if there were any heresies in They had to admit there were not. hen, in God's name, let it go abroad ong our people."

This version shows even stronger inence of the German — for example, anks be to God for his 'unoutakable' (*unaussprechliche*) gift." It s not as skillfully done as Tyndale's, it did not have the many caustic rginal notes and that made it more eptable.

How is this for Psalm 91:5? "Thou lt not nede to be afrayed for eny gges by night." Generally, Coverdale deeply indebted to Tyndale's version. At long last, Englishmen were "perted" to read the Bible in English.

e Matthew's Bible

Anne Boleyn had helped Coverdale's le gain acceptance, but when she fell from favor, there was little hope that the version would ever be authorized. Then it happened that a man by the name of John Rogers, who used the pen name Thomas Matthew, published a Bible, which was "licensed by the king."

Archbishop Cranmer had written to Thomas Cromwell, urging him to use his influence with the king to have this version licensed, "permitting it to be sold and read of every person . . . until such a time that we, the bishops. shall set forth a better translation, which I think will not be till a day after doomsday."

The license was procured, not only for *Matthew's Bible*, but also for the second edition of Coverdale's. So in 1537 England had two Bibles, both of them essentially Tyndale.

The Great Bible

The two licensed Bibles were costly, and since there was still much illiteracy, the Bible was not yet widely read. Some churches had Bibles chained to reading desks outside the church buildings, and enthusiastic readers often crowded around these Bibles.

With Cranmer's approval, Coverdale was asked to revise Matthew's Bible (which had some unacceptable marginal notes). It was to be chained to the desk of every parish church and so it was to have big pages and print. It appeared in 1539 and got the name *Great Bible* It was the first authorized English version. In it the Lutheran order of New Testament books was discontinued. When Henry VIII died in 1547 the Great Bible was the Bible appointed to be read in the churches of England, and it was reprinted several times under Edward VI.

In 1559 came the reaction under Mary, a staunch Roman Catholic. Rogers and Cranmer lost their lives, and Coverdale found safety on the Continent once more.

The Geneva Bible

Under Mary, many Protestant scholars fled for safety to Geneva, the great Reformation center. During their stay in Geneva, they translated the Bible into English from the original Hebrew and Greek, but with constant reference to existing translations, especially Tyndale's.

The translators could not resist putting in caustic comments in the margin. For example, the Beast (Rev. 11:7) is identified as "the Pope who hath his power out of hell." It was printed in Roman type rather than Gothic (which was harder to read). Like all English versions at this time it, too, had the Apocrypha, but the readers were informed not to put them on the level of Scripture.

When Elizabeth I came to the throne, exiled Protestants felt free to return, and so the Geneva Bible came to England and Scotland. It became the Bible of the Puritans and of the Pilgrims. It was the Bible of Shakespeare. Sometimes it was called the *Breeches Bible,* for in Genesis 3:7 it had: "They sewed fig tree leaves together and made themselves breeches."

This Bible became so popular with Englishmen that later versions found it difficult to dislodge it.

The Bishops' Bible

Only the Great Bible had ever been officially authorized. The Geneva Bible gained its own authorization by virtue of its popularity.

Meantime, the Archbishop of Canterbury had authorized learned bishops to revise the Great Bible. This took seven years to complete, but in 1568 it was published. It had no controversial notes, and, interestingly, marked those sections which the reader might profitably omit.

The Geneva Bible, which ran through 140 editions, was such a stiff competitor of this revised Bible (known as the *Bishops' Bible*) that the latter never really got off the ground.

The Douay-Rheims Bible

To complete this survey, it should be mentioned that when Elizabeth I came to the throne, many Roman Catholic scholars left for the Continent. While at Douay and Rheims, in France, English Roman Catholic scholars translated the Latin Vulgate (the official version of the Roman Church) into English. The New Testament was published in 1582, and the Old Testament in 1609. It was later revised by Richard Challoner (in the eighteenth century), who modernized the language. In 1941 it was revised again. Until recently it was the official English version of Roman Catholics. Today there are a number of Roman Catholic versions in English available.

All the Protestant English versions were to be superseded in 1611 by the publication of the King James Version. Of that we shall have more to say next week.

Seventh in a series of twelve articles

LETTERS

Admonition and confession

Dear Editor: I have just received the September 3 issue, which reports the letter to then President Nixon after the shocking revelation of his previously denied complicity in the cover-up of the Watergate scandal. I am thankful to Robert Kreider for taking the initiative in this action, and I want to express my agreement with what is in the letter. But I must also express my disappointment at what is *not* in the letter.

An *admonition*, according to biblical standards, must be concrete. Nowhere did I read just what the letter calls the president to repent and be forgiven for. Given the inclination and capacity of powerful rulers to surround themselves with men who tell them only what they want to hear (false prophets) with the consequent impossibility for the truth to penetrate into such an artificial and stuffy world, given, too, the propensity of such rulers even themselves finally to mistake for truth the image and aura built up by the brainwashing effect of manipulative public relations: given all this, then simply to "tell it like it is" and to call a spade a spade—the downright lying by Richard Nixon and his subversion of the democratic process and popular control of government which goes far beyond even what is generally entitled "Watergate"—is no option. At least, that is how I read the record of the true prophets in Scripture. And the subsequent behavior of Richard Nixon seems to me to confirm this analysis.

As it stands now, the lesson of Watergate is that if you are powerful enough or wealthy enough, you do not need to answer publicly for your criminal, unconstitutional, and immoral misdeeds. Or, in the recent words of the first Watergate public prosecutor, Archibald Cox: "The lesson that it has held for many people is that the high and mighty aren't guided by the same rules as other citizens—and that's a very bad lesson to have about" (to a BBC correspondent upon his arrival in Cambridge to take up a lectureship in American constitutional law).

A *confession*, according to biblical standards, must be specific. "And we pray for ourselves who bear guilt for systems of government which come to be pervaded with evil forces, . . . which we've allowed to become captive to evil. We, too, ask for forgiveness." What are we confessing specifically? The support, active or passive, which too many of us—indeed, a majority of us—Mennonites gave to the candidacies of Richard Nixon? Choosing to ignore—a deliberate act—the history of his defamatory and vile campaigns, beginning in California in 1946 against Representative Jerry Voorhis and in 1950 against senatorial candidate Helen Gahagan Douglas? (It is all on public record.) The lack of discernment in failing to penetrate the ballyhoo and stratagem of distraction (recall the Checkers speech in 1952) in order to evaluate truly the character and political style of Richard Nixon? Supporting the self-styled spokesmen for "middle America" on th make rather than the spokesmen for th poor, powerless, oppressed, and disi herited? (Are Mennonites Anabaptists?

"You may not be able to fool all the people all of the time, but you ca fool too many of the people too muc of the time" (James Thurber). Chri tians, of all people should have some i sight into power and the powerful. Ha not Christ exposed the powers (Co 2:15)? May the lesson of Watergat for Mennonites be that their congreg tions learn through the Holy Spirit t become once more discerning commu nities. May we learn with the Quake to "speak truth to power." We have o work cut out for us. Confession and r pentance are indeed in order. *Sol Yode Burgemeester Eliasstraat* 63, *Amsterda Slottermeer, The Netherlands* Oct.

Reprint permission

Dear Editor: I took an immense lik ing to a short poem you published r cently (September 3 issue). I clippe it and taped it to my study wall an have even memorized it. The title the poem is "How are you?" by Erlen Unruh.

Would it be possible for us to g permission to print this poem in o young people's paper, *Young companio* which has a circulation of 12,000 goin to mostly Amish subscribers? *Elm Stoll, Pathway Publishers, Route* 4, *Ay mer, Ont.* Oct. 2

Editor's note: *Permission has bee granted happily to Mr. Stoll to us Erlene's poem. We get several doze such requests each year from other pu lications to reprint materials from o pages, and we, similarly, request the us of articles which appear in various oth magazines from time to time.*

Although most of our exchanges o cur with Mennonite and Brethren i Christ publications, poems and stori from our pages have also appeared i Catholic, Protestant, Mormon, an interdenominational periodicals. Th current issue of The Christian reade *for example, carries an article by Vi ginia Berney which first appeared in th January* 16, 1973, *issue of* The Menn nite. *It is entitled, "John, my son."*

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MEDITATION

Surely you don't mean me, Lord

it again—it is easier for a camel to go through the eye of a needle than for a
man to enter the kingdom of God! Jesus

E WORDS have become so familiar to us, Jesus. Surely you weren't talking about
ennonites. We have struggled so hard through the centuries to keep the faith
preserve our values. We have counted ourselves among the oppressed peoples
e world.

uch less could you have been talking about me, Jesus, a missionary who left
d comfortable North America to try to be your witness in Colombia. Here in
tates and Canada, comparing my material possessions with those of the average
n, some would say I am poor. Some people say I have sacrificed a lot to enter
ime mission work. And sometimes, deep down inside, I feel an unspoken
e to have more of life's luxuries, a secret temptation to remain in the North.

siting across the country in Mennonite homes, my appetite for things has been
ted . . .

-the large, comfortable homes,
-the thick, soft carpeting,
-the beautiful color schemes,
-the fully-equipped kitchen.

rely you understand, Jesus, if I feel a tinge of envy.

t wait a minute! Compared to my Mennonite brothers and sisters here, I may
eel rich, but how about in Colombia? To most Colombians, *I* am one of the
and, therefore, identified with the oppressors by the oppressed.

I can afford all the meat, eggs, fruits, and vegetables I need and want, and I
have to subsist on a starchy diet.

I can live in a comfortable home with no worries about where next month's
will come from.

Even though I feel the more than 30 percent annual inflation rate in Colombia,
n't feel it like the average Colombian, who is already spending more than half
come on food.

I can always go to a good doctor when I or my loved ones are sick, and I don't
to rely on home remedies or witchcraft until desperation drives me to the
ital charity ward.

rd, forgive me . . .

for my materialism and envy of those who have more than I do,
for the times I wanted more than I needed, when I felt a bit sorry for myself,
I wanted to lay down the cross you gave me, when I judged others for their
and was blind to my own wastefulness, and when I was so wrapped up in my
s and needs that I couldn't see the greater needs of those who are really poor.

rd, break my self-centered heart so that I can begin to feel the hunger and
of the poor and suffering around the world: the Sahel, Bangladesh, South
rica, and even pockets in rich America.

wasn't by any special merit of mine, but by your grace that I was born in one
e world's wealthiest nations. I can't claim any credit for all the privileges I
taken so for granted:

more than enough food to eat,
more than enough clothes to wear,
all the gifts of modern technology to make me comfortable,
all the opportunities of education to develop my mind and talents,
and the freedom to be me.

rd, I see now that all these are gifts from you, given to be shared. Make me
thful steward of your gifts and teach me to give as you gave, out of a heart
lowing with compassionate love.

lp me never again to forget what you said: "Much is required from those to
n much is given."

Margaret Ediger

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CONTRIBUTORS

The Commission on Overseas Mission staff has done the planning for most of the articles in this issue. Howard Habegger is the executive secretary of the commission; Margaret Ediger is a COM missionary in Colombia, now on furlough in North America; and Henry Poettcker, immediate past-president of the General Conference, spent last year on a COM-sponsored Anabaptist teaching assignment in theological schools in Japan and Taiwan.

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Is Christian mission worth it?

Henry Poettcker

In a recent communication I was confronted anew with a question that has often been raised: Is Christian mission really worth it? That question is pointed and disturbing. It in turn raises many other questions.

The pointed nature comes in with some of the hard facts that face us in our mission outreach. An inflation economy keeps spiraling upward so fast that, even though financial giving increases from year to year, no increase of program or appointment of more workers seems possible. We're actually losing ground.

A second pointed fact lies in the changing situation on the field—those areas where we have been privileged to work at planting and developing national churches. Some fields have closed completely. Some have shifted from an initial thrust: a number of national Christians have chosen to take the developing program in a direction not foreseen earlier. And some have been bold enough (we may even say "brazen") to say that they don't need us anymore. When missionaries are told to go home, is Christian mission really worth it?

What I have lifted up thus far already points to the disturbing nature of the question. But just as disturbing are the presuppositions with which we come to our discussion. One of these relates to our expectations of success. It is quite typical for us to tie "success" to monetary expenditures. Let no one imagine that there is not a relationship. But Jesus had something to say about figures when he asked what it would profit a man to gain the whole world (the billionaire) and lose his own soul. That certainly suggests that we had better not fall into the trap of asking from the financial standpoint whether a certain number of "souls saved" warrants the expenditure of *so much* money. I hear Jesus saying that *one* person is worth more than the biggest sum you could mention.

In addition, success also carries a further overtone: that *we know* what the outcome of our outreach endeavors should be. Unfortunately we cannot easily measure spiritual progress or read character development as on a screen or gauge the depth and the quality of interpersonal relationships. And all of that applies in a real way to the question, Is Christian mission (understood as a ministry to the total being) really worth it?

The experiences which my wife, Agnes, and I had in the Orient during this past year had a decided bearing on the answer which *we* give to the question. Is it worth it to hear the testimony of a criminal of the renewal that God worked in his life and how great a difference it made for all his loved ones? Is it worth it to have him share that experience with several hundred young people and to note the effect it could have on their lives?

Is it worth it to meet the small fellowship (less than a dozen) from which over the years several church leaders have gone forth? Their ministries have touched the lives of many fellowships, each of which in turn also helped to prepare further workers, so that they now serve overseas, pastor churches, and work in exchange programs, in hospital wards, and in relief and rehabilitation.

Is it worth it to meet our workers around the world in country after country, the vast majority of which, despite many difficulties, would not exchange their experiences for anything? They believe God to have called them, and their intention is to continue to be obedient. Is it worth it?

Is it worth it to have a sister in Japan approach us with a radiant countenance, first to express appreciation for the opportunity to fellowship in Christ with us and then to ask whether we would say thank you to all of you for your share in sending representatives to Japan to proclaim the gospel message there?

Is it worth it to have brothers and sisters of the faith in many other lands so concerned about the gospel, that their dedication may well bring missionaries to our shores? Worth it? A thousand times, yes! Worth it, because in the twentieth century God's Spirit continues to move his children to faithfulness in their assigned task. Worth it, because God's arm is not shortened that he cannot help nor his mercy reduced that he cannot forgive. Worth it, because he continues to give the full life. That is the purpose for which our Lord Jesus came. And it's worth it!

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:43 NOVEMBER 26, 1974

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It's our world: What shall we do with it?

John W. Eby

IF ONE FEATURE stands out on the social landscape of the modern world, it is the rise of the city as a dominant form of social life. Already in 1960, in the United States, 96,000,000 people lived in 213 urbanized areas. Fifty-three percent of the nation's population lived in .7 percent of the nation's land area. By 1990 half of the world's population will live in cities of 100,000 or larger. No country in the world has escaped the tremendous movement of persons from rural to urban centers.

While the population trend is astounding, the social and cultural meaning of this shift is even more significant. Sociologists use the word *urbanism* to describe the changes of life-style brought on by the movement of people into urban centers. The effects of urbanism are as real for an isolated rural farmer as for a city dweller.

If the church is to be God's people for our time, it is important that we understand the basic changes in our social context because it is from it that specific and individual hurts emerge. The following images capture some of the facets of urbanism in our world.

The world is like a cloverleaf. It is impossible to think of the modern world without thinking of the huge and complex highway systems which enable traffic to come and go with efficiency or to stop with the inefficiency of the Los Angeles traffic jam. The cloverleaf as it dominates the urban world is a symbol of the mobility of modern life. People come and go so that they can come and go again.

Recent studies show that one of every three Americans moves his residence each year. This averages a move every three years for every person in this country. We are aware of the movement of the university and college students as they shift from home to university to a series of jobs until they find their niche in life. And we are aware of the frequent movement of the persons who are climbing organizational ladders.

What is less obvious is the movement which is caused by relocation of jobs or by shifts in job availability. Whole cities grow and die within the growth and decline of a major industrial plant or of a railroad depot. Large numbers of persons migrate from rural areas to cities only to be trapped in slums when the jobs which they were promised dry up because of a shift in the economy.

The meaning of mobility is not found in the geographical shifts, but in the necessity for persons to make and break human relationships frequently. Persons on the move seldom develop deep primary relationships. Relationships are increasingly becoming specialized and o short duration.

The story is told of a youngster wh went into kindergarten for the first time When he got home his mother asked fo a report. He said, in something of questioning tone, "I was in a whole room full of people all by myself."

Even though in an urbanized world there are more people, the mobility prevents the necessity or the inclination fo people to build deep, lasting personal relationships which they need if they ar to be fully human.

The world is like a machine. Work in the modern world is dominated by technology and organized by an organizational chart. If people are to do meaningful work, Paul Goodman argued man years ago, it is important that they se part of themselves in the product whic they produce. It is difficult for an assembly line worker who puts the ashtra in a Ford Pinto to see in the finishe product a meaningful part of himsel This kind of separation between the worker and his product also describes th social worker who fills out a form t link a client with a computer and th teacher who lectures through a TV cam to students scattered in many rooms hing TV monitors. Which of us has wrestled futilely with a com- r in some distant city about a billing h it refused to do correctly has not the feeling of being controlled by chine?

e domination of our world by the ine creates within us a world view ragmatism. We ask the question: l it work?" But we ignore the more rtant questions: "Is it good?" or t desirable?" or "Will it make men ?" It is fitting to define a machine- inated world in tangible terms and nore the larger world of spirit, hu- ness, and relationship.

e world is like a tube. The TV tube mbolic of the kind of communica- which dominates our world. The age North American spends more four hours each day watching tele- n. His news is the evening news, oc- nally balanced with that from a paper or magazine. His toothpaste e one with the latest and best claim ex appeal. His opinions are those h were taught him by his teachers. if he does not like a particular d of religion, he switches to another nel.

mmunication through the tube goes one way. It does not provide for action or dialog between the sender receiver of the message. This par- ar kind of audience behavior is most ous in our response to the mass a, but it also creeps into our church- nd our homes. Ministers preach to regations. Parents shout frustratingly enagers and teenagers shout back. e command through impersonal orns, and businesses channel com- cation through written memos.

r world is shaped by the mobility e cloverleaf, the alienation of the ine, and the audience behavior of ube. It is important that we grapple fically with the meaning of urban- for us as a Mennonite people. For ique and insidious ways, the city wrapped its ever extending streets sewer lines around us. Let us tenta- suggest several issues to which the h must give attention if we are to od's people in our modern world.

e church needs to develop a new rstanding of nonconformity. We onites have become deeply rooted he spirit of the contemporary world. e is something attractive about the isolation and independence of a rural farm which we have left behind for the complexities of big business and a wage economy.

Now much of our life is dominated by forces which we cannot control. Interest and tax rates determine our business survival. The characteristics of our neighborhoods determine the value of our property. The birthrate determines whether there will be enough students to pay tuition to make our colleges economically viable. Our society tells us to consume. Prestige and status are measured by how much we own.

Can we be free to challenge the status quo or are we so deeply tied to it with our long-term mortgages that we must defend it? If we are to be God's ministers to our contemporary world, we must be free enough from the demands of that world to be able to bring to it the vision of a new life in Jesus.

We need to find new styles of Christian community. In a world dominated by superficial relationships, it is important that the church discover the new styles of brother/sisterhood which are necessary to survive in human and godly ways in an individualistic and mobile environment. Some of us will likely be called to form intentional communities and to share goods. Most of us will be called to find new forms of interrelationships and interdependence in traditional residential communities.

We must find ways to care for each other in our local congregations and to involve new persons in our congregations. Within the church, we will need to find ways to provide strong, stable primary relationships to take the place of those relationships which are broken by mobility. We need to provide substitute families for persons whose biological families are too far away for meaningful interaction. The church will need to find ways to help young families get established if their parents do not have financial resources to help.

The church needs to help establish new humanizing work structures. The church must work at helping businesses find ways to meet the needs for economic survival and at the same time consciously plan for creativity in the organization of work on the assembly line and in administrative offices.

The church must work innovatively at discovering new ways to organize production to encourage the creativity of workers to reduce the amount of meaningless work. There will always be a residue of meaningless work which must be done. Efforts must be made to find new structures by which meaningless work is shared equally among members of the society.

The church needs to develop communication techniques which are rooted in interaction. The church has too easily fallen prey to the tendency in the modern world to send one-way communications. Sermons need to become times for sharing and interaction as well as times for preaching and teaching. Parents need to find ways in which they can truly interact with children rather than simply shout one-way commands. Church-sponsored institutions need to find ways in which they can share vision and listen to the constituency in personal ways rather than fall into the temptation of using modern Madison Ave. techniques of propaganda.

The church needs to contribute to the solution of social problems. The mobility and impersonality of society create social problems and at the same time break down the family and community structures which should be available to solve these problems. The church needs to be creative in providing foster homes for children who have no homes because of the disintegration of families.

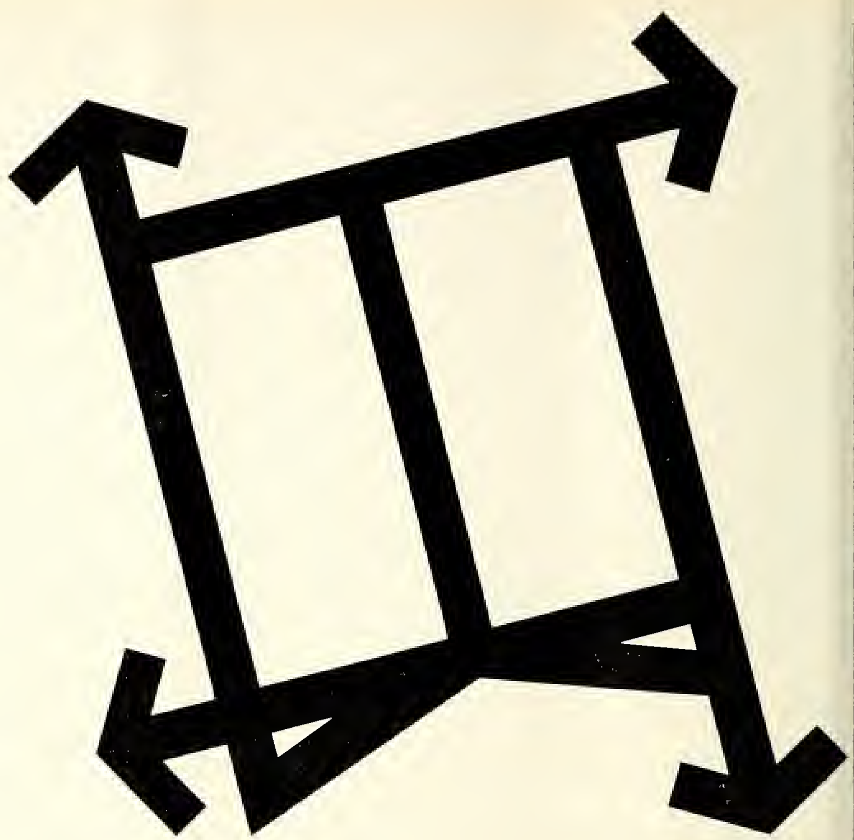
The gap between the rich and the poor in the world is increasing. The church should find ways to work seriously at redistributing income. Because of the church's understanding of biblical ecological stewardship, Christians should be in the forefront of efforts to decrease waste of natural resources. New models for rehabilitating persons in prison need to be found. There is increased need for programs to meet the needs of physically and mentally retarded persons.

We have created a world dominated by the mobility of the cloverleaf, the alienation of machines, and the audience behavior of the tube. These are big issues emerging from the structure of society. Yet if the church is to be God's people, it must minister in creative and concrete ways to the hurts caused by the impersonality of our world.

The suggestions above are not definitive. They are, however, items which must rate high on the agendas of congregations and other groups of Christians.

Some biblical guidelines for founding new churches

Peter Ediger



WHERE SHALL WE LOOK for guidelines for founding new churches? In the accounts of the birth of new churches in the apostolic era? In the Epistles of Paul? In the stories of the life and ministry of Jesus? What about the Old Testament? Does the history of the Hebrew people have anything to suggest to us in the twentieth century by way of guidelines for founding new churches?

All of the biblical materials have some relevance for church planting. There is much in the events and persons of the Old as well as New Testament which is instructive for founding new churches.

Obviously, it is impossible in this brief article to explore all those materials. Since there is more frequent study of the Book of Acts and the Epistles in seeking guidelines for founding new churches, I am choosing to look at some other materials in this article. I want to begin with a survey of a few Old Testament events and then give more attention to the life and ministry of Jesus with particular focus on his Beatitudes.

With each event or statement I am offering brief comments as *hints* for church planting. These hints and cautions are obviously not exhaustive.

1. The story of Abraham. God begins his church-planting program by calling a person, a family, out of a culture, out of a value system, out of a worship of the gods of a society—into a worship of one God, into being a new community of people, a people through whom the whole world is to be blessed.

Hint. It is important, in church planting, to hear the call of God both (a) to come out of a society, to question s values, assumptions, and religious c-cepts and practices and (b) to beco e a people through whom the whole -ciety is to be blessed, a people bring g healing and light to the world.

Caution. It is tempting, in chu h planting, to be merely reflectors of e values of a society and thus fail to br g light or blessing to the world.

2. The story of Moses and the -odus. God's founding of a people, a church, moves ahead when Moses s called to give up his privileged posit n in Pharaoh's court and to identify w h an oppressed people and lead them t of slavery into freedom. These forr r slaves become the people in whom d through whom the redemptive work f God is happening.

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Hint. It is important, in church plant-
, to hear God's call for identification
h the oppressed peoples in our world.
Caution. It is tempting, in church
nting, to seek out and build with the
sons of privilege and power in a so-
ty.

3. The Hebrew prophets. When the
ple of God were settled in their land,
ir religious concepts and practices be-
ne perverted. Rituals and rhetoric re-
ced compassion for life and passion
justice. When cultic religion blessed
lous exploitation of the poor and the
anger, God sent prophets to call the
ple to "do justice, love mercy, and
lk humbly with your God."

Hint. It is important, in church plant-
, to go beyond transplantation of
igious words and cultic practices to the
tivation of a people of sensitive con-
ence and generous spirit.
Caution. It is tempting, in church
nting, to build on rhetoric and ritual
public relations and civil religion)
her than on a call for justice and
rcy.

4. The life and ministry of Jesus. Some
ts and cautions about church plant-
; may be suggested in the following
servations about the life and ministry
Jesus:

- Jesus founded his church with a
tley group of persons.
- Jesus gave most of his time and
rgy to a small group of persons.
- Jesus challenged and confronted
ny of the values and religious prac-
es of his day.
- Jesus purchased no real estate, built
buildings.
- Jesus sparked a movement with no
hly structured organizational plan. He
no hierarchy, no "chain of com-
nd"; rather he left the simple but
found promise of his Spirit's presence
ong his followers.
- Jesus began his movement within
religious community; those who fol-
ed him repented—turned around, be-
ne radicalized—and spread the word.
- Jesus "succeeded" because he was
ling to "fail." He was committed to
Father's way of truth and love even
the face of disillusion and death.

. The Beatitudes of Jesus. The Beati-
es of Jesus are the foundation stones
his church. They are the planks of
platform for building the kingdom
life. As such they have much to suggest for church planting.

- *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

Hint. Church planting should move with persons having a sense of need, persons with an awareness of unanswered questions, persons who can admit to experiencing spiritual struggle.

Caution. Beware of the temptation to plant churches with dogmatic answers, arrogant attitudes, slick slogans.

- *Blessed are those who mourn, for they shall be comforted.*

Hint. Church planting should move with those who are in touch with hurts within themselves and their brothers and sisters and their world.

Caution. Beware of the temptation to plant churches to help people escape from sensitivity to the life within them and around them. Those who seek to save themselves from the hurting world will lose themselves; those who are willing to lose themselves in and for the hurting world will find themselves.

- *Blessed are the meek, for they shall inherit the earth.*

Hint. Church planting should move with the gentle, with those whose strength is in their caring love, with those who have a deep reverence for persons and creation.

Caution. Beware of the temptation to plant churches around the prestigious, around those whose reputation is stronger than their character, around those whose strength lies in their manipulation of people and the world.

- *Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.*

Hint. Church planting should move with a passion for righteousness, with a strong desire to see justice prevail, with a strong sense of wanting abundant life for all.

Caution. Beware of the temptation to participate in or ignore injustice for the sake of "success" in church planting.

- *Blessed are the merciful, for they shall obtain mercy.*

Hint. Church planting should be generous in the expression and extension of forgiving love, helping people to experience the freedom and joy in receiving and giving forgiveness.

Caution. Beware of the temptation to rigidities of spirit which hinder the free flow of mercy, rigidities which place doctrine or tradition or anything else above mercy.

- *Blessed are the pure in heart, for they shall see God.*

Hint. Church planting should move with open, transparent persons seeking to know and do the will of God. Persons involved in church planting should often ask themselves and each other, "Why are we doing this? What moves us?"

Caution. Beware of the temptation to use people for church planting, rather than using church planting for the sake of people. Beware of the temptation to plant churches for the sake of personal ambition or denominational perpetuation.

- *Blessed are the peacemakers, for they shall be called children of God.*

Hint. Church planting is a venture into peacemaking. Church planting should move with reconciling, loving, gentle toughness into arenas of conflict—personal conflict; family conflict; community, national, and international conflict.

Caution. Beware of the temptation to run from peacemaking in church planting, to avoid conflict, to escape from responsibility.

- *Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

Hint. Church planting should be willing to face resistance and persecution in its proclamation and practice of mercy, justice, and righteousness.

Caution. Beware of the temptation to use secular scales in discerning what constitutes "success." Beware of the temptation to move with every wind that blows in church planting.

There are strong hints and cautions in the words of Jesus following the Beatitudes: "You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? You are the light of the world. Men do not turn on the light and cover it with buckets of complacency. Let your light shine before men, that they may see your good works and give glory to your Father who is in heaven."

Case studies in church planting: Five examples

When Mennonite Christians decide to start a new church, "fellowship" tends to be the approach, perhaps because of the "family" nature of our congregational life.

There is no "best" way to found a new church unless one wants to talk about the direction and inspiration of the Holy Spirit as *the* way. But this is to admit to the greatest flexibility, for the "wind blows where it will. . . ."

Every one of the cases here represents vision, sacrifice, and hard work. There is no other way to bring about "the people of God" in a local setting. It takes the same effort in Orange County, California, or Granisle, British Columbia, as it does in Japan, Brazil, or Zaire.

It is hoped these models will serve to encourage other persons and groups to organize, however loosely, to fulfill the Lord's Prayer: "Thy kingdom come. . . ."

"JUST LIVING" IN CINCINNATI

Three church organizations joined hands in September 1973 in an effort to cause the church to grow in Cincinnati, Ohio. These three were the Mennonite and General Conference Mennonite churches and Mennonite Central Committee.

A steering committee, formed from the three participating groups and Cincinnati residents, defined their common objectives as "group making" and a service program in the downtown area, where a voluntary service unit had been in existence since 1967. From the outset it was understood the VS program and emerging fellowships would have their individual identities but that they would also be complementary.

Though I wanted to test the appeal of our faith with non-Mennonites, the twenty to thirty people of Mennonite background living in the city provided a place to start.

After several months of settling into the city, I visited and became acquainted with about twenty people, who began a series of five monthly gatherings in homes for the purpose of renewing friendships and beginning new ones. A smaller group met weekly for a ten-week period of Bible study. There was little interest, at the time, however, in any commitment beyond an informal, occasional gathering. Most of these people were between the ages of twenty and thirty, married, and a few had preschool children.

"How do you plant a church?" I ask
a veteran missionary with church pla
ing experience.

"You just live there," he responded.

That response and the words of Jes
"I will build my church," came to me
a new way, recently, after a group
neighbors got together for three evenin
to discuss what the Bible says in reg
to war and violence. Some left the chur
long ago feeling the Bible advocat
violence. The group concluded this stu
in a long evening discussion with o
twenty people, including J. J. Enz, p
fessor of Old Testament, who served
a visiting resource person.

This began after "just living the
for nearly a year and a conversation
the backyard with a neighbor ab
peaceful life-styles. Presently a few
these neighbors, our family, and a nu
ber of interested people in other parts
the city are regrouping and will meet
least every two weeks to share our stori

Based on the experience of the p
year, the steering committee recomme
ed that we move about ten blocks so
and the VS unit move about ten blo
north to meet and settle in a work
class neighborhood located between
university and the downtown area. It is

s new location that we seek to devel-
a visible presence and ministry while
ntinuing to maintain contact with oth-
outside the area who have shown
erest in fellowship. Two or three peo-
may have a real advantage over an
lividual working at building a commu-
y because of the greater variety of
ts and energies present.

Many people who do not accept civil
igion feel the church has outlived its
fulness and yet they seem uncomfort-
le with that conclusion. When they
"church," they have particular forms
d images in mind. They are probably
ht in that some forms of church have
come useless to their particular situa-
n in life, and new forms need to be
covered. Whatever the form—house
urch, intentional community, congrega-
n, or a combination—the group will
nt to relate to the wider church to be
althy. We need each other. *Mark Weid-*
r

MULTIPURPOSE, INTER-
ENNONITE APPROACH
MONTREAL

A DENSELY POPULATED middle- to
ver-class area of Montreal, Mile End,
120 Duluth Ave., there is a brick
ucture known as *Maison de L'Amitie*
French or "House of Friendship" in
glish. It is in a three-square mile area in the north central section of the city with a population of 70,000 persons who speak at least thirty-two languages, with 45 percent being French and 27 percent Portuguese. The area is one of seven urban priority zones, or gray areas. Forty-three percent of the population in this area is single, widowed, or divorced.

In June 1973 the Ontario Mennonite Mission Board purchased a former Jewish school, more recently used by a Ukrainian Community Center group. It has a number of classrooms, offices, an auditorium, an apartment, and a chapel.

In 1971 and 1972 Mennonite Central Committee (Canada) sponsored consultations investigating the social, spiritual, and political climate as well as the existing physical needs. After considering several potential areas, Mile End was chosen for a project. A partnership was formed between MCC (Canada) and the Ontario Mennonite Mission Board, sharing the costs equally for the operation and renting the facility from the latter. Each appoints two members to the Board, and five others are chosen from the Mennonite Church in Quebec. Joe Martin, resident in Montreal, serves as chairman.

The philosophy agreed upon for the venture includes the following concepts:

—Man is a whole being. He does not have a soul; he is a soul.

—Man's total needs whether physical, mental, social, or spiritual are closely integrated.

—Gospel witness is a matter of word and deed by the presence, conduct, attitudes, service, and testimony of those involved.

—Helping persons experience a wholesome relationship to Jesus Christ is an overarching goal with service rendered as motivated by God's love regardless of the recipients' spiritual response.

—The underlying objective in providing a service is to see the person ultimately help himself.

—Persons served need to be treated with respect, dignity, and self-esteem.

Albert Hodder, who had recently joined the Mennonite Church from the Salvation Army and served briefly as pastor of the Montreal North Mennonite Fellowship, was appointed administrator of the Duluth St. Center program. A voluntary service team began to serve in the summer of 1973. They spent time making building improvements and working with boys, girls, and youth in craft, recreational, and other instructional activities. Some classes were held for mothers. Contacts were made in the homes of community people seeking to be a friend and assisting where needed. The area is lined with low-rise apartments of which some are barely liveable.

A congregation for the deaf, pastored by Frank Vann, chose to use the center for their worship and fellowship experiences. Albert Hodder and other Mennonites in the Montreal and surrounding area began a worship service in the fall of 1973. With the participation of a number of Haitian Christians from nearby, an aggressive community of believers is emerging.

Currently there is a VS unit of five persons living at the center. They helped provide a camping experience for children from the district using the facilities of a camp about eighty miles north of Montreal. The Hodders were directors. Plans were to open a day-care center this fall. Children's, youth, and mothers' programs will commence according to existing need and gifts of the workers. Senior citizens also require friendship and activities.

There is opportunity for a witness and service by the Mennonite church in Quebec. It is hoped the several groups involved will find a growing relationship and can unite resources to share in the building of the church and serving people. The needs are extensive. The culture is mixed. The opportunities are diverse. The personnel is human. The Lord is sufficient. The future is promising. *Newton L. Gingrich*

ice a Jewish school, then a Ukrainian youth center, and now the focus
an inter-Mennonite church-planting endeavor in Montreal, Maison de
Amitie *tries to tie the word and the deed together into an integral whole.*

USING OUR GIFTS IN GLENDALE

How has Trinity Mennonite Church, Glendale, Arizona (next to Phoenix), grown from its beginning in 1963 to a membership of 129 in 1974, with a Sunday morning attendance of up to 200? What went into the development of a special ministry in the community?

One growth ingredient was the conviction within the congregation and among the leaders that Christ plans for this to happen. There was a commitment to growth. Scriptures indicate Christ supports expansion. He promised to build his church (Mt. 16:18). He also commanded his followers to "go into all the world and make disciples" (Mt. 28:19).

The possibilities for building a church in the average city are great! There are pockets of people who are completely untouched. There are people in desperate need. People who are lonely. People whose lives are being ruined because they do not know the Lord.

"Wait a minute," someone may say. "These people are utterly indifferent to the church." My answer to that is that the indifference may be in us rather than in them. If we believe that people are not going to be interested, then perhaps for us they won't be.

At Trinity we plan for growth—both inward and outward. We believe Christ desires our congregation to be built up in spiritual strength and life as well as to be built up in numbers.

A second ingredient for building a congregation is a laity involved in the total ministry of the church. Trinity has leaders who are *possibility* thinkers and many others who are ready to commit their gifts and resources to develop and support the programs which begin as "dreams and visions" of the congregational leaders.

Every believer possesses one or more gifts. A chief responsibility of the pastor and other leaders in the congregation is to help each member of the church discover his or her gift(s) and then provide opportunities and encouragement for the exercising of these gifts.

Then, development of an effective evangelistic method is essential. This must emerge from the needs and opportunities in the community. A part of our method at Trinity includes a ministry to families with retarded children.

Yesterday a mother came to me with a request to baptize her two babies. She and her husband had wanted their children to be baptized for some time, but they have no pastor or church. This gave me an opportunity to explain our view of church membership as well as salvation and parental responsibility in training children to walk in the way of the Lord. I have an appointment to talk with the father and mother because of our ministry to the needs of their retarded son.

Undergirding the entire structure in building the Trinity congregation is faith to believe that Christ is in the business of building his church here in Glendale-Phoenix; dependence on the ministry of the Holy Spirit to guide us in every decision we make as leaders, as committees, and as a congregation; and a commitment of all that we have and are to Christ, who multiplies our gifts and resources so that they are adequate to build this church. The "living stones" are people "built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). *Donald E. Yoder*

MINING FOR MORE THAN METAL IN GRANISLE

The work in Granisle, British Columbia, began as a result of curiosity. I have always been interested in new areas—what people do there, whether there are evangelical churches there, and what opportunities children have for camps and Bible school.

Because of this interest I went to Granisle one day just to see what a mining town looked like. I asked questions and had a chance to meet some of the top officials of the town. I found that there were no churches in this town of well over a thousand people. I decided contact would be easiest with children.

A few weeks later I went in with a group to begin a week of Bible school. This was quite discouraging at first, because only two children came the first day. However, we made house calls, and quite a few more showed up. In fact, the last day was so encouraging we felt a follow-up program was necessary.

We decided to try Bible studies on a Monday night. Interest grew rapidly and it did not take long before we had more children than we could handle, up to 100 or more. The needs grew as we went out weekly with a staff of ten teachers, for a drive of sixty-five miles from Burns Lake. In the meantime, God sent out two Christians to teach at Granisle, and this was our contact for the use of the school.

The Sunday school music program was quite an attraction, especially for the teen group, so we agreed to have a yout
class of singing and a few basic gui
lessons.

Getting to know more people, we so
found several families who had been
volved in some church work before mo
ing to Granisle. So we tapped all
resources possible to help.

As the children's work grew, some
the Granisle people, teachers includ
found it necessary to have some gro
Bible study on their own. No one in
group felt capable or mature enou
spiritually to lead this study, so we
cided this was a golden opportunity
move in with adult work.

At first this took place at the sa
time as the children's work, but la
the needs grew so much we found
necessary to come out a second ni
of the week. These studies were just f
tastic. Some who attended had not
fore known at which end of the Bible
find Matthew. Questions, commitmen
and enthusiasm followed.

Since Granisle is a mining town, p
ple move in and out. Young people co
to Granisle to work the summer mont
They find fellowship necessary for grow
in their Christian lives. Some have
from Christian homes, hoping to be aw
from all Christianity, but soon they fi
themselves in our little group and fi
Christ.

The needs kept on growing, and af
about two years, we asked the Brit
Columbia United Mennonite Conferen
for help. They were quick to come a
view the situation. They, too, saw
need. At first we were helped financia
for travel expenses. Later, Carol a
George Born felt God calling them
this type of work, and they became le
ers in Granisle. They now have regu
Sunday worship services.

The Granisle Community Fellowsh
as they call themselves, has purchas
the former Bank of Commerce build
together with the Catholics. George Bo
now has his office in the little chur
and many people have already come
counseling. The Catholics use the chu
Sunday evenings, and our group uses
Sunday mornings.

About fifty-five persons are worship
there on Sunday mornings. This,
course, fluctuates quite a bit because
shift work. We have encouraged so
of the young couples from our chu
in Burns Lake to move there to help
the work, and this has greatly hel
the situation. They are also continu
their weeknight Bible studies in
homes. *Ed Giesbrecht*

llowship in smaller, more intimate groups has been an effective church-
anting technique in many communities.

UTGROWING THE WALLS
ORANGE COUNTY

RE THERE ANY MORE chairs?" the wel-
mer asked as the people gathered in
pastor's house to worship, study, and
lebrate.

"Here are some bar stools, a piano
nch, a hassock, and there is still some
om available on the rug," the pastor
plied. "What a beautiful problem we
ve," he added. The faces of the wall-
wall people smiled with approval and
me even echoed "Praise the Lord!" in
ponse to the pastor's remark. Thus ended a five-year journey from a house of five people (the pastor and his family) to a house filled with people (children and adults) from the city of Orange and from Orange County, California.

Having the assurance of God's plan and purpose to call out more people for himself, the group grew from a barely visible nucleus to a viable body of God's people. This kind of growth affirms the suggestion that persons with non-Mennonite backgrounds will respond to the Mennonite interpretation of the gospel.

The people in the Orange Mennonite Fellowship are educated people. They are sensitive to political, spiritual, and moral issues and to community and personal needs. They are people who are in touch with the "now" world and are attempting to touch it with Jesus' spirit and love.

What do we do when the house church outgrows its walls? The group faced this question with reluctance and excitement—reluctance because of what larger facilities might do to the close relationship persons experience in the house church, but with excitement when considering what this might mean to other persons we would be able to reach. With the issue before us we began looking at the several options.

Option No. 1 was to look within our group for a person or persons who could give leadership to a second house church. He or she or they with a number of families, if the Spirit moved, would be commissioned to begin a new fellowship at another location while the two groups would continue a close tie to each other. This option created some excitement but not enough to follow through.

Option No. 2 was for the group to stay together, purchase land, and build. This, too, created some excitement, but considering the high cost of land and construction it lost its appeal, at least, for the time being.

After counseling with each other, with conference leaders, and with our Lord, it became clear that the best option for the present was to seek a rental and let this be our second step of development. This was done. The fellowship is now renting and meeting in the local Women's Club building.

Even though we are comfortable for now with this answer of our Lord to the question, we are not relaxing our search for new ways to expand the witness and growth of our group. Already the group is considering a preschool day-care operation. This would be self-supporting as well as provide meeting space.

We never stop planning. The Orange Fellowship is a growth-conscious group. The house church plan was an ignition to start the motor. Now that it is running, who knows where it will take us? We are willing to let it power us into new and creative ways to expand the witness and growth of this part of Jesus' body in Orange County. The visible house church may be gone, but its spirit and life remain. It is essential and necessary that the spirit and life of the house church remain if the life and the growth of the body of Jesus is to keep on happening here and elsewhere. *John T. Kreider*

News

Albuquerque intentional community joins VS

An intentional community just beginning in Albuquerque, New Mexico, has been accepted as a part of the voluntary service program of the General Conference.

The eight members of the community all served for three years with Mennonite Central Committee in Bolivia until earlier this year. While in Bolivia in rural development and educational work in villages, they decided to form an intentional community on return to North America.

Albuquerque was chosen as the location for the group because they could continue to speak Spanish with a large portion of the population. The group lives in one large house in an area where former Mennonite Church volunteers have done housing reconstruction. Income is shared according to voluntary service policies. Members are involved in teaching, construction, and various other jobs and are developing a social concerns ministry.

The eight members got together in Albuquerque at the end of August and officially became part of the voluntary service program on November 1.

Gene Stoltzfus, General Conference voluntary service director, said that formation of such intentional communities is one way in which people can use the VS program to structure both a service project and a communal life-style.

Two other intentional communities in Newton and Wichita, Kansas, which joined the voluntary service program in 1971, left the program last June to continue independently.

Members of the Albuquerque community are Ada Gehman, Hersteins Mennonite Church, Schwenksville, Pennsylvania; Harold (Butch) Gerbrandt, Workman Mennonite Brethren Church, Norman, Oklahoma; Paul Lauver, Marion Mennonite Church, Shipshewana, Indiana; Kenneth Lehman, Park View Mennonite Church, Harrisonburg, Virginia; Linda Lehman, Forks Mennonite Church, Middlebury, Indiana; Dennis Peachey, Allensville Mennonite Church, Belleville, Pennsylvania; Wilma Peachey, Beaver Run Mennonite Church, Watsontown, Pennsylvania; and Larry Stuckey, Lockport Mennonite Church, Stryker, Ohio.

Food situation in Chad hopeful

Rains have fallen in most regions of Chad, and crops are fair to good, said Jo Wieler, associate executive secretary of MCC (Canada), following a three-week t to the African country. However, continuing aid is needed to provide seeds a assist abandoned families along the northern fringe of the desert. These families l their cattle during the long drought. Above, a Chadian farmer and an MCC wor examine a good sorghum crop, striking in comparison to last year's withered pla The MCC worker is Steve Penner, MCC (Chad) director.

Montevideo seminary graduates last students

The last graduation ceremonies at the Mennonite Theological Seminary in Montevideo, Uruguay, were to take place November 10, with a seminary board meeting November 9-11 to decide on future theological education for the South American Mennonite Conference, according to a recent report from Ernst Harder, seminary faculty member.

At the closing service for the seminary, three students graduated from the three-year music course: Rosemaric Teichgraef, Fernheim, Chaco, Paraguay; Cornelius Harder, South Menno, Chaco, Paraguay; and Ana Maria Diaz, a Methodist from Montevideo.

The seminary board plus additional representatives of all cooperating churches were to make plans following the ceremonics for a new theological education program. Last February the board had decided to have a new center located Asuncion, Paraguay, with the theologi education annex continuing in Buer Aires. Whether Brazil and Uruguay w also establish their annexes has not been decided. Until the November me ing, no specific plans had been made the exact nature of the school in Asu cion.

So far the seminary board has ask only Professor Henry Dueck to conti living in Montevideo in 1975 and to available for extension courses in churches of Paraguay, Brazil, Urugu and Argentina. Milka Rindzinsky, librarian, will also stay in Montevid until the new program begins in Pa guay. All other teachers are leaving furlough or terminating their servi under the seminary board.

The Montevideo seminary, founded 1956, has enrolled 270 students and gr uatcd 82. Thirty-five non-Mennonite s dents have attended.

ɹpreme Court overrules 'ar tax decision

ıe United States Supreme Court has erturned a lower court decision which d favored the American Friends Serv- Committee in a war tax case. The se questioned whether the religious befs of conscientious objectors are vioed by the Internal Revenue Service's licy of withholding taxes.

The case, appealed to the Supreme urt by the government, originated in District Court for Eastern Pennsylnia. The AFSC and two of its employ- who objected to their taxes being thheld hoped for an injunction to rese the AFSC from having to withhold taxes of their employees if the emyees objected because of religious contions.

The district court favored AFSC by claring the withholding provisions of IRS code unconstitutional when they nflict with an individual's religious edom.

However, the Supreme Court, with the ception of Justice William O. Douglas, ndled the case as one of tax evasion her than religious freedom. The Court led October 29 that no person has the ht to suit in court for the purpose of training any assessment of collection taxes.

Justice Douglas said the case should ruled on the free exercise of religion use of the First Amendment.

Originally, the two employees of AFSC ked their employer not to withhold 51.6 rcent of their taxes, the amount spent military purposes in 1970. The AFSC nored the request, but voluntarily paid tax out of its own resources, then ed the IRS for a refund.

Meanwhile the government levied the nk accounts of the employees to get tax which had not been withheld.

Both the Supreme Court and the trict court agreed that the AFSC should refunded the money it voluntarily id, to avoid double taxation.

Although the Supreme Court ruling hibits AFSC from refusing to pay IRS, does not seem to prohibit AFSC from eating the procedure in which they not withhold the tax, pay it volunily from their own funds, then file for efund from IRS. The employees whose was not withheld would then be lev- for that money, allowing them the ice of whether to pay the tax volunily or be forced by the government pay it.

Durnbaugh

First Americans or first Christians? asks Durnbaugh

The worst effect of civil religion has not been that it "tends to slip from transcendence to manipulation. It is that the churches have become so identified with the nation and its policies that there is no room for prophecy."

These were the words of Donald F. Durnbaugh, Menno Simons lecturer at Bethel College, October 27-29.

Mr. Durnbaugh, professor of church history at Bethany Theological Seminary, Oak Brook, Illinois, said that what Christians need is priorities.

"We need to be clear where our first loyalties are," he said. "When it comes down to it, are we first Americans, or first Christians?"

Mr. Durnbaugh, a member of the Church of the Brethren, contended that Christian communities can play an essential role in healing the nation "if they can reform themselves to become demonstration communities where the future is honored and *shalom* celebrated."

Two districts take different views on conference ministers

In recent district ministers' meetings, the Northern District Conference kept in motion the process of getting a district minister, while the Pacific District Conference decided to continue without a district minister.

The Northern District has set no definite timetable for finding a district minister. The annual conference would need to vote on the matter next June before anyone could be hired. But the executive committee of the district is finding that its occasional visits to congregations cannot do all that is needed. The matter of a district minister came up for discussion again at the ministers' conference in Alsen, North Dakota. The district will probably come to the Commission on Home Ministries with a request for funds to help pay a district minister's salary.

The Pacific District ministers, meeting November 4-6 in Aurora, Oregon, turned down a proposal from the district executive committee and CHM for two quarter-time district ministers, one in the Washington-Oregon-Idaho area and one in the California-Arizona area.

Such people would spend time each year with pastors sorting out goals, programs, and feelings and be the pastor's ally with the congregation in setting salaries and writing job descriptions.

Both regional caucuses of Pacific District ministers agreed that such a staff person was not needed. The Oregon-Washington caucus felt that what was needed was more pastors' meetings.

The Pacific, Eastern, and Northern districts in the U.S. do not have conference ministers, while the larger Central and Western districts have full-time conference ministers. The Conference of Mennonites in Canada and some provincial conferences also have conference ministers.

U.S. Government releases list of indicted draft resisters

A U.S. Justice Department list of 5,755 names of men currently indicted for draft law violations has been obtained by the American Civil Liberties Union and the United Church of Christ.

Henry Schwarzschild, amnesty director for the ACLU, said that the list is "crucial in preventing thousands of American war resisters from being unnecessarily shanghaied into the (administration's) punitive clemency program."

Of the more than 200,000 men adjudged delinquent by local draft boards between 1963 and 1973, Mr. Schwarzschild reported, "Over 90 percent of these men were never indicted for violation of the law, but were not informed of the fact by the government."

A copy of the list has been given to the National Interreligious Service Board for Conscientious Objectors, in which Meennonite Central Committee operates.

Warren Hoover, of NISBRO staff in Washington, D.C., said the list would not be made public, but individuals who think their names might be on the list—or their families—may contact NISBRO or other organizations with the list to check if there are currently charges against them.

The list was obtained by ACLU and the United Church of Christ under the Freedom of Information Act, through which they are also trying to get a supplementary list of persons against whom indictments have been dropped.

how
our
Bible
came
to us

The King James Version

David Ewert

WHEN ELIZABETH I died in 1603, the crown of England was passed to James I of Scotland. Several months after he arrived in England, James summoned a conference of churchmen and theologians to discuss ecclesiastical concerns. At that conference a resolution was accepted that a fresh translation of the Bible into English be undertaken.

The Anglicans felt the Geneva Bible was too "Calvinistic" (the translation had been made in Geneva), and the Puritans thought the Bishops' Bible (prepared by Anglicans) was too "popish." And so the Puritan, Reynolds, spearheaded the move to have a translation made that would be acceptable to all parties. He got a thousand signatures, and this petition is sometimes called the Millenary Petition.

King James was enthusiastic over the proposal. He came from Scotland, where the Geneva Bible was a household book, but he did not particularly like it for it did not support the divine right of kings. He, therefore, helped to get this new project under way. It was to become known popularly as the King James Version (KJV in this article), but it must be clearly understood that King James had no part in the translation (nor did he have the equipment for such a task).

The translators

The translation committee was divided into six panels—three worked on the Old Testament, two on the New Testament, and one on the Apocrypha. Altogether there were about fifty translators, who were entertained free of charge at Oxford, Cambridge, and Westminster until the project was completed.

After the different panels had completed the translation of the books assigned to them, the entire draft was reviewed once more by a smaller committee before the copy was sent to the pri er.

The names of the translators are on record, and it is useless to inquire i the theological positions of these m They represented the leading scholars England. One of them, the Dean of W chester, knew fifteen languages and co have been "interpreter general at Babe

Mr. Reynolds worked with such treme devotion that he died premature Even on his deathbed he was repeate found examining portions of the trans tions that were brought to him. Broughton was an unusually well-qua fied man for this task, but he was waspish in demeanor that he was chosen as member of the panels. Nee less to say, he tore the translation shreds once it appeared in print.

The translators' guidelines

It was agreed that the Bishops' Bi

ıs to be used as base, but that it be vised from the original Hebrew and eek. (The versions of Tyndale, Cover- le, the Great Bible, and the Geneva re used as helps.) The translators re given the freedom to render the ne Hebrew or Greek words by various glish words. For example, in 1 Cor- hians 13, where the Greek word *katero* occurs four times, the KJV renders once as "fail," then as "vanish away," rdly, as "done away," and finally, as ut away." That is today considered od translating procedure.

In order to stay close to the original d yet come out with reasonably good glish, it was decided to put the extra glish words in italics. (In case some- e should think these are the important rds, the truth is, that they are words t found in the original. Marginal notes ther than grammatical helps or cross- ferences) were not to be put in the argins, for such notes made some of e existing English versions unpopular. ere were other guidelines, but we can- t be exhaustive in our brief survey.

ıe early printed editions

First printing of the KJV. In 1611 this eat translation of the Bible came from e presses of the King's Printer. It was handsome volume, three inches thick. e title page read: "The Holy Bible nteyning the Old Testament and the ew: Newly translated out of the orig- al Tongues; and with the former trans- ions diligently compared and revised, his Majestie's speciall Commandment. pointed to be read in Churches." It cluded also the Apocrypha.

This version became known as *the* thorized version, but it was not the st authorized version. Nor would of- ial authorization to read it in church- have made it so popular, had it not rinsic merits.

New editions. Twenty thousand copies re ordered for the first edition and ce no single printer could meet the mand, slight typographical variations pped in. In Ruth 3:15, one printing d "he" (i.e., Boaz) and the other had he" (i.e., Ruth). The difference is but e *s*, but the result was that one issue s called the "He-Bible" and the other "She-Bible."

The first edition was constantly re- ed (300 changes were introduced as rly as 1613). In 1629 and 1638 there re major revisions. The story goes at Cromwell bribed the printers of the 38 edition to the tune of a thousand unds to have the text of Acts 6:3 omit the phrase "whom we may appoint over this ministry"—lest people get the notion that they had the authority to appoint the leaders of the church.

Another thorough revision was made in 1762, and this became a kind of *standard* KJV.

Need for corrected editions. There were serious typographical errors in some of the earlier editions. A 1631 edition left out the "not" in the seventh commandment, thus reading, "Thou shalt commit adultery," and giving it the uncomplimentary nickname "The wicked Bible." An Oxford edition, as late as 1810, enjoined the aspirant to discipleship "to hate his own wife also" (Lk. 14:26) instead of "his life also." It was called: "The wife-haters' Bible." The moral of these and many other errors was expressed well (but accidentally) in one edition which rendered Psalm 119: 161, "Printers (instead of *Princes*) have persecuted me without a cause."

The reception of the KJV

After circulating for 350 years, readers of the KJV today hardly realize what opposition was expressed when this version first appeared in 1611. Nor was this criticism of the version a passing cloud. For more than fifty years criticism against the KJV continued. The translators' personal integrity was questioned; the theological soundness of the version and its faithfulness to the original were seriously disputed. The translators were accused of "blasphemy" and "modernism." All the invectives which are hurled at certain Bible translations today were hurled at these "damnable corruptors," as they were called. One London clergyman claimed, "This Bible denies the divinity and messiahship of Jesus Christ." Mr. Broughton could not contain himself either. He wrote, "The cockles of the seashores, and the leaves of the forest, and the grains of the poppy may as well be numbered, as the gross errors of this Bible, disgracing the ground of our hope."

However, it was so excellently done that eventually it won out over all former English versions. Between 1611 and 1800 alone there were nearly one thousand editions. For several hundred years, when Englishmen the world over spoke of the Bible, they meant the King James Version. Its phraseology entered deeply into the English language and English literature.

The supremacy of the KJV

Up to the end of the nineteenth century, the KJV reigned supreme as the Bible of English-speaking people. But it should not be thought that no other English versions were known. In the 300 years following 1611, more than thirty new translations of the New Testament were made, not to mention smaller portions of the Bible.

Most of these translations were the private enterprise of scholars; some were prepared on behalf of denominations and often reflected denominational interests. For example, J. N. Darby reflected somewhat the Brethren understanding of the "church" in his translation. American Baptists published an "immersion Bible," A Quaker Bible had those passages which were unsuitable for mixed audiences in the footnotes.

However, some of the private speech versions were excellently done, and they helped to keep the idea alive that the KJV was not the final word in Bible translation. But the KJV was too popular to be dislodged by any of these.

King James II Version

The English of 1611 is not the English of the 1970s, and so in 1971, a King James II version was published. Jay Green (not a son of King James I) prepared this new KJV II. Mr. Green holds that "it is certain that God's people do not want a new Bible. They just want the old one (i.e., KJV) in a form they can read and understand and trust." He accuses other translators of paraphrasing, interpreting, deleting, and adding to God's Word—an arrogant and unkind thing to say. Mr. Green claims that his version is a literal translation, but *literal* can mean a variety of things.

Armerding and Gasque, of Regent College, in a review published in *Christianity today,* have little commendation for this version. They point out that Jay Green, after accusing others of adding to the Word of God, perpetuates a reading which is quite obviously a later addition to the Greek text, "He who is angry with his brother *without a cause*" (Mt. 5:22). King James I thought that to be a blessed provision, but Mr. Green should have known better.

Robert Bratcher of the American Bible Society, in his review of the KJV II, feels that it is not a sufficiently worthy improvement over its predecessor, and he recommends that readers rather "continue to read, use, memorize, and distribute the original, not this substitute."

Eighth in a series of twelve articles

Letters

Include silage recipes

Dear Editor: After reading the article "Cookbook will tell how to eat less meat" (October 22 issue), I only wish to suggest that the cookbook will have a good section of recipes that contain lots of silage, grass, corn fodder, and corn cobs. It would surely be a sin to let them all go to waste. *William P. Jantzen, Mountain Lake, Minn. 56159* Oct. 28

Joyful news

Dear Larry: I read "Cookbook will tell how to eat less meat" joyfully. *Mark Wagler, Route 1, Gillingham, Wisc. 54633* Oct. 23

In-depth study needed

Dear Editor: I am greatly concerned with the article "Cookbook will tell how to eat less meat." I would appreciate if an in-depth study of this were undertaken before such a serious step is taken. *Mrs. John Stutzman, Route 2, Halstead, Kans. 67056* Oct. 24

Clarify membership concept

Dear Larry: I was delighted to read Mel Schmidt's article on church membership (October 15 issue). I have struggled with and agonized over similar frustrations.

I am not sure, though, whether he is really serious or writing with tongue-in-cheek. He makes a number of overstatements and insinuations that really don't quite hold water. Is the purpose of church membership to say, "Come and be like us" or "Come and be with us"? Do we really sit in judgment when we remove names of inactive members from our membership lists, or have those people already in effect withdrawn from membership by being inactive? Who of us practices closed communion? Do not all of us who are pastors minister to anyone in need whether it be for a funeral service, counseling session, etc.? Who of us omits names of people from our mailing lists simply because they are not members?

The real need, as I see it, is to clarify and strengthen our concept of membership. Mel rightly points out that baptism and church membership are two different things. Many church constitutions probably list baptism as one means through which a person may join a given congregation. In reality, they are two completely separate rites. The rite of baptism takes place first, followed by the person or persons being received into membership. But I suppose most people haven't made that distinction clearly. They see them as one and the same rite and therefore consider their membership as sacred and almost the same as a ticket to heaven. Likewise, they are reluctant to remove someone's name from a membership list for fear, I suppose, that it might keep that person out of heaven.

Rather than abolish church membership, we ought to strengthen it. Let's recognize first of all that it is a man-made tool, not something found in the Scriptures or given by divine oracle. Rightly understood and used, it can be a helpful tool in carrying out the ministry of Christ through the church.

Church membership ought to be seen as a covenant. When a person joins a given congregation, he is saying that he has found one particular group of Christians who surround him with the love, warmth, and strength that he needs to live a Christian life and provide him with opportunities for worship, for fellowship, and for service. In joining that congregation he makes a commitment to be fully a part of its life and ministry. So long as he shares actively as fully as possible in the life of the congregation his membership continues. When he ceases to do that, his membership should also cease.

We need to make it much easier for membership to be terminated. The Southern Hills Church constitution provides that when a person becomes inactive, he is to be visited to determine whether or not there are problems and try to seek ways to help him become involved in the life of the congregation again. If this has not been accomplished in fifteen months' time, it is taken as this person's decision to withdraw from membership, and his name can be removed from the list. The aged, incapacitated, and youth away at school or in service are not considered inactive for this purpose. It could be made even easier to end membership by having an annual recommitment-to-membership service in
connection with the annual stewardshi
in-mission program. Members who
new their commitment to the congr
gation would continue in membershi
those who did not would cease to
members.

It ought to be made clear that it is
member's failure to be involved in t
life of the congregation or failure to
new a commitment to the congregati
that is the cause for ending the memb
ship, thereby placing the responsibil
clearly on each member. The congreg
tion in removing his or her name fro
the membership list is only recognizi
the action already taken by the form
member.

In the short run, a strong concept
membership would reduce membersh
in most of our churches because it wou
clear quite a few names from memb
ship rolls. But it would give us a clear
picture of who we are and how ma
people really are committed to the wo
that God has given us to do. In t
long run, it would strengthen our w
ness and ministry because every pers
would know that each of us is carryi
his full weight of responsibility. V
would all feel better about being a p
of a congregation where each is in l
ing, active commitment to the whole. A
people would be attracted to this ki
of a committed congregation. *Lamont*
Woelk, minister, Southern Hills Churc
511 East 37th St., Topeka, Kans. 666
Oct.

Say more, Mel

Dear Editor: Melvin Schmidt's artic
"Let's abolish church membership" w
stimulating and helpful (as is usually t
case with his articles), but I don't s
how his proposal helps. Rather than b
ing a fence between people, a memb
ship list in a highly mobile society c
help us know who we are responsib
for. It can tell us who, because of c
age or depression or family disaster,
now inactive.

Could Melvin be asked to write mo
answering such things as: Wouldn't ab
ishing the membership list eliminate
lot of people the church relates to a
keep relationships only with the aggr
sive extroverts not presently in difficul
and make the church only for the "s
cially successful"? Don't churches wit

t any formal list really have one—ybe calling it a mailing list? Why uld a membership list make visitors l bad? Why would a membership list ke others sit in judgment on others to whether or not they are worthy of mbership?

I'm wondering if there are assumptions elvin is making about the weakness the church as an institution that are t clear. It's true that what applies to a use church or a younger, stable group uld not apply to our standard kind church. Could he or someone say ne more? *Stanley Bohn, pastor, First ennonite Church, Bluffton, Ohio 45817* Oct. 21

embership accountability

AR EDITOR: My thanks to Melvin D. hmidt for his article. It reveals the ces where as congregations we are ling to be the people of God. I am ry that he makes membership the ipping boy for the real failures. Good ngs like baptism and communion hich he accepts) can be misused also the Christmas and Easter crowd; I not ready to call these covenants "greatest enemies" of the church.

I read Acts 2:41-47 and more. I dis- vered that a known number of persons ,000) were added (ready to be identi- d with Jesus as Lord) to them (known ievers); they took responsibilities (par- pated in the Apostles' teachings, fel- ship, communion, large assemblies, all gatherings in homes, met needs); y admonished and rebuked one an- er (Ananias and Sapphira). Perhaps se are what church membership means.

My covenant with my congregation (a mbership list is one witness) is an rmation of my readiness to be part of body and to be accountable. If I fail misuse my privileges, don't destroy the ; please be a brother and sister to me l call me back to the covenant I made h Christ and you.

Thank God we are baptized into one ly which has many members (be- ers in congregations) to help each er mature in faith in Christ. Thanks, lvin. *Harold E. Bauman, 427 West- od Road, Goshen, Ind. 46526* Oct. 22

oughts on membership

AR EDITOR: Mel Schmidt's article on mbership made me think about my a name on the list here and up there ording to Revelation 20:12.

find it hard to follow Mr. Schmidt in his proposals. To me, the organizational part in a fellowship of believers serves the spiritual, nothing else.

May I add some of my thoughts?

1. Baptism is also a total commitment and an act of obedience to Christ and his body, the fellowship of believers. My name on the membership list means that my commitment is a personal and definite one. It has no significance in regard to a proper burial.

2. Holy communion is for the believers. We have only insiders at the Lord's table—those who are "in Christ"—nothing else determines the participation.

3. Funerals? Any other needs—yes, we are free to serve anyone because all members on the list have committed themselves just for that purpose.

4. Chaos without a membership list? No! Transfers. Letters of recommendation. Like Romans 16:1-2 would also do. These are structures serving a much greater, a *spiritual* cause.

I know of some fellowships where the name "Mennonite" was dropped in order to make people feel more at home. Others dropped a language in order to evangelize and grow in numbers. It did not work. To be the true church of Christ, a change of heart and attitude is more important than abolishing or changing secondary means. *Erwin Cornelsen, pastor, Sherbrooke Mennonite Church, 107 East 58th Ave., Vancouver, B.C. V5X 1V7* Oct. 31

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Church of the future

Some weeks ago I was asked to address a group of ministers, about half of them pastors of United Methodist churches. I spoke briefly about the beliefs of Mennonites and mentioned in passing that in the nineteenth century the Mennonite churches of the Scottdale area fell on evil days and many of their young people joined the Evangelical and United Brethren churches, which today are represented by United Methodists.

One minister, new to our area, listened carefully and later in the meeting addressed the group and wondered whether there "isn't something we could do for the Mennonites." I was startled as I had not intended my presentation as a bid for sympathy.

The first thing I could think of in reply was to note that the trends in our society suggest that, in the future, life for United Methodists may become more like life for Mennonites—they will face an unfriendly environment. So the urgent call to Methodists and Mennonites—to all Christians—will be the call to be faithful.

Though there is no established religion in Canada and the U.S., the churches have received support from political structures because politicians saw Christianity as the dominant religion. Now it is pointed out that a new religion is growing. It is *secularism,* which assumes that God is not and therefore not to be considered in making political, economic, and social decisions.

As secularism grows, it will press in upon the church and threaten the privileges which churches have taken for granted. One of the first to go will probably be the tax breaks. As the cost of public services goes up, people who have no interest in God or church will ask more insistently why churches get by without taxes.

A gloomy prospect? No doubt, but to those who can see it, every problem is an opportunity. And the principles described in the articles by John Eby and Peter Ediger really fit this picture of the church better than that of an established church, resting easily on its special government privileges. *Daniel Hertzler*

The black hole

One of the dark mysteries of space is the so-called black hole. Kenneth F. Weaver refers to it in an article entitled "The incredible universe," which appeared in the May issue of *National geographic.*

"What's inside a black hole?" Mr. Weaver asked an authority on the subject. "It's impossible to tell," the scientist replied. "You will never be able to see inside a black hole . . . since no energy in any form ever comes out to carry information. We call it 'cosmic censorship.' "

Because of its enormous gravitational pull, anything a black hole traps can never escape. Despite its power, it exudes no light or warmth. It retains it all for itself. The only way scientists have been able to detect the whereabouts of a black hole is to watch for X rays emitted by gases which are being sucked into the hole.

The powerful but invisible black hole in space reminded me of resource-rich congregations and denominations which are turned in on themselves. They generate a lot of heat and light, but these forces are not allowed to escape from "under the bushel."

The absence of a bright and warm missionary-service vision in ourselves and in our congregations has the effect of making the church invisible to our neighbors. One might call it "gospel censorship."

It is one thing for resource-poor and personnel-impoverished churches in the third world to provide a dim, uncertain light, but it is quite another thing for our richly endowed fellowships and congregations to give a weak signal.

Jesus said it this way: "You are the light of the world. . . . Let your light so shine before men, that they may see your good works and give glory to your Father, who is in heaven." *Larry Kehler*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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When the newness wears off

Lola Miller

A NEW LIFE was born into the kingdom—fresh and clean.
Through her very creation, she became a representative of Christ.
Exuberantly she was accepted by all who cared for her, regardless of their varying degrees of commitment to Christ.

> *It is always nice to be cared about.*
> *It is our nature to be joyous about newness.*

But newness does wear off. The years took their toll with her, too.
The times do not remain static. We are constantly in the process of growth and decay, even when the movement is so minor that we hardly recognize it as growth or decay.

Being quite normal, her experiences included the changes and cycles of a lifetime. She was dependent on her friends. They increased in goodly number for awhile, and, accordingly, she opened her heart to them. Though the numbers increased mainly by circumstances, she extended her arms to enfold them all.

> *Flowers were her joy.*
> *Music of many varieties echoed happily within her walls.*
> *She experienced the thrill of seeing friends brought into the kingdom and the effect it had on others.*

All the stages and cycles of a lifetime were within her grasp.
The baby's cry was a welcome sound. The bubbly excitement of youth was refreshing.
With satisfaction she repeatedly observed two personalities united in love "with this ring" under God.
Sadness encompassed her, too, for it excludes no one.
She saw how illness and death had its own way
of pulling her friends together.

Being quite normal, her experiences included the friends of a lifetime.
Some loved her dearly. Some visited her regularly.
Some ignored her even though they had known her quite well at one time.
Some "used" her only as they felt need.
Some were just glad she was around. Some simply shunn
her.

> *No one said being a representative of Christ is easy.*
> *It was soon evident to her how her friends managed*
> *their life interests, their time, and their money.*

Sometimes all of this caused her to become shabby at t
edges.
From time to time her close friends would help rejuven
her.
As the years went by the weight of age made some of h
areas quite useless.
For the times do change, you know, and we are constan
in the process of growth and decay, whether we like it
not.

> *What is to be done when the lights start flickeri*
> *and growing dim? What is to be done when t*
> *shabby corners of life are not constantly renewe*
> *What is to be done when daily neglect of the s*
> *begins to reap its harvest?*

Rejuvenation can come through the pain of sandblasti
through the stripping away of the old to the bare gra
God may need many friends to hammer upon a life
expose and restructure it before its beauty can again sh
forth.

> *Fresh and clean—beauty brought about by car*
> *relationships.*
> *Fresh and clean—she will be a representative*
> *Christ exuberantly accepted by all who care for h*
> *regardless of their varying degrees of commitment*
> *Christ.*

How very much like a church building are our lives.

The foregoing lines were inspired by a congregational project
Reedley, California, to make the sixty-six-year-old First Chu
new again (see the cover). Forty to sixty of its members ca
together on each of two consecutive Saturdays, as well as so
weekdays, this summer, to give the church a new look. A Sun
school class took the organization of the project under its wi
Those who contributed to the brushwork, as well as to the bors
and spaghetti noon lunches, included both the very young and
old. Altogether some eighty-seven of the congregation's fami
were involved.

Of books and people

J. F. Pauls

CENTLY I FOUND myself with the un- asant task of moving my library and lection of periodicals to a new office. :ause books play an important role my life, such a move always causes erious upheaval, one from which it es me considerable time to recover. is time it led to some rather serious ught as well.

My library isn't large. It contains old oks, called classics, and newer paper- k models, which often are looked on as radicals. Some volumes are ex- isive, while others could be sold for a ie or given away free. Some books tall, others short and stout. It was latter observation that gave birth to y insight on my part.

Since my present office space will not ow all my books to enjoy front row play, I resorted to double-shelving. e less useful books would have to take lace in the back row.

My wife, upon seeing my dilemma, gested that I put all the tall books one shelf and the shorter ones to- her on some of the lower shelves to e space. This was a practical sugges- n, but I rebelled against the thought.

When it comes to books, I'm rather sitive. They are almost like people me and I develop special feelings ard certain books. Each book stands something and says something all its n. "No," I said, "awkward as it may m to you, I must group and place m by content."

Then came the startling thought. Here as placing books on the shelf where hought they belonged. What if books ld talk back and say, "I refuse to nd between so and so, he gets on my ves"? I could almost hear the voices ng in protest. Wouldn't this make ping a library in order a difficult and sy task? Upon further reflection I had concede that this sort of thing goes on the time in our communities, families, organizations. People are put along- e each other in factories, on commit- s, and in houses along the street. cement occurs because of a variety of compelling forces, none of which can force love and understanding upon them. This happens even in our churches. No wonder we have so many long and noisy meetings where people wearily struggle for prestige and change in their placement.

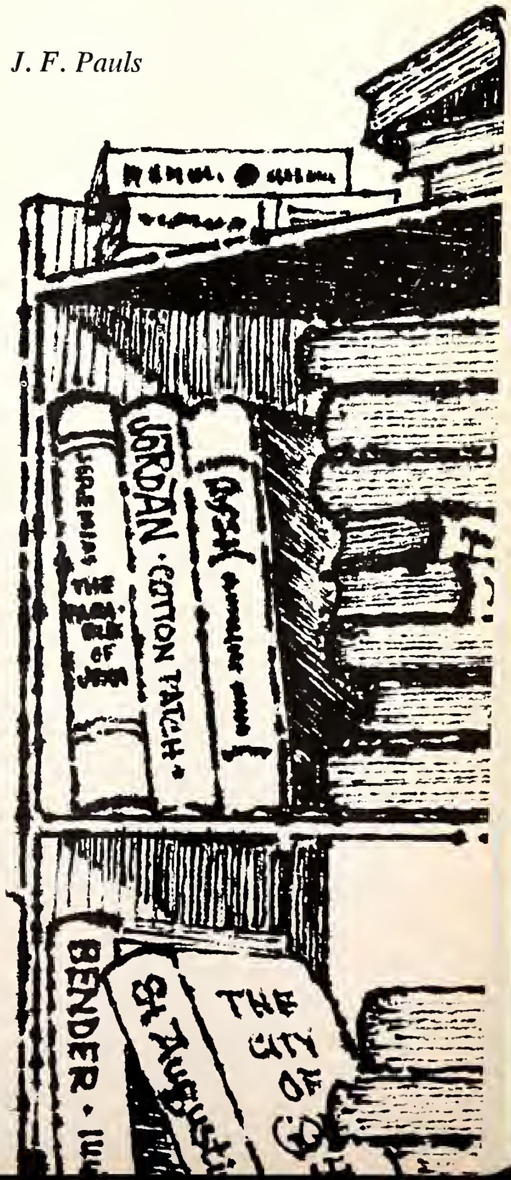
Coming back to my books, my imagination continued to ramble. If books could talk, they might also talk to each other. That would be interesting and fruitful. Before me stood the scholarly work of Joachim Jeremias on the parables of Jesus. How I would love to hear him dialog with the down-to-earth Clarence Jordan and his *Cotton patch version* of the Gospels.

Or what if a solid Mennonite such as H. S. Bender and St. Augustine could exchange some views on the church and baptism. But there they stand, silent and firm, each firmly and permanently entrenched in his position. There is no exchange or growth despite many years' being next to each other on my shelf. I may decide to push them one by one to the back row of unused volumes after a while.

I stopped short. Isn't this what goes on in our families and churches all the time? Here we are, year after year beside each other. We are afraid to dialog or share deeply and honestly with each other, so nothing ever happens. Worse than that, because of our fear we soon build barriers of defense around ourselves enabling us to hold our positions endlessly. Finally others get tired of us and put us on the back row.

If only we could learn to talk to each other. Wonderful new understanding and experience could develop. We could once again become interesting and useful to the world around us. Fresh springs of living water could gush forth in many churches and families if only we could learn to communicate.

By now my library is neatly arranged and all the books have found a place. I sit here and look at them with mixed feelings. If only people weren't so much like books.



The Canadian Mennonite story

Mennonites in Canada 1786-1920: The history of a separate people, *by Frank H. Epp (Macmillan of Canada, Toronto, 1974, 480 pp., $9.95) has just been published.* The Mennonite *invited two persons to evaluate this major publishing event. LaVerna Klippenstein is a housewife and free-lance writer from Altona, Manitoba, and Leo Driedger is a sociologist on the faculty of the University of Manitoba.*

I went back for "seconds"

LaVerna Klippenstein

"Would you review Frank Epp's new book?" he asked.

"Is it a thousand pages?" I was cautious.

"Oh no!" he answered. "We'll give you two weeks."

"I haven't even read his other books," I confessed. "Mennonite history isn't my bag."

That was an understatement. Until C. J. Dyck's popular *Twelve becoming* was published last year, I had never even heard of Johann Cornies or David Toews or John H. Oberholtzer.

"Don't worry," the editor assured me. "You can write for others equally uninformed."

I was relieved. I think in words of one syllable. Two days later the galley proofs arrived. "I'll just skim a few chapters and leave the rest," I told myself, glancing from that three-inch stack to my crowded calendar.

One week later I couldn't believe I had read the whole thing!

Here's why. The early chapters were too difficult for me to skim, and the rest of the book was too interesting to leave unread.

Several centuries of Mennonite history are packed into the first two chapters. These I found a bit much to digest the first time round. Not that the material is unpalatable. It was just too much for me to absorb quickly, and I went back for "seconds."

With the third chapter, a group of Russian Mennonites landed in Pennsylvania and climbed into their Conestoga wagons, and as the pace of the book slowed, my interest accelerated.

Sometimes it was hard to follow the thread of the Mennonite story through the various land negotiations involving Joseph Brandt. Unmistakably, however, this history takes into consideration the Indian side of the story. I was relieved to learn that the Mennonite-Indian relations had generally been good.

I was saddened to see that our history has been marked from the beginning with church splits. Older Kleinegemeinde and Mennonite Brethren may object to the academic treatment of their spiritual concerns which led to renewal and division, but I looked in vain for a pro-General Conference bias. That fact should make this book not merely acceptable, but appreciated by Mennonites of every denomination.

Some will be surprised to learn that Mennonite culture is not limited to *pluma moos* and *Plattdeutsch.* A distinctive literature and music grew out of their early persecution. It was reassuring to learn also, that "whenever human need called the neighbors together the many organizational fragmentations tended to be reversed."

Did you know:

—that Mennonite women introduced the dahlia to the prairies and added to the family income by selling ever-blooming potted roses at Emerson and Mo den?

—that Schanzenfeld, near Plum Coulee, (named in honor of Jacob Y. Shantz an (Old) Mennonite from Ontario wh made twenty-seven investigative trips t Manitoba and prepared the Canadia Government to offer attractive terms t Russian Mennonites) was the pretties village in the West for some time?

—that Jacob Shantz at one shootin downed eighty-four pigeons?

—that Mennonites refused to pay wa taxes as early as 1778?

—that the first Mennonite Brethre Church in Canada was organized nort of Winkler in 1888?

—that 150 years ago, the cost of erecting a church was $245?

Besides these human interest items Frank Epp's book contains scores of tables and charts. Names and dates of delegations from Russia are given; immigrant churches and names and locations of early bishops are listed; location and membership in Mennonite congregations at various times are also given.

This immense compilation of statistics should be a valuable resource fo students of Canadian Mennonite histor and for those of us whose acquaintanc with the past has been limited to on vague blur.

Mennonites in Canada marks a "significant advance in inter-Mennonite co-operation and understanding," states th prologue. "It draws together the exper ences of a people often separated nc only from the larger Canadian societ but also from one another."

This book opened to me the window of Canadian Mennonite churches an elucidated historical reasons for thei differences. It describes the human elements in the Mennonite pilgrimage an explains the direction of Mennonite lif and thought by way of influential leaders. The book is academic rather tha inspirational, but, laid cnd to end, it pages may form a pathway to great understanding among Mennonite denon

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f the press

tions. For this reason also, it is well t this first of two volumes of the his- y of Mennonites in Canada has been tten.

This book," said T. D. Regehr, "was tten with the hope that all interested adians might benefit from and be iched by a better understanding of the nnonite culture, faith and history." iversities, Bible schools, and high ools will find *Mennonites in Canada* valuable text and resource material. Church librarians will want to order copies immediately. Pastors and church school teachers will welcome it as a Christmas gift. I will go back to it again and again for factual information.

For one who is more apt to read Bruce Larson than Arthur Schlesinger, reading Frank Epp's *Mennonites in Canada* was an educationally refreshing experience. I'm already planning to read Volume 2.

iscovering what makes hem tick

o Driedger

nnonites in Canada 1786-1920 is the : comprehensive story of the Cana- a Mennonites. It could well become major historical source for years as ith's *Story of the Mennonites* has been uide in the past. Much of the research a second volume has already been ie, and we hope it, too, will be avail- e soon.

rank H. Epp and many associates ked on it for five years. Many groups, nmittees, and scholars were involved. ids were collected far and wide to port the research. We all hoped that vould appear in this 1974 centennial r and here it is, highly subsidized to p the price down, fit for any pocket- k. Every Canadian Mennonite home d most in the United States) should e *Mennonites in Canada* in its li- ry, next to the Bible and Webster's ionary.

he book is broadly conceived with uent and substantial forays into Euro- n and American Mennonite migra- s. It begins with our European Ana- tist origins in the Netherlands and tzerland, tracing our migrations to ssia, Russia, America, and Canada. early beginnings of American Men- ites who moved to Ontario after 6 are portrayed; the history of Men- ites who moved to the prairies and those who moved into the northern parts of Canada are woven into the design.

Many Russian Mennonites are not too familiar with the background of their Swiss kin, and I suspect the opposite is true as well. Frank Epp portrays the importance of the work of Benjamin Eby, an early farmer-bishop in Ontario, of which I for one was almost totally unaware. On the other hand, familiar persons such as David Toews, H. H. Ewert, and Cornelius Klassen are placed into a historical context to see how God used the faithful to lead his people. Important Mennonite leaders emerge as one of the subthemes. Unfortunately there is never enough space to tell about the frailties of these leaders as well as their gifts.

The Canadian Mennonite struggle to possess the land is well portrayed in the school question in Manitoba. The struggle of H. H. Ewert and Mennonite conservatives concerning the Mennonite Collegiate Institute and education, coupled with the exodus of large numbers of Old Colony Mennonites to Mexico brings struggle into the foreground. Mennonite experiences during the world war and their conflict with the state add a measure of reality to the struggle. However, more reporting of conflict, quarrels, and strife would have livened up the account and would also have given it more authenticity. It is hard to tell it all as the Bible so often does.

Frank Epp and his associates have unearthed some surprises. Although we often hear about the two Mennonite reserves in Manitoba, how many of you were aware that actual government reserves were also designated by the government in the Hague-Osler and Swift Current areas of Saskatchewan? We knew there were Mennonite settlements, but did you know there were reserves? For twenty-five years I grew up three miles from a Mennonite reserve and didn't know it.

Mennonite settlement of the prairies and their relationships to their Indian neighbors is mentioned from time to time. Space is always limited, but more discussion of the moral implications of the Mennonite settler invasions of Indian territory would have been helpful. In general, one would also wish for more sociological interpretation of events, but Frank Epp's approach is largely descriptive only. What were the social dynamics of community building? What relationships did Mennonites have with outsiders and insiders? Discussion of cooperation, competition, invasion, succession, segregation, prejudice, identity building, and assimilation could have been expounded.

An extensive bibliography of books, articles, and other miscellaneous materials will be invaluable to students and researchers. There was pressure to delete some of the literature because it is so long, but I am sure that it will be used extensively to good advantage even in Mennonite homes.

The forty-seven tables and the several well-designed maps add to the total informational impact of the book.

I say this seriously again, every Canadian Mennonite home *must* have a copy of this book. Every Canadian Mennonite who is at all interested in how God has led us must read the book, and many should study it. For Canadian pastors and conference leaders not to read it in 1974 (at least soon after Christmas) would be unforgivable. It makes a perfect centennial gift. For American leaders it is the fastest way to begin to know what makes Canadian Mennonites tick.

News

Canadians urged to become "bridge" people

"If we as a Canadian people ever want to find ourselves as distinct from the world, it would be in the justification of our treatment of the native peoples of this country. To have any kind of justice in terms of the Canadian Government or to be distinct from the United States, we have to become a country that can see ourselves as the bridge people, that stresses morals and ethics as a part of who we are."

This was the challenge of thirty-six-year-old Kwakuitl Anglican minister Ernest Willie, human rights consultant of the Anglican Church, who served as the main speaker at the Interchurch Seminar in Gimli, Manitoba, this autumn. His audience was comprised of forty representatives of the United, Anglican, Catholic, Presbyterian, Lutheran, and Mennonite churches who had gathered to consider the theme "Indian identity and the Christian mission."

Reflecting on his own Kwakuitl background, Mr. Willie commented, "Man has thought himself as apart from the earth as a physical being. . . . Deal with the 'I am' that is in me. . . . The earth is a part of who I am." He emphasized that this identity remained alive only as long as it was shared. "Don't talk to me about heritage as being exclusive. My rich heritage can only come to life inasmuch as I am prepared to share it with other people."

Focusing on the mission and the attitude of the church, he observed, "It is essential to recognize that we must present an alternative to people and not lead them as if they had no brains of their own. . . . It is so easy to look at the sinful and oppressed and to minister to them within the context of their suffering and never have the gospel back of our action—[to be] devoid of bringing him to a healthy alternative."

The seminar also included workshops which were directed by various Manitoba consultants, most of whom were seminar participants: Al Gervais of Winnipeg, St. John Bosco Center—family counseling; Neill Von Gunten of Manigotogan—community development; Roland Fisch of Hole River—alcoholism; Jay and Janet Bailey, Elphinstone—worship and Christian education; and Stanley McKay, Jr., Norway House — indigenous ministry leadership.

Receiving major attention were Manitoba Hydro developments which are adversely affecting the environment and people of the North. The group felt that the church needed to promote justice in supporting treaty and aboriginal rights of the Indians, in seeking equitable compensation, and in opposing further hydro developments which promise more environmental and human disturbance.

It was felt that the provincial government had cut off funds previously set aside for legal fees for the protection of South Indian Lake. Now the federal government has stipulated that funds provided by them for the Northern Flooding Committee, representing eight communities which are immediately affected by the Nelson River power development project, could not be used to take provincial government to court.

In the light of this, the seminar participants unanimously urged that independent legal representatives be gained for the Indian communities and that a sum of $200,000 be made available by the churches represented at the seminar. The Interchurch Task Force on Northern Flooding was requested to administer the fund in consultation with the Northern Flooding Committee and the communities it represents. *Isaac Froese*

Court says, Individuals, not tribe, own coal

More than 1,500 individuals owning land within the Northern Cheyenne reservation in southeastern Montana have won their appeals court claim for ownership of mineral rights beneath their land, according to a recent report in the Billings (Montana) *Gazette*.

Some of the allotted land lies atop the U.S.'s richest vein of strippable coal, estimated by federal geologists to exceed 3 billion tons of low-sulphur fuel.

The ruling by the Ninth Circuit Court of Appeals in San Francisco will affect the Northern Cheyenne Tribal Council, the Bureau of Indian Affairs, at least three major mining companies, and the federal government, as well as the landowners.

The decision overturned a 1972 ruling in which the Northern Cheyenne tribe in total was declared the owner of all mineral rights on the reservation.

The dispute centers around the 1926 Northern Cheyenne Allotment Act, in which part of the reservation land was divided among 1,457 enrolled tribal members. But the mineral rights were given to the tribe in common holding until 1976, when they would revert to the individual landowners.

In 1968 Congress amended the 1926 act to give the tribe those mineral rights in "perpetuity." But it added that if the tribe didn't challenge the allotted landholders in court before the June 1976 deadline, the 1968 amendment would be void. The tribe sued.

The decision puts into limbo the future of coal strip mining on the reservation. Until now, coal companies had dealt directly with the tribe. Those negotiations were temporarily halted in a separate dispute between the tribe and the Bureau of Indian Affairs.

Billings federal officials say they do not believe that dispute will be settled before 1976, when the allotment holders receive their complete ownership of mineral rights.

Mennonite workers unhurt following Bolivian revolution

Mennonite missionaries and MCC workers in Santa Cruz, Bolivia, are safe in spite of the revolution in that city November 7, according to reports from Gerald Mumaw, MCC (Bolivia) director, and LaVerne Rutschman, missionary under joint Mennonite auspices.

Mr. Rutschman said that planes strafed the plaza only three blocks from their home during the one day of fighting.

Soldiers and civilians revolted unsuccessfully against the three-year-old government of President Hugo Banzer, who came to power in a bloody overthrow of the government of Juan Jose Torres.

Several Bolivians were killed in the fighting.

etired businessman helps oor people help each other

esus was concerned enough about the od needs of people that he performed miracle so they would be fed," Paul rvat, organizer of Self-Help Action nter-Food Program, told the staff at stern Mennonite Board of Missions, lunga, Pennsylvania, recently.

Paul Horvat has been bringing small mers and low-income people in Chigo together to solve their respective oblems.

To convince people that his plan rks, Mr. Horvat first organizes a food r. Farmers bring their produce to the y and set up stands with prices marked. eing the quality of the food and comring prices with those in retail food res, people quickly purchase all that farmers have brought. It is then exined that food like this could be availe each week if people organized themves into buyers' clubs of fifty families more and placed bulk food orders h the farmers.

According to Mr. Horvat, this system an average gives the farmer twice at he ordinarily gets, yet the buyer ends only half what he usually pays.

Mr. Horvat saw the small farmers as portant to the free enterprise system, d he believed a way must be found to ep them in business. While many all farmers go out of business each ar, 70 million people in the United tes are low-income people and are in ood crisis, he said. Many of these are ior citizens.

'We need to find a solution," Mr. rvat said. "Many books and newspa- articles only tell our problems. A od doctor doesn't only say, 'You are k,' but he also gives a cure."

Mr. Horvat recounted how he replies middlemen who fear the competition -help action might cause: When peo- all around us are hungry, we have a blem to solve. If we don't solve the blem the time will come when no one l be able to stay in business.

'A person cannot enjoy his castle for y long if the people outside are sufng," Mr. Horvat commented.

Mr. Horvat, a retired businessman, w up in a small farm in Yugoslavia. was fifteen when he first demonstrat- how poor people can help one aner, resolving a crisis situation for the ole community. After resisting invad- of his country through two wars, Mr. rvat came to the United States in 1952 is now a naturalized citizen.

Amzie Yoder, left, Eastern Mennonite Mission Board worker in Honduras, listens as the pastor of the El Progresso Mennonite Church points to the place part of the village of El Progresso was located before Hurricane Fifi washed it away.

Houses rebuilt in Honduras

Plans to rebuild houses destroyed by Hurricane Fifi which struck Honduras in late September will concentrate on the Tocoa, Aguan, and Sula valley areas and involve a cost of about $100,000, reported Herman Bontrager, missionary with Eastern Mennonite Board of Missions who is coordinating relief and rebuilding efforts.

According to Mr. Bontrager, $60,000 will come from local sources, and the Eastern Board and MCC will jointly fund the remaining $40,000.

The Honduran Government has requested help from CEDEN, the Honduras evangelical relief committee in which Mennonites are active, to build about 275 houses in the Sula valley, where the most severe and extensive damage took place. Thousands of homeless are still housed in public schools.

Rather than put up temporary shelters as some groups are doing, CEDEN plans to build permanent block houses. Ten houses were completed by the end of October.

The Honduran Government has been negotiating with large landowners to make land available to those who lost their homes in the flooding and need to move to a new area. These people buy plots of land with a small down payment and make small monthly payments on a long-term basis.

CEDEN furnishes the materials—blocks, lumber, roofing.

Slaughtered calves given to MCC for canning project

MCC has received meat from some calves which farmers have slaughtered in protest of rising grain costs and low market prices for beef and milk.

Many farmers are killing and burying calves as a form of protest because they are losing money raising them. In an open letter to the National Farmers Organization, CROP, the community hunger appeal of Church World Service, said it deplored the waste of food.

CROP encouraged farmers to donate the live calves to Heifer Project, Inc., which would ship them to poor farmers in a third world country, probably Honduras, where Hurricane Fifi killed 50,000 head of cattle.

However, if farmers feel they must slaughter the calves, CROP encouraged them to give the meat to MCC, which cans and ships it overseas as part of its material aid program.

By mid-November, at least 116 calves and three cows in New York and Pennsylvania had been slaughtered and donated to MCC.

Inflation pinches Mennonite housing efforts

Funding is a major problem for Mennonites involved in low-cost housing programs as inflation pushes overhead costs higher and forces rents out of the low-income range.

"There's no way you can keep houses up and rent at a price that welfare people can pay unless your renters can get a subsidy which will allow them to pay according to their ability to do so," explained Delmar Stahly, director of Menno Housing, Inc., in Lancaster, Pennsylvania.

Menno Housing was formed by a group of local Mennonites to buy, repair, and rent houses in an effort to work at poverty and racial discrimination problems in housing. MCC contributes half of Mr. Stahly's time.

"We have recently priced ourselves out of the welfare range," Mr. Stahly said. "Interest on loans, upkeep and service costs, and taxes drive our overhead up."

MCC volunteer Don Harms works at repairing houses purchased by Tabor Community Services, Inc., and Menno Housing, Inc., as part of a low-cost housing effort in Lancaster, Pennsylvania.

Inflation also becomes a problem in applying for federal funds because of red tape in the Federal Housing Administration. "By the time an application is processed, the figures we used in estimating the costs of a project are out of date," reported Dick Koontz, former MCC volunteer with Interfaith Housing in Atlanta, Georgia, who continued on the job after completing his MCC assignment.

Federal housing funds other than for Model City areas and rural areas covered by the Farmers Home Administration were cut off in January 1973, and the new federal housing act passed last August has not yet been implemented.

Interfaith, a nonprofit coalition of churches including MCC, individuals, and organizations, finances its operation through federal funds, annual dues from its members ranging from $100 to $500, and limited assistance from financial institutions.

It currently owns ninety living units which it rents, and manages ten more rental units. It is in the process of obtaining federal funds to finance work on forty-three housing units in the Model City of Atlanta and 100 units in a small town outside Atlanta which qualifies for Farmers Home Administration funding.

In Lancaster, Menno Housing owns forty-four rental units including residences, a store, a barbershop, its office, and a medical clinic which is rented by a nonprofit medical group. Delmar Stahly, the director, hopes to increase the rental units to seventy-five or eighty.

Overhead has risen, but "our overhead is lower than that of a corporation that has to pay full wages to its workers and makes a profit," Mr. Stahly said. Although Menno Housing houses are out of reach of the poverty family, they are cheaper than commercial housing and can be afforded by families in the low-income bracket.

"Nobody, including the government, knows how to rent at a low cost, even on a just-break-even basis," commented Dan Sensenig, director of Tabor Community Services, Inc., Menno Housing's offspring which buys, renovates, and sells houses.

Mr. Sensenig saw home ownership as a solution to some housing problems. "The goal of Tabor Community Se ices is to bring houses in the range families in lower income brackets. Ow ing a house tends to stabilize a fam who has always rented and has ne been able to make it over the top."

In the past three years, Tabor has juvenated twenty-five houses. It curre ly has two houses renovated and sta ing empty, one of which is sold, and working on another house.

The house currently under constr tion is an experiment in cutting costs using all voluntary labor except for plumbing and heating. MCC volunt Don Harms has been working on house, and various Mennonite Sun school classes and church groups h committed themselves to completing v ous parts. One group may take respo bility for a certain room while anot works at the roof.

On previous houses Tabor had hire crew of four workmen at slightly bel market wages to do some of the lab As a result, the cost of the finished ho shot up $2,000 to $3,000. Had Ta gone on the market for labor, the c would have increased $5,000, one-th of the cost of an average house sold Tabor.

Part of the federal housing funds sulting from the August legislation allow families in the lower income bra et to buy houses by providing subsi to cover the differences between the quired monthly mortgage payment what the family is able to pay.

"If we have another year with a l we'll have to raise rents and as a re we'll move farther toward the mid class," Mr. Stahly said. "The only w we can get involved with people wh incomes are really low is if we can government funds."

Words & deeds

The ban on religious publications been lifted by the government, acc ing to recent word from Zaire. Africa Inter-Mennonite Mission of said there is also rumor that religi broadcasting may also be permitted so Broadcasting staff at STUDIPROKA (Protestant Studio of Kasai) has b producing records and cassette ta since the ban went into effect and immediately begin radio broadcasts soon as permission is given.

ommissions plan women's orkshop in Western District

conference for women in the Western istrict has been scheduled for Decem- 27-28 in Newton, Kansas, by the neral Conference's commissions on ucation and Home Ministries.

The conference, open to two women m each congregation in the district, l focus on increasing women's aware- s of themselves through historical and lical study, through sharing what is ppening in their own congregations l communities, and through talking out personal gifts and roles.

The commissions are also inviting peo- from each district and provincial ed- ation committee in North America to end the women's conference, which is pilot project in the new emphasis on n's and women's roles in the church.

Resource people for the conference, be at the First Mennonite Church in wton, will include Dottie Janzen, Lois nzen, Herta Funk, Anna Juhnke, and ette Zercher.

More information is available from rta Funk, COE staff person in adult ristian education and women's con- ns, at Box 347, Newton, Kansas 14, or (316) 283-5100.

ommunion service bridges p for Fort Garry churches

split among Mennonites in Russia t happened over a communion serv- over a century ago turned to recon- ation during another communion serv- in Winnipeg November 10.

The occasion for reconciliation was Mennonite centennial celebration to ich the Fort Garry Mennonite Breth- Church invited the Fort Garry Men- ite Fellowship (General Conference).

The idea for the joint day of celebra- originated with the Mennonite Breth- church. The pastor, Hugo Jantz, said ing the planning meetings that a tennial celebration ought to be an asion in which sister congregations ld be drawn closer together.

he two churches were together for morning service, for the noon meal the homes of MB church members, a supper meal at the church, and for ning communion service.

uring the communion service, a ng sense of unity emerged, said John sen of the Fort Garry Fellowship. ny said the day had broken down riers, removed stereotypes, and had ught genuine new relationships.

Hugo Jantz observed that in 1860 the division between the two groups in Russia had happened over a communion service. Maybe this joint communion service might begin to bring about reconciliation and renewed fellowship, he said.

In the morning, George Epp of the Springfield Heights (GC) Church developed the common heritage of faith in Jesus Christ that the churches have.

In the evening session John Friesen and Harold Jantz, editor of the *Mennonite Brethren herald,* outlined the common heritage in the Anabaptist-Mennonite history.

Mr. Friesen said that the Mennonite-Anabaptist view of separatism can be interpreted into a new separatism, in which the Christian communities will perhaps have values and life-styles which differ from those in society.

Harold Jantz emphasized the centrality of the church as a new community of people who have a common faith, who offer support and counsel to each other, and who become the body of Christ incarnate in history.

Project Teach will happen again in 1975

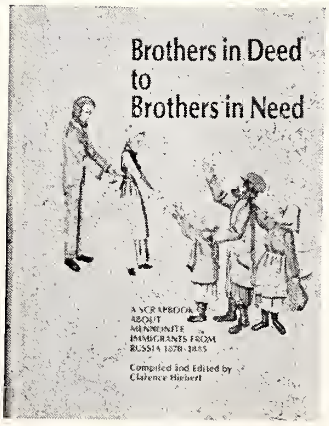
Project Teach, a workshop for teachers of children, youth, and adults in the church, will be April 1-5, 1975, on the Bethel College campus, North Newton, Kansas.

The workshop is sponsored for the third straight year by the General Conference Commission on Education, the Mennonite Church Board of Congregational Ministries, Bethel College, and Hesston College.

Cornelia Lehn, children's work director for COE, said resource people and homeroom teachers will be chosen by January. People who attended last year or the year before are invited to come back, since content and resource persons may differ from previous years.

Codirectors of the workshop are Alvin Beachy of Bethel College and John Lederach of Hesston College.

Ms. Lehn said congregations are encouraged to pay the expenses of teachers they send to the workshop.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A Faith and Life Press publication

Students find some majors in nonconference colleges

Education, nursing, business, music, agriculture, Bible, and biology are the most common college majors among 930 General Conference Mennonite undergraduate students recently surveyed by the Commission on Education.

The 930 responses were returned by mail after COE sent a letter to more than 2,000 students.

Of the total students returning questionnaires, only 30 percent during the 1973-74 school year were attending conference-related schools: Bethel, Bluffton, Canadian Mennonite Bible, Freeman Junior, and Conrad Grebel colleges.

One of the reasons so many students attend nonconference schools may be that their preferred majors are not offered there. So college presidents are now looking at the survey results with an eye on what students are majoring in at other colleges, said Frank Ward, COE executive secretary.

According to the survey, 87 percent of agriculture majors go to non-GC schools, 72 percent of business majors, 88 percent of engineering majors, 88 percent of home economics majors, and 94 percent of nursing majors.

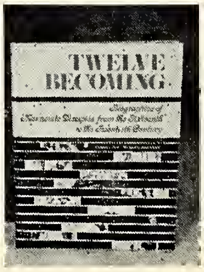
Fields of study faring better at General Conference schools include music (53 percent of GC music majors attend GC schools), mathematics (52 percent), history (58 percent), Bible and theology (46 percent), psychology (35 percent), chemistry (33 percent), and peace studies (100 percent). Thirty-five percent of undergraduate education majors attend conference colleges.

A few less popular fields draw almost all their students to non-GC schools: aviation, computer science, criminology, speech, physical therapy, and radio-television.

Most popular fields among the 127 General Conference graduate students in the survey were medicine, law, education, social work, theology, psychology, and biology.

TWELVE BECOMING

Biographies of Mennonite Disciples from the Sixteenth to the Twentieth Century



Faith and Life Press, in announcing the publication of the new book, **Twelve Becoming,** makes the possibility of appreciating history at every age level a reality. Author Cornelius J. Dyck has written the book consisting of twelve biographies to show history as a process—not just a static record of events. Twelve personalities from representative Mennonite bodies reflect Christian discipleship from the sixteenth through the present century. The illustrations by Richard Loehle add to the mood of reality in the book; each biography contains a full page illustration. This is a book about disciples rather than heroes. Reading these stories should provide encouragement to today's disciples in the process of "becoming." A teacher's manual for use with children's classes is in preparation. Churches and families will want to use this book in many ways and on many occasions. 126 pp. $4.50

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Mennonite 'diaspora' cauc discusses new fellowships

A career disciples' caucus in Sal Pennsylvania, recently drew sixteen sons from scattered areas in New Y Pennsylvania, and Delaware to di ways to start new Mennonite fe ships where they live.

Most of the persons attending professional jobs in Eastern Seab cities.

Findings from the caucus, spons by Eastern Mennonite Board of sions, revealed that not all career ciples find a suitable church to rela in their new settings. Some join denominations. Most of them try to ry on fellowship groups with other nonites like themselves who have lo in their general area. This often quires them to drive a considerable tance.

As the discussions progressed, i came clear that most career dis find that they have absorbed values their Mennonite upbringing which would like to retain and pass on to children. The group together trie sort out what some of these values

Brotherhood, peace, sensitivity t needs of others, concern for the pressed, and the Bible as a guide fo ing were some of the themes v emerged most often in discussion. group also found that singing w unique part of their heritage.

Two of the couples attending the cus learned to their complete su that they lived only fifteen miles each other in the Lima, New York,

Don Jacobs, one of the resource sons at the caucus, urged the gro think of themselves as people w specialized ministry who help M nite communities increase their visi needs close at hand just as overseas sionaries have brought needs to us other parts of the world. Mr. J called these career disciples the " nonite diaspora," borrowing the term to describe Jews in early times who s in communities outside of Palestine.

The group discussed the Menn image. They oberved that people are hungry for the community life see among us. They concluded that it might at present be exciting to Mennonite because we are respecte appreciated, we at the same time be prepared for the abuse and p tion which may result when radica cipleship cuts across the prevailing ions of society.

℞ecord

/orkers

il Nafziger has recently joined the uth Opportunities Unlimited (YOU) f in Winnipeg as secretary-reception- She is a member of the St. Agatha nnonite Church of Baden, Ont. YOU an Indian and metis youth center nsored by Mennonite Pioneer Mis- ı.

.inda Richert, Bethel College Church, rth Newton, Kans., has begun a one- r term of voluntary service with Men- ite Board of Missions, Elkhart, Ind. is serving her term as a home eco- ıics instructor at the Foundation for Blind, Stockton, Calif.

)rlando Waltner of Newton, Kans., begin half-time work Jan. 1 as sen- citizens resource person in the West- District Conference.

alendar

Central

)ec. 6-7—Performance of *The Mes-* , First Church, Berne, Ind.

Eastern

)ec. 8—Family craft workshop, Zion ırch, Souderton, Pa.

Western

'ec. 29—Centennial services, Bethel rch, Inman, Kans.

Richert

Bohn

Ministers

Stanley Bohn, pastor of First Church, Bluffton, Ohio, has resigned to become conference minister for the Central District, effective May 1, 1975. The district conference offices will be moved from Elkhart, Ind., to Bluffton. Stan is chairman of the General Conference Commission on Home Ministries.

Conference budget

Budget for 1974 includes:

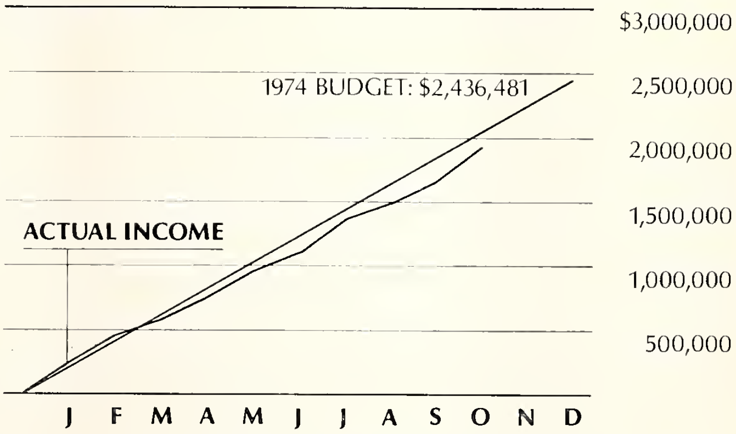
Commission on Education
$164,450

Commission on Home Ministries
$417,309

Commission on Overseas Mission
$1,647,122

Mennonite Biblical Seminary
$207,600

Total $2,436,481



October receipts were down by about $20,000, compared with October last year. We have received 77.6 percent of the budget, compared with 76.9 percent last year at this time. During most of the year we had been running considerably ahead of last year in terms of percentage of budget received. The seminary is still lowest, with only 63.9 percent of budget in. The uncertain economic climate in the world seems to become more clouded all the time. *Wm. L. Friesen, treasurer*

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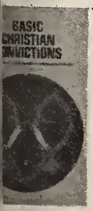

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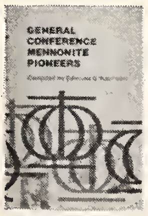
ENTS: Preface, Dr. Robert Kreider; Introduction, Dr. Erland Waltner; on and the Religions; God Our Father; Creation, God's Handiwork; His Majesty and Misery; Jesus Christ, Lord and Savior; The Holy and the Trinity; The Kingdom and the Church; The Bible: The Story conciliation; The Christian Hope for the Future; The Christian Life.



GENERAL CONFERENCE MENNONITE PIONEERS

by Edmund G. Kaufman

Published by Bethel College, 1973
438 pages/$6.75

CONTENTS: Introduction, Dr. Cornelius J. Dyck; Founding Fathers (16 biographies beginning with John H. Oberholtzer); Pioneers in Education; The Wadsworth School (3 biographies), Halstead Seminary and Bethel College (4 biographies), Bluffton College (4 biographies), Freeman Junior College (3 biographies), The Mennonite Seminary (3 biographies); Pioneers in Publication (9 biographies); Missionary Pioneers (6 biographies); Later Pioneers (10 biographies).

er from Faith and Life Bookstore, 724 Main, Newton, Kansas 67114,
ethel College Bookstore, North Newton, Kansas 67117.

how our Bible came to us

From English Revised to modern speech versions

David Ewert

BY THE END of the nineteenth century, the King James Version was nearly 300 years old and its language had become somewhat archaic. Would it occur to us, for example, that the statement "We picked up our carriages and went up to Jerusalem" (Acts 21:15) means "We packed our bags and took the road to Jerusalem?" "We fetched a compass and came to Rhegium" (Acts 28:13) does not mean that a directional instrument, called a compass, helped us to get to Rhegium. It means, "We sailed round and put in at Rhegium." To be told to "comfort the feeble-minded" (1 Thess. 5:14) is, to say the least, a bit humorous in modern English.

Perhaps the story of the transfiguration of Jesus (Mk. 9) illustrates rather crassly the need for modernizing King James English. Jesus' clothes became whiter than a "fuller" could make them (v. 3). Peter "wist" not what he said (v. 6), for they were "sore" afraid. In the end they saw no man "save" Jesus only (v. 8), and Jesus "charged" them not to tell anyone (v. 9).

Fresh translations of the Bible into English from the early eighteenth century and on through the ninteenth reminded Bible readers that there was more than one way in which the Bible could be translated. And so at the end of the nineteenth century, an English Revised Version (ERV) came off the presses. The project got under way about 1870.

The English Revised Version

Initiation of the project. The Anglican Church took the lead, but most of England's churches joined in this great project (Church of Scotland, Episcopal Church of Ireland, Baptists, Methodists, and others). Some sixty-five scholars were engaged in the task of revising the English Bible. An American committee, representing the major denominations on this side of the Atlantic, was invited to make suggestions.

Among the translators were the leading English biblical scholars such as Westcott, Lightfoot, and Hort. The nineteenth century had brought major discoveries in biblical manuscripts. What had clinched the decision to revise the English Bible was the discovery of the Sinaiticus by Tischendorf in 1859.

Principles of revision. Westcott and Hort had published a new Greek New Testament, based on the recent manuscript finds, and this was the textual base for the translation. This meant that J n 5:3, Acts 8:37, 1 John 5:7, and the d ology in the Lord's Prayer were missi g.

Also, they modernized the English f the King James. Unfortunately they d not go far enough and retained m y archaic expressions.

Whereas the KJV has a variety f English words for single Hebrew r Greek words, the reviewers insisted n greater uniformity. For example, the v renders the Greek *euthus* as "straig tway," "immediately," "forthwith," d "anon," but the ERV consistently ha it as "straightway."

Old Testament and New Testam nt sections of the committee demande a two-thirds majority when a reading s disputed. New chapter and page headi s were introduced, and the text was t out in paragraph form.

The reception of the version. A r ten years of work, the New Testam nt was published in 1881. The Old Te ment took four years longer. When e New Testament arrived in America, le ling Chicago newspapers printed it se lly. The Church of England gave e clergy permission to use it in public v rship. But, although it was a schol ly work, its language was too pedanti o make it popular in worship. It was o faithful to the original style and t sufficiently in current English.

Dean Burgon, who had been ou f sympathy with the project from the eginning, called it "the most calami us literary blunder of the age." Its w manuscript base he described as "a isoning of the River of Life at its sa ed source."

Perhaps its greatest handicap was at it was so late. The KJV had held the ld too long. As it turned out, the ERV as used in private and in schools, but nerally not in worship.

The American Revised Version

The American Standard Version. e American committee had suggested umerous changes to English revisers. T y had suggested "Lord" for "Jehov ," "patched" for "clouted," "cakes" or "cracknels," "astonished" for "astoni ," "turned away" for "eschewed," "sp t" for "ghost," and so forth. But the nglish were too conservative and did he Americans the favor of putting such ggested modernizations in the appe x. The Americans then decided to put ut their own version.

Cambridge and Oxford presses ha he copyright for the first while, but in 01 Thomas Nelson and Sons published he erican Revised Version (ARV). This sion had a much more popular style d was much more widely accepted n the English Revised Version. Indeed, became so popular that it earned for lf the title "The American Standard rsion." It served the student world ticularly well.

The New American Standard Version. anonymous team, sponsored by the ckman Foundation of La Habra, Cali- nia, published a New American Stan- d Version (NASV) in 1971. They say t their purpose was to revive the erican Standard of 1901, "that rock biblical honesty."

Whether the NASV of 1971 is a great provement over 1901 is not all that tain, but no doubt it will be a useful l for students of the Bible. Mr. Bratch- (*Christianity today,* 1971) makes this nment, "It is doubtful that the ASV rits this kind of revision. The NASV guage is not really contemporary, the glish is not idiomatic, and one won- s whether the revisers have reached ir goal of making this Bible 'under- ndable to the masses.' " Time will tell.

odern speech versions

The discovery of nonbiblical papyrus nuscripts at the end of the nineteenth tury, written in the language of the w Testament, cast new light on the abulary of the Greek New Testa- nt. Also, biblical manuscripts con- ued to be discovered (some of them yrus, and much earlier than the great chment manuscripts from the fifth tury). Moreover, it was now clearly n that the New Testament was written contemporary Greek (not in a special oly Ghost" language, as it had been cribed by some). This meant that nslations should really be in contempo- y speech also. Soon translators were doing each other in "modernizing" language of the Bible in English. We e had such a rash of versions of late people are getting confused. Let us ntion, first, several of the earlier mod- speech versions.

Moffatt's Bible. In 1913 James Mof- , a learned Scot, published a New tament in current English. He fol- ed this up with a translation of the Testament, and so in 1926 the com- e Bible in modern English appeared. ffatt later came to America to teach. His version became so popular that it seventy reprints in twenty-five years. ween the two world wars when peo- spoke of a modern translation of Bible, they usually meant Moffatt's.

Moffatt was an expert linguist and biblical scholar. He translated straight from Hebrew and Greek and refused to consult any English version, although he admits that former versions clung to his memory.

Noah's ark becomes a "barge"; Titus is enjoined by Paul to give Zenas "a hearty send-off"; Jesus commends Mary for choosing "the better dish," in contrast to her sister who was clattering with dishes. A high point of his translation is 1 Corinthians 13. Love "gives itself no airs, is never rude, . . . is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

However, Moffatt got his share of criticism, too. C. J. Cadoux wrote: "The violence administered by a first perusal of his work to an ear that has learned to love the diction of the AV is of course considerable. . . ." He admitted, nevertheless, that it was very popular. A Scottish minister read a chapter of Moffatt to an elderly lady, who liked it very much. But she asked him also to read "from the Word of God" before he left. Moffatt simply was not God's Word.

Goodspeed's New Testament. Edgar Goodspeed was professor at the University fo Chicago. On one occasion he criticized some of the modern speech versions and was challenged to improve on them, if he could. Although it had evidently not occurred to him earlier, he finally yielded and decided to give it a try. He set himself the goal of producing a version whose "English shall not sound like a translation at all." He laid aside all English versions and translated straight from the Greek into smooth, natural, and easy-to-read English.

In 1923 the New Testament was published. Reader reaction at first was violent. The *Chicago tribune* spoke of it as "monkeying with the Bible." One critic wrote, "Theologians and laymen alike will wait with awe for God to strike him dead, for thus laying his calloused hands upon the Holy of Holies." A writer in the *Columbia record* objected to the substitution of "lamp" for "candle" (Lk. 15) and declared that Goodspeed might as well have given Ruth a "McCormick harvester" in place of a scythe (it was a sickle she had). It was Tyndale who had modernized the New Testament when he introduced "candle" for "lamp," since England used candles in the sixteenth century.

However, the Goodspeed New Testament became so popular that several scholars did the Old Testament as well, and together with Goodspeed's New Testament, it was published in 1931 as *The Bible: An American translation.*

In 1934 appeared Wade's New Testament; in 1936, *The plain English New Testament* by C. K. Williams; in 1937, the New Testament by the American C. B. Williams; in 1941, *The New Testament in basic English* by S. H. Hooke of England (later he published the complete Bible); in 1945 the New Testament by Verkuyl (this became part of the Berkeley Version when the Old Testament was done some fifteen years later). In 1944, the British Roman Catholic scholar, Ronald Knox published his New Testament. It was such a smashing success that after another nine years of laborious work, during which he "ate, lived, and breathed the Bible" he completed the whole Bible (1949). But more of this in our next article.

Ninth in a series of twelve articles

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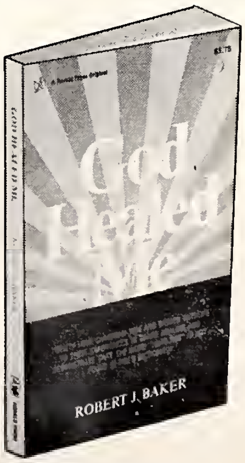

Letters

Like a bee without a hive

DEAR LARRY: In response to the article "Let's abolish church membership!" (October 15 issue), please print the following taken from the March 20, 1973, issue of *Lutheran standard*:

Can I be a Christian without joining other Christians in the church? Yes, it is something like

—a soldier who will not join an army,
—a salesman with no customers,
— seaman without ship or crew,
—a businessman on a deserted island,
—an author without readers,
—a parent without a family,
—a tuba player without an orchestra,
—a football player without a team,
—a politician who is a hermit,
—or a bee without a hive. *Mrs. William P. Janzen, Route 1, Box 299, Mountain Lake, Minn. 56159* Nov. 5

Broaden promotional policy

DEAR EDITOR: I just became aware of COM's series *Myths about missions* which you have been running recently. *Myth 5* (October 22 issue) caught my particular attention.

I am all in favor of disseminating correct information about our conference programs and dispelling misconceptions that may exist. However, I do wish to express a concern that should be recognized by those who issue the information as well as those who receive it. I am writing because I am trying at every opportunity to remind our constituency, whether it be in Saskatchewan, Canada, or in the U.S., that the programs of the various conferences are complementary and not competitive.

Myth 5 is answered, in part, by stating that "giving to COM has increased by 23.4 percent since 1971!" We can surely all applaud this increase. Our people give willingly to overseas missions, and this is great.

On the other hand, I am beginning to fear that other programs of our conferences may soon take second place to that of COM. Is that fair? Why does the General Conference continue to promote its program by dividing it into the commissions? Is it not time that we begin to encourage our people to think of COM, CHM, COE, and AMBS as one total program? Could we really carry on an effective overseas missions program without COE and without the seminary? Are missions at home not important to our conference?

Another feature of our present promotional policy is that it affects the other conferences. I have heard the sentiment expressed that, if the budget of the Canadian Conference and of the Saskatchewan Conference does not include foreign missions, then it is not worthy of support.

The budget of the Saskatchewan Conference places more than half of its receipts in the hands of Rosthern Junior College, and we are now considering adding a budgetary item to support the operating costs of Swift Current Bible Institute. These two schools are supported also by the Mennonite Conference of Alberta. I also noted that Robert Kreider listed the institutions of higher education (October 22 issue). It might be of interest to list all the institutions of high school level education which relate to our various conferences as well.

I am all in favor of promoting our conference programs, but in my opinion, we must begin to promote the total program rather than emphasizing only one part of it. What is good promotion for COM may indeed be harmful to the other commissions of the General Conference as well as to the programs of the Canadian, provincial, and district conferences.

I am quite content to have each conference do its own "thing." I am not suggesting that overseas mission should not continue to be the responsibility of the General Conference. I simply make a plea for us all to remember that each of our conferences has its distinct function to fulfill. Let's not allow our promotional material to divide the loyalties of all those member congregations who together continue to support all the programs which combine to constitute the whole. *E. H. Baergen, MD, chairman, Conference of Mennonites in Saskatchewan, 2514 Jarvis Drive, Saskatoon, Sask.* Nov. 3

Patently one-sided

DEAR EDITOR: The article "Surgeon does follow-up on faith healing" (October 15 issue) left me feeling very disturbed. Initially, its reason for appearing escaped me since there was no obvious evidence of any relationship to Mennonite affair Since it was so patently one-sided, I fina ly concluded it was meant as propagand against faith healing.

If that was not its reason for bein there, then in all fairness it should als have stated that many faith healings ar real and permanent (there is a wealth c testimony to corroborate this); furthe that in any doctor's files there can b found evidence of unsuccessful healing (observe all the invalids among us an the obituary columns in any newspaper)

Are we to delete from our Bibles Corinthians 12:4-11 and other simila passages, or are we to believe them an exercise them to the glory of God? *Mr Joseph T. Seem, Route 1, Box 432, Em maus, Pa. 18049* Nov.

In praise of beef

The following letter was sent to MCC i response to the article "Cookbook wi tell how to eat less meat" (October 2 issue).

It has recently come to my attention th you are promoting a cookbook for mea less meals, especially excluding beef du to its high cost. Being the wife of rancher who has lost thousands of do lars in the cattle business, and represen ing a group of women whose husban have lost millions in the past twenty-fo months, I am naturally extremely co cerned with your cookbook proposal.

I find it hard to believe that Menn nites, who have always been fine farme and close to the soil, would boyco someone else trying to make a living o the farms and ranches of America!

There is much I could say. In the la ten years beef has risen less in propo tion to any of your other expenses, suc as medical costs, clothing, furniture, car etc. Nutrition authorities recommend tw or more servings of meat a day to f protein needs for good healthy individ als. Protein, along with minerals and vit mins, is needed not only for growth, b to build, maintain, and repair body ti sue and to help fight infection and di ease as well. There are many, many rec pes to be found featuring "stretch-you beef-dollars." Add to this the econom fact that if cattlemen can't at least mak a living off their cattle, then grain farm ers, shoe clerks, bankers, butchers, c the scale, won't be able to make a ıg either, for agriculture and its byducts are the backbone of this na's economy.

ɩs an individual and spokeswoman for organization, I ask you please to : these thoughts into consideration. *ıcy Floyd, president, Kansas Cowɜs, Sedan, Kans. 67361* Nov. 1

ɜ Arthur Banks case

ɩR EDITOR: A television program vn last January in the Netherlands greatly disturbed members of the ınonite Peace Group (*Doopsgezinde lesgroep*). This broadcast concerned lot of Arthur Banks, a black conıtious objector to the Vietnam War, has been subjected to arbitrary and mane treatment in various federal ›ns after an unusually severe sentence he maximum penalty of five years refusing induction into the armed ɜs of the United States.

ıe undersigned, along with many :h brothers and sisters, disturbed by : they saw, have collected as much as possible about Arthur Banks, ɜly the text of the television broad- and the data placed at their dis-l by Amnesty International, which adopted this prisoner. From these it becomes evident that what is at ː here is not just a single isolated but a whole system of discrimina- and deprivation of rights, which ɩs to occur more than once in Amerprisons.

ıerefore we address ourselves to the bers of the Mennonite worldwide ıerhood who have committed thems to the task of reconciliation (the age of the eighth Mennonite World erence in Amsterdam 1967).

ɜ affirm the supranational character hrist's church by appealing to our non primary loyalty to the kingdom iod, which takes priority over all s of nation, class, or race. Although re outsiders as far as this affair is ɜrned, we want to speak from our :ience to yours—may it be sensitive rd all who hunger and thirst after ɜousness—as we ask you to carry concern into American Mennonite ·egations with an appeal to make nclosed documents as widely known ›ssible. Perhaps you can take steps ɜad the cause of Arthur Banks and ellow sufferers before the govern- (Department of Justice, Bureau of ns, American Bar Association).

ː posit that our Anabaptist-Mennonite heritage impels us to be especially concerned both to give a voice to the voiceless and to speak truth to power. *J. W. de Wilde, S. Yoder, and H. Woelinga-Rodbard, secretary, on behalf of the Mennonite Peace Group, Bos en Vaartlaan 19, Amstelveen, Holland* Aug. 29

EDITOR'S NOTE: *Copies of the documentation referred to in the fourth paragraph of the above letter will be mailed free of charge to persons who write for it to the Winnipeg editorial office.*

Pastor needed

DEAR EDITOR: Our church is looking for a new pastor. The Rev. Alvin Voth resigned as of November 1. His wife, Lydia, is gravely ill at Holy Cross Hospital with a heart condition. She has been ill since September 8.

Pray for us. We need an evangelical Mennonite pastor here at Grace Church. *Mrs. Catherine Neufeld, 4216 South Maplewood Ave., Chicago, Ill. 60632* Oct. 18

Acknowledgment

DEAR EDITOR: We have been privileged to receive *The Mennonite* free for some time. This is to acknowledge our appreciation for your generosity. We would like to continue receiving the same. Thank you for enriching our periodical reading at Columbia Bible Institute. *Don Krause, librarian, Columbia Bible Institute, Clearbrook, B.C. V2T 2Z8* Nov. 5

The Bergthaler Mennonite Church of Gretna needs a full-time pastor. If the Lord leads you to serve as pastor, would you please contact our church or pay us a personal visit. For further information, please write or phone:

Mr. Alfred Loewen, Deacon
Box 115
Gretna, Manitoba R0G 0V0
Phone: 327-5594

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COVER

The First Mennonite Church in Reedley, Calif., is sixty-six years old, but it was made to look like new by a congregational cleaning and painting bee earlier this yeor. The rejuvenation process reminded Lola Miller of what can happen to people when they become new in Christ. See her piece on page 706.

CONTRIBUTORS

Lola Miller's address is 1219 "K" St., Reedley, Calif. 93654. Her husband, Leo, is pastor of First Church.

J. F. Pauls is a pastor of the Altona (Man.) Bergthaler Church. He is also moderator of the Conference of Mennonites in Manitoba.

David Ewert, the writer of our series on the Bible, has been appointed to the faculty of the Mennonite Brethren Seminary in Fresno, Calif., starting next year. He is currently on the faculty at Eastern Mennonite Seminary, Harrisonburg, Va.

CREDITS

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The "pros" and the "grass roots"

Keeping the things together that belong together—word and deed, clergy and laity, body and soul—is a continuing struggle for the church.

Word and *deed* have been difficult for us to meld during the greater part of this century, but North American Mennonites have in recent years strongly reaffirmed their belief in the unity and equality of these two components of the abundant Christian life. We have not quite succeeded yet in putting this good theology into practice, but we appear to be moving in that direction.

A new division, somewhat related to the troublesome differentiation between the clergy and the laity, has emerged in our midst in recent decades. We could label it the *professional-grass roots* split.

Basically what we are talking about is the professionalization of the leadership of the church's primary arms, especially the conferences and several large inter-Mennonite agencies. We seem to be working on the premise that professional church persons — pastors, teachers in church-related schools, staff members of conference and inter-Mennonite agencies, etc.—are just about the only ones who are qualified to lead. Of the nearly ninety top General Conference elective positions, for example, over two-thirds are filled by the "pros," and an additional 7 percent are occupied by the spouses of "pros." A look at the Canadian Conference's elected leadership gives us a similar picture. So does that of MCC and MCC (Canada).

We do not wish to denigrate the contribution of the "pros" to our various boards of control. They are excellent people. But we miss the "grass roots" flavor in the leadership mix.

Where are the farmers, business and sales persons, mechanics, stenographers, carpenters, homemakers, industrial workers, and other representatives from the pews? We have a strong bench. The gifts of leadership and creativity are present in our congregations in abundant quantities.

Parachurch organizations have sprung up to embrace and utilize the overflow of vision and stamina that is present in our congregations. Some of the most exciting forms of witness in our day are springing from these groups. Mennonite Disaster Service and the community relief auctions are two of our people's brightest candles at the moment. Both of these groups draw their strength and leadership primarily from persons who are underrepresented in our "official" bodies.

There are also numerous non-Mennonite organizations which utilize our benches better than we do. Take but one example: Campus Crusade for Christ. It makes stringent demands on the persons who work for it, but many of its volunteers blossom into aggressive leaders under this type of demanding responsibility.

Our history also gives us clues on how beneficial it is to give people from the pews room to operate. One such person whose memory has been impressed on my consciousness in a particular way during this centennial year is Jacob Y. Shantz of Ontario. He labored prodigiously to prepare the way for the coming of the Mennonites to Manitoba in the 1870s.

Mr. Shantz, who was a farmer, businessman, and school trustee in the community that is now known as Kitchener, made a total of twenty-seven trips to Manitoba in the interests of the Russian Mennonites. One of the many thoughtful things he did was to erect four shelters on the new land prior to the settlers' coming. These sheds provided an interim home for many of the immigrants during their first weeks on the bewildering Canadian prairies. He also helped organize a Mennonite aid committee in Ontario to assist the newcomers.

Maybe it is best for our present situation to have two tracks: one for the "pros" and another for the "grass roots," but I have the feeling that we're missing out on something. Perhaps, if nothing else, the injection of a good dose of "grass roots" medicine would help dissolve some of the institutional blood clots to which most organizations are prone.

What wonders might MDS perform on Mennonitism's fractured body in North America if it were given the job of mending the brotherhood's splintered parts? What spark might be lit under the resolution to bring missionaries to our communities from abroad if GC persons now associated with Campus Crusade were put to work making the arrangements? What wondrous inspiration would emerge if representatives of the community relief auctions and the intentional communities associated with the conference joined the Commission on Home Ministries in planning for Jubilee living in 1975? The mixes could be volatile, but they might set our spirits ablaze in an explosive new way.

Three cheers for both the "pros" and the "grass roots." I'm praying for a tie—the tie that binds. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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The hungry

If we knew them personally, would we still let them starve?

Vern Preheim

HUNGER has not been a part of my experience; therefore, I cannot really identify with those who suffer from lack of food. True, at times I have missed a meal or two because of circumstances—too busy to stop to eat, or a deliberate choice to fast, or temporarily no food available—but the hunger pangs were easily endured because I know that ample food would soon be available. Most of the desperately hungry in this world do not know when or how they will obtain today's or tomorrow's bread. Our ability to empathize is minimal because we have not experienced what they endure.

At this point the food crisis involves little more than nameless numbers and meaningless statistics for most of us. But the moment I stepped into the small oval shelter of a seminomadic family of the Afar tribe in Ethiopia last month the drama of poverty came alive. Seeing the desolate environment, observing the little fire in the hovel, noting the crowded conditions, and looking into the eyes of the malnourished children had a profound impact on me.

Here are a people, accustomed to living on the milk and meat of their cattle, goats, sheep, and camels, forced to accept a new diet of grain because most of their herds have succumbed to the drought of the past two years. No easy answers come for such predicaments.

Seeing the people involved in hunger made it personal. If we personally knew the one billion people who suffer fr n malnutrition, we would not so ea y brush their need aside. We would e willing to sacrifice considerably if e people carried our traditions and d names that sounded like our nan s. However, because of circumstance, e brunt of hunger is borne by people t-side our national boundaries, who sp k languages other than our own, and o have traditions foreign to our ways. r ignorance about them notwithstand g, these people have hunger pangs and f l-ings like we do.

India is experiencing famine to y. But famine is not new to India. In e past 200 years an estimated thirty-th e million deaths have occurred because f famine. In India between 1860 and 1 0 ten famines took a toll of fifteen mill n lives. Famine in Russia in 1917 wiped t about five million persons.

The loss of life is staggering as pe e die of starvation or diseases which c e upon them because of lowered b y resistance. Equally sobering, if not e n more distressing, is the waste of hun n creativity because of deterioration f physical energy and morale of pe e caught in poverty.

Most touching of all is the real -tion that millions of children suffer -manent damage to their mental devel -ment because of improper diets or ina -quate food during infancy and e y childhood.

The waste of human resources in this anner is tragic. I am the father of five ildren. It would tear me to pieces if y children were being destroyed in this ay. Yet many of the children so affect-d have a father who must suffer at their iffering unless he has become so numbed at he accepts such events as fate.

Compassion fatigue has a tendency to ive us to disillusionment. We question e effectiveness of our assistance. We espair over our inability to make a sub-antial dent in the mountain of need. are we believe the songwriter, “Two d two make a million”?

As a Mennonite brother/sisterhood in orth America we have adopted some cellent resolutions (MCC annual meet-g at Hillsboro, Kansas, in January and eneral Conference session at St. Cath-ines, Ontario, in August) on the world od crisis. It remains to be seen to what tent we will be able to translate these ords into effective action that bears uit.

For me it is a matter of conscience. s a peace church we have said it is rong to kill a man in war. If a man, oman, or child dies because we with-ld food or technology or because we nsume more resources than we ought, not that life our responsibility?

As I read Isaiah 58, Psalm 146, Luke and other passages, I ask myself how es the Lord feed the hungry today? hile God once fed his people miracu-usly with manna from heaven, the bib-al record suggests that God counts those faithful with resources to make od on the promise that he will feed e hungry today. God's role is to moti-te us, and our role is to seek ways to ilize our resources to meet the needs the largest number possible.

The problems of transportation and stribution for sharing the food we raise the United States and Canada are rmidable. MCC's experience in trans-rting food to Chad, for example, has en frustrating. Wheat donated by Kan-s farmers was bagged and loaded into il cars and taken to Houston, Texas. usually takes several weeks to obtain ace on a boat which will likely post-ne sailing once or twice.

Congestion in ports along the way ill result in further delays. The boat unloaded finally in Doula, Cameroon, here the supplies are taken by truck to e train to be hauled halfway across ameroon, then put on trucks again for e rest of the journey to the Chad bor-r. In Chad the shipment is put on an-her set of trucks before it finally reaches its destination. Moving the food from Houston to Chad may take as long as six months.

The handing out of food can create problems of dependency. In Ethiopia I was told that some people who had been fed for several years did not want to put forth the energy to harvest this year's crop because it was easier to accept the handout.

There will continue to be natural disasters of drought, hurricanes, and earthquakes requiring distribution of food and other supplies. The Sahel, a string of six countries just below the Sahara desert, has been blessed with normal rainfall this year. This will take the pressure off this area and allow greater attention to India and Bangladesh. However, some needs continue in Africa because there are geographical pockets where the rains were inadequate. In some areas the acreage planted was below normal because seeds were insufficient or because the people did not have the strength to plant.

The nomads whose livelihood depended on herds need help. Although the drought was aggravated by an overpopulation of livestock, now if these people are to resume their traditional way of life they will need more cattle and sheep. It will take time to rebuild their herds. In the meantime, they need help to survive.

As we look at the world food problem, it is obvious that the highest priority is to increase production in Africa, Asia, and Latin America. This requires a development process which is complex and yet very much a mystery.

We flew over vast areas of Zaire a few weeks ago where there is ample rainfall and where the soil, while not very fertile, is capable of producing crops. The first impulse is to think that it should be fairly simple to increase food production in Zaire. That, however, is an oversimplification. In parts of Zaire, food rots and production is low because no market exists within easy reach.

People must first resolve the problems of technology, credit, motivation, customs, habits, and an infrastructure of roads before they can increase food production substantially. Sending Mennonite farmers to Zaire or Bangladesh to show those farmers how to raise food will not automatically be productive. (This is not to imply that agriculturists should not be sent.)

Even the optimists admit that the task of keeping up world food production with population growth is formidable. This fall the energy shortage seemed like a major obstacle to dramatic increases in production because fertilizers are crucial and it takes energy to make fertilizer. Will we in Europe and North America be willing to reduce our energy consumption or travel, for example, in order to increase fertilizer production?

We should note that the United States annually uses three million tons of fertilizer on its lawns, golf courses, and cemeteries—enough to produce food that would keep several million people alive for one year.

In the meantime an agronomist serving in Zaire under OXFAM has demonstrated that ridging with green manure plus interspersing corn and peanuts will more than double the yield per acre with little extra work and at no additional expense. There are simple ways to augment food production that can be implemented through an educative process.

A story about the food shortage on the front page of the *New York times* (October 25) stated that most Americans consume two to four times as much meat protein as the body can use. The same article quoted Lester Brown as saying a 10 percent reduction in meat consumption in the United States would free twelve million tons of grain, enough to feed sixty million people grain for one year.

We in North America, who until recently have kept acres out of production, cannot comprehend the immediate world food crisis. We also cannot fathom the implication of our using such a high percentage of the world's resources. Five percent of the population uses more than 40 percent of the resources. Stated another way, the average American in 1971 used 351 times as much energy as the average Ethiopian.

There are many reasons why North Americans should reduce consumption not only of food but of the consumer goods as well. I hope that we will do it not grudgingly, but in a spirit of joy and excitement. As we live with less, the Lord will more than make up for it with spiritual blessings.

One wonders if the freedom which we cherish will survive the next decades. For example, will people be willing to restrict the population growth on a voluntary basis or will it become mandatory to control the number of births in a family?

Maybe people cannot really discipline themselves to act responsibly in the face of emerging world realities. Maybe the present nation-state structures will not survive long. Will the persons with power in these structures be willing to cooperate to the extent necessary to cope with these problems?

Will Christians in the West set a good example, or will they be in the r- guard? These are momentous times. It may not be too late to affect the cou e of events fifteen years from now, but e have little time to lose.

Mennonites have good instinct. W e a people who both know how to prod e food and love to eat it. We have a tra i- tion that sets us on the right track. O e again we have the opportunity to ex t influence far in excess of what e might expect from a people of our nu- bers. The challenge is before us.

When did we see you hungry?

Mary Ferguson

Man conquered space.
In wondrous craft they raced through time
And stepped upon the moon.
While other men
With bleeding wounds toiled up a path
Through jungle gloom.
—And Jesus wept.

Skyscrapers grew—
A vast array—to greater heights
In cities of the world.
Dank hovels, too
Increased in slums where souls and filth
Alike were hurled.
—And Jesus wept.

Then voices rose
To question why some people starved
While problems bold were solved.
Rich leaders spoke—
"The ever-present poor with progress great
Are not involved."
—And Jesus wept.

Bootsole nail stabs

David Waltner-Toews

Jesus I am not afraid of your black despair
your Dostoevskian anguish
God has seemed dead before
Arabs and Jews have been there

I am not even troubled
by the light airs you put on
strolling over water
rising from the three-day company of worms
to greet a lady friend

all these are meet things
for a God to do

but when I carry out the garbage
the nails of my bootsoles stab my feet
the garbage can is full
my knuckles get frostbitten
the sky is overcast
the evening paper comes

I worry Jesus
I worry about tomorrow

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News

Students pledge action on food crisis

he search for responsible action in re- ponse to the world food crisis was the rimary concern of students who met at oshen (Indiana) College for the Inter- ollegiate Peace Fellowship's annual con- rence.

About 200 students, more than dou- le the number participating in the last veral IPF conferences, gathered Novem- er 14-17 to discuss "Affluence in a ungry world."

J. Richard Burkholder, religion profes- or at Goshen College, called for action ithin five contexts: personal life-style, ampus life, the Mennonite churches, orth American society, and the globe.

Franklin Bishop, Goshen College biol- gy professor, dealt with hunger as a obal problem. He attributed the world ood crisis to overpopulation, poor man- gement of agricultural resources, western fluence, nature's vagaries, and dietary eficiencies combined with a lack of edu- tion.

He called for immediate massive food istribution and short-range action in he form of the creation of world food eserves and a world nutrition council, nd recalling for food production acreage now used to produce tobacco or grain for alcoholic beverages.

Long-term goals should be decreasing the birthrate, educating people, increasing agricultural production, and supplementing it with complementary industrial growth, Mr. Bishop said.

Martin McLaughlin from the Overseas Development Council reminded the students that the goal was equal opportunity—giving each individual in the world equal opportunity to develop into what he has the potential to become, which involves an adequate diet among other things.

Discussion of the hunger problem in the context of North American society centered on affluence and politics. Various speakers and students reminded the group that western affluence means North Americans consume more than their share of resources, and as such, are part of the problem.

Hubert Brown, Mennonite Board of Missions student services director, noted the irony of the large number of Americans who are trying to lose weight while much of the rest of the world starves. Also criticized was the assumption that western technology and life-style hold the answers for third world countries. An MCC worker who recently returned from Vietnam suggested that perhaps the third world should send missionaries to the West to teach simple life-style and deconsumption.

Mr. McLaughlin warned the group against becoming seduced by the political system and encouraged them to try to get past the barricade of advisors to the president and to work at effecting change through Congress.

Students from both Canada and the United States encouraged each other to write letters to politicians and to work at improving the food situation through political channels.

In the search for ways for the Mennonite church to respond to the food crisis, students heard John A. Lapp, chairman of the MCC Peace Section, outline what the church has learned from its past involvement in relief and service.

The students indicated a desire to work more closely with MCC and its Peace Section and asked for more involvement by MCC as a resource at colleges.

To define action within the context of the college campus, the various peace groups met individually, then presented their ideas and commitments for action to the whole group. Some wanted to sensitize their campuses to the crisis and made tentative plans to show audiovisuals or hold conferences.

Others suggested declaring a war on waste in the college cafeteria, or asking their cafeterias to simplify meals and make an alternate nonmeat main dish available at meals along with information about what vegetables or other foods to eat with it for a balanced meal.

Another suggestion was encouraging home economics and science professors to emphasize and interrelate the food crisis with what is happening in their classrooms. Training for food crisis-related service opportunities should be stressed in vocational counseling, other students recommended.

Students discussed various ways to modify their personal life-styles in response to the food crisis. Some decided to cut down on waste; others wanted to fast or cut down on snacking.

udents listen to a presentation at the Intercollegiate Peace Fellowship annual con- rence at Goshen College.

Workers face problems in food distribution

Getting food from North America to hungry people in Asia and Africa is no easy task, say MCC workers responsible for transporting and distributing more than 2,000 tons of wheat and beans in the next few months.

At every turn of the road, MCC and other relief workers face problems—overcrowded ports, communication difficulties, food spoilage, theft, government red tape, inadequate local transport, and lack of personnel.

Moving food by sea may take two to four months, and air freight for large quantities of food is usually prohibitive—$3.00 to $4.00 per pound, said John Hostetler, MCC material aid director.

Once a shipment arrives at a foreign port, the food must be moved quickly to avoid spoilage and theft.

One September shipment was loade
on a train in Chad because a local tran
port company failed to follow MCC i
structions. The food was still en route
month later. A second shipment was ai
lifted in October.

Spoilage "is one reason Neil Janze
has not requested more wheat eve
though needs in India are tremendous
explained Bob Miller, Asia and Middl
East director. "The Indian Governme
provides storage space in Calcutta. B
Janzen doesn't want to see food spoilin
before we can distribute it.

"To get food to families we need pe
sonnel to set up new food-for-work pro
ects and to find supervisors and sites f
dams, wells, and road repair. We're ju
beginning to add staff to increase foo
distribution. By early next year we shoul
be geared up to handle much more foo
responsibly."

Some people in India would prefe
cash-for-work projects, since they simpl
fy distribution, he said. On the oth
hand, they recognize that India has a
overall shortage of food and are willin
to handle some imported wheat.

MCC staff and General Conferen
missionaries in India are working toget
er to design food-for-work projects. Mi
sionary Jake Giesbrecht has turned ful
time from agricultural development t
meeting immediate food needs.

Distribution problems in Chad a
complicated by a lack of transportatio
systems, trucks, and parts; rebels i
central Chad; and an annual rainy se
son that all but closes dirt roads. Tw
vehicles—a truck and a land rover dri
en by MCC personnel from Europe acro
the Sahara to Chad—aid the Mennoni
distribution effort.

Unlike some distribution efforts whic
require recipients to listen to a sermo
or to family planning messages befo
receiving food, MCC follows a no-string
attached philosophy.

"Although there will always be so
loss by theft, spoilage, or mishandlin
getting food to people who need it wi
hopefully become less of a problem i
the next year," said Mr. Miller. "We ju
have to organize to do it. MCC used
have full-time material aid workers i
Jordan and Korea, for example. The
MCC moved more into development, sel
help, and education. Now we simp
have to give more time to material a
again as well as increasing our develo
ment efforts."

Weavers will spend "retirement" in Botswana

With almost forty years of missionary experience behind them, most people would settle for retirement.

But Ed and Irene Weaver of Hesston, Kansas, ages seventy-one and sixty-five, are planning to leave in January for two years as missionaries in Botswana under Africa Inter-Mennonite Mission.

"We're both convinced we'll be just as healthy doing our retirement outside the country," said Ed.

The Weavers will work in Botswana with the indigenous churches not connected with any of the traditional mission-established churches.

Both Ed and Irene will begin with Bible teaching, a need which the indigenous churches expressed to the Weavers on their visit to southern Africa in 1973 and to Jim and Anna Juhnke, who served there with Mennonite Central Committee until last year.

Going to Botswana "gives us the opportunity to work with the gospel for the whole of man," said the Weavers. "It gives us an open door to work in reconciliation of broken racial, religious, and economic relationships."

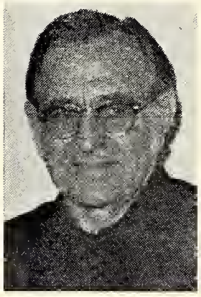
The indigenous churches of southern Africa first appeared in the late 1880s and now include more than two million people in 3,000 groups. Most of them are growing fast, but some of their leaders are asking for more Bible training.

Under Mennonite Board of Missions the Weavers have already had experience working with one indigenous African church in Nigeria, where they spent 1959-67 with an independent church which had of its own accord adopted the name "Mennonite." They left Nigeria when war broke out in 1967 and have not been able to return since.

Previously they spent two years under Mennonite Board of Missions in Chicago and twenty-one years in India.

Since leaving Nigeria, they have spent two years in Ghana, paid a fraternal visit to India, and done survey work in southern Africa under the Southern Africa Task Force, then composed of Mennonite Board of Missions, Eastern Mennonite Board of Missions and Charities, and Mennonite Central Committee.

I. Weaver


E. Weaver

In their new assignment, they will be seconded to the Africa Inter-Mennonite Mission, a cooperative effort of the General Conference Mennonite Church, Evangelical Mennonite Church, and Evangelical Mennonite Brethren Church.

The inter-Mennonite aspect of the Botswana work pleases the Weavers. "The priority for Mennonites is to learn to work together," Ed commented.

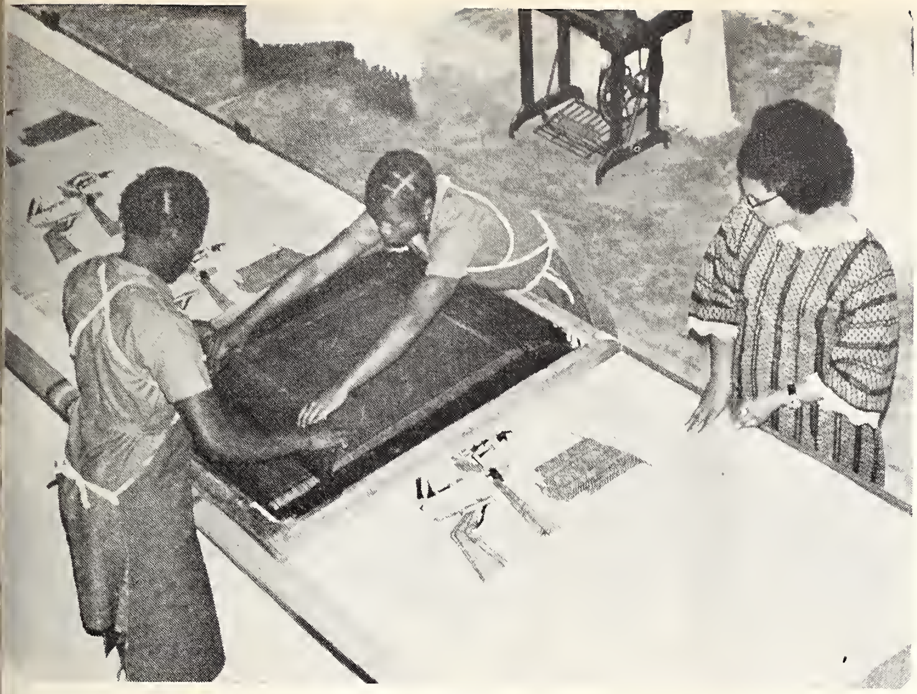
Another couple will take over the work in Botswana under AIMM before the Weavers leave in two years.

Group develops idea for youth media package

Evaluating current needs and aspirations of youth in preparation for a media thrust was the focus of youth leaders and media representatives of the Mennonite Brethren, General Conference Mennonite, and Mennonite churches in Chicago recently.

After studying a report on "Current research data available on youth," the group outlined a number of objectives.

The group recommended to the Inter-Mennonite Media Group development of a package to help affirm youth in their search for self-identity.



lalawian silk screens go to self-help shops

vo Malawian women hand print designs on locally made cloth for a wall hanging the Nika Crafts Workshop in Blantyre, Malawi. The wall hangings, now available MCC self-help shops, are a modern revival of an old industry which flourished Malawi when missionaries arrived in 1875, but died with the introduction of cheap ports during Malawi's days as a British colony. The cotton cloth for the modern ngings is locally produced and designs from Malawian artists are printed on the oth by local women. The workshop is an enterprise of the Christian Service Comttee of the Churches of Malawi, an interdenominational social agency concerned out human development, self-reliance, and local initiative.

CC (Sask.) discusses ınger, needs of older people

e Mennonite Central Committee (Saschewan) annual meeting in Herbert ently looked at the problem of world ıger, but also looked next door at ior citizens' problems.

ast summer three university students ıed three senior citizens to visit the erly in private homes and nursing nes. One young man reported, "I roughly enjoyed listening to their joys l sorrows."

Vhen asked whether they preferred tay in their own houses, only one old- person was willing to move into a me." The outcome of the research ld be a voluntary help program for h people.

he meeting also heard reports from Menno Home for the mentally ill Waldheim, Saskatchewan, and from ral former MCC volunteers: Elfrieda ıs, Bill Thiessen, and Eric Rempel. Ar. Rempel, while in Botswana, developed an oxen-drawn tool carrier for local dry-land farmers.

Farmers at the MCC (Saskatchewan) meeting readily understood this invention and commented, "Eric Rempel is to Botswana what Henry Ford is to America."

Gertrude Huebert, Saskatoon

Messiah College schedules Christian writers' class

A Christian writers' workshop is planned on Thursday evenings, February 6 to April 24 at the Lancaster (Pennsylvania) Brethren in Christ Church.

The workshop, sponsored by Messiah College, will include fundamentals of writing for the religious publication market, including prose, news, poetry, narratives, and radio script.

The course is available for credit or audit and open to anyone sixteen years of age or older.

More information is available from Terry Stoudnour, Messiah College, Grantham, Pennsylvania 17027.

DCE encourages workshops in youth, women's concerns

Directions for new staff persons in youth ministries and women's concerns were given in November by the Department of Christian Education of the Commission on Education.

The department affirmed a workshop approach for both Lois Bergen, director of youth ministries, and Herta Funk, secretary for adult education and women's roles in the church.

Ms. Bergen will continue conducting workshops for leaders and teachers of youth. Some department members suggested that she establish more contact with church-related high schools. She was also asked to contact young people in the conference concerning their ideas for the Foundation Series curriculum for grades nine to twelve.

As directed by the General Conference resolution last August, Ms. Bergen and Frank Ward, COE executive secretary, will begin work on a proposal for several youth Bible camps next year, to be presented to the full commission in February for approval.

Ms. Funk will work primarily with workshops for women and men on their roles in the church.

Job description written for communications staff

The communications reference council of the General Conference drew up a job description for a new communications coordinator at its first meeting November 13-14 in Newton, Kansas.

The new reference council reviewed the conference's range of communications to its constituency: letters mailed to every home or past contributors, bulletin inserts, brochures, films, slide sets, itineration of missionaries and staff members, periodicals, educational materials, and advertising.

A communications staff person, the reference council said, should give priority to coordinating such activities for the conference. He or she should also assist in the production of materials and participate personally in two-way communication with congregations, pastors, and other groups within the conference.

The staff position in communications has been vacant since Lester Janzen left at the beginning of September.

Reference council members at the meeting were Willard Claassen, Bill Gering, Anna Juhnke, Jake Tilitzky, and Bernie Wiebe.

Program committee suggests dates for 1977 conference

July 28 to August 2, 1977, has been tentatively set as the date for the next triennial General Conference sessions.

At its November 23 meeting, the General Conference's program committee discussed ideas for the next convention, to be on the Bluffton (Ohio) College campus.

Suggestions included more plenary discussion by delegates, continuation of insight groups, a strong Bible study emphasis, a hymn festival, a festival of the arts, and continuation of an integrated youth-adult conference.

The committee invited all people in the General Conference to suggest programs for 1977. These may be sent to the Program Committee, Box 347, Newton, Kansas 67114.

Much of the committee's time at the November meeting was spent evaluating the 1974 conference on the basis of delegate and staff responses and personal impressions.

Taiwan workers plan for evangelism training

Taiwan church workers discuss common problems at an October retreat. From left are Liu Chu-tsun, Chen Siong-sui, Wen Hung-kei, Yang Yi-te, and Lu Kuang-tso. The eighty Mennonite church workers at the retreat listened to information from Campus Crusade for Christ about training of lay workers. The report met with such favorable response that the evangelism committee was requested to arrange for a training session to be conducted by Campus Crusade for all church workers in February 1975.

Story gatherers plan for new curriculum

The Foundation Series, the new Sunday school curriculum for use in Brethren in Christ, Church of the Brethren, General Conference Mennonite, and Mennonite churches, will be filled with stories.

"Over the centuries stories have provided an effective form of education," said Paul Lederach, curriculum executive director. "Israel constantly rehearsed the stories of God's action on its behalf. *Martyrs' mirror* is a collection of the stories of those who died for their nonresistant faith."

Four kinds of stories will be sought from around the world and North America for the Foundation Series: (1) stories used to illustrate a truth of the gospel, (2) biographical or autobiographical stories of conversion and discipleship, (3) stories of the effects of the gospel on a people, and (4) stories about the founding and growth of congregations.

A group of story gatherers met in Scottdale, Pennsylvania, November 18-20 to become familiar with the Foundation Series and to discuss ways to gather stories.

The story gatherers included George and Dorothy Smoker, Pasadena, California, who are going to East Africa, under the auspices of the Eastern Mennonite Board of Missions, Salunga, Pennsylvania; Erma Hare, Allen, Pennsylvania, who will be gathering stories in India, Rhodesia, and Zambia, under the auspices of the Board of Missions of the Brethren in Christ Church; and David Hostetler, Scottdale, Pennsylvania, who will be going to Brazil under the auspices of the Mennonite Board of Missions, Elkhart, Indiana.

Erma Hare plans to stop in Tokyo early in January en route to India to orient story gatherers in Japan. Mennonite Central Committee has made funds available to gather stories from Indonesia and French-speaking Africa. Contacts have been made to gather stories from North American Indians and from Spanish-speaking communities.

Plans are also developing to gather stories out of the Mennonite experience in Eastern Europe and Russia.

Immediately after the story-gathering orientation, George and Dorothy Smoker left for Nairobi, Kenya, arriving there November 23.

Upon the Smokers' return, the story gatherers will reconvene January 2-3 to assess their work. If the Smokers' experience in East Africa indicates that the story-gathering process is not effective, then plans for Erma Hare's and David Hostetler's story-gathering trips will likely be terminated.

Committee interviews 13 more missionary candidates

Thirteen candidates and potential candidates for overseas mission work were interviewed November 19 by the Commission on Overseas Mission candidate committee.

These thirteen, combined with the ten interviewed by the committee last February, represent a significant increase in the number of people applying for mission work, said Howard Habegger, COM executive secretary.

Four new missionaries have been sent out in the last year, with twenty-three furloughed missionaries or former missionaries returning. Sixteen have terminated—eight long-term missionaries and eight short-term mission volunteers.

Before the candidate committee met, the COM executive committee revised the Overseas Churchman Abroad Study-Service Program to encourage both husband and wife to come to North America or elsewhere to study.

The executive committee also approved the division of the commission into three regional groups—Africa, Asia, and Latin America—for study and sharing of information with staff. However, policymaking will still rest with the full commission.

The Mennonite
Overseas Mission Edition

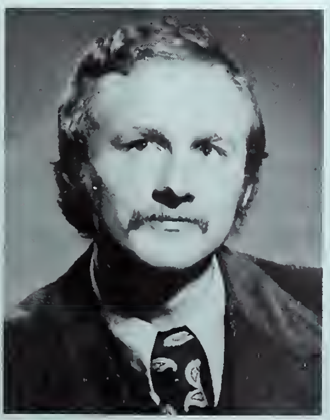
encompass

DECEMBER 10, 1974

LAND OF POTENTIAL AND PROBLEMS

by Randall G. Friesen

There are few places in the world as beautiful as Zaire . . . Much of its splendor lies hidden away in places few white men ever see.



Randall G. Friesen

Zaire, a large, sparsely populated country of 20 million people, is a young country still recovering from the 1960 revolution and the rebellions four years later. Shackled by an oppressive colonial rule and by the forces of tribalism, its fight to gain a foothold in the twentieth century has not been easy. But in terms of natural resources the land is among the richest in Africa and its potential in both natural and human resources is great.

I think there are few places in the world as beautiful as Zaire. Its beauty ranges from magnificent volcanic mountains to lush forests and wide open plains. Much of its splendor lies hidden away in places few white men ever see, unspoiled in its natural beauty.

Although sometimes obstinate, the land can yield bountiful crops if cultivated properly. One has only to fly back country from Kinshasa and see all the unpopulated, uncultivated land to appreciate the country's potential.

To talk about the people of Zaire is to talk about a people in transition. It is almost impossible for Western man to fathom the difficulties involved when people are thrust from a tribal culture into the industrial age. When one realizes that at the time of independence there were only seventeen college graduates in the whole country, one begins to appreciate the immensity of the problem.

In all fields—political, religious, educational—the problems are great, but the medical picture presents a prime example of the problems facing a developing country like Zaire. There are only about 700 national doctors, most of them poorly trained and equipped, to serve the 20 million people. For this reason mission hospitals are badly needed. It was to one of these hospitals in central Zaire where I was sent as a senior medical student to help with the medical needs and to learn about this country and its people.

This is the hospital?

After spending three months in Belgium studying French, I finally arrived at the Kalonda Mennonite Mission station towards the end of April 1974. Coming from the imposing surroundings of the University of Kansas Medical Center, I was hardly prepared for what met my eyes. Goats, chickens, people everywhere. Could this really be a hospital?

It is almost impossible for Western man to fathom the difficulties involved when people are thrust from a tribal culture into the industrial age.

I was met by Dr. Elvina Martens who took time off from her busy surgery schedule to give me a quick tour of the grounds. The "hospital" itself, built on a small hill, consisted of several cement block buildings joined in several places by walkways. The main ward building held three large rooms, two private rooms, and a nurse's station. The larger rooms were about fifteen by forty feet and contained low Zairois-style beds. Some of the beds were placed so closely together that there was scarcely room to walk between them. There were no blankets, sheets, or pillows. The walls had obviously not been whitewashed for a long time; they contained numerous stains, evidently from bugs killed during the night by patients.

The surgery building also had three large rooms, one serving as a recovery room, and the other two for women and children. The surgery suite was equipped with two old metal tables and was lighted only by a sky light and several windows. The air was filtered by window screens which did little more than keep out the larger flies.

The maternity building was similar, with one large postpartum room which contained up to thirty-five mothers and babies, and a smaller prepartum room and a delivery room. Another building was reserved for outpatients, a small laboratory and a pharmacy. Behind the hospital was a Zairois-style building of mud and sticks which served as a dormitory for the tuberculosis patients.

Missionary Dr. Martens has spent over twelve years serving the medical needs of the Zairois. She has a good grasp of the local language and is liked and respected by the people. She was due for a furlough, and so I would be spending most of my time working with Dr. Hirschler, a young medical graduate who has been in Zaire less than three years. It would be my responsibility to fill in for Dr. Martens as best I could until another doctor from America could come and take over.

I spent the first month following Drs. Martens and Hirschler around, learning the routine of the hospital. Evenings were spent refreshing my memory on tropical medicine. I was gradually given more and more responsibility, so that when the time came for Dr. Martens to leave, I was ready to take charge of my share of the hospital work load. This included maternity, female surgery, and female medical patients—all told about fifty inpatients. There were also surgery and outpatient responsibilities, which added up to more than a full load.

I was badly prepared . . . we did thirty-two operations under some of the worst conditions imaginable. Surprisingly, most of the patients recovered . . .

Women of Stamina

I think the most rewarding experience for me was maternity. I don't know what the rate of maternal and natal death in Zaire is, but I know there is a real need. This is an area of medicine where one does not need a lot of sophisticated instruments, yet one can do a great deal of good. During the 3½ months I was in Zaire I performed three C-sections, did four or five symphisiotomies, and was called in on just about all of the difficult deliveries. One thing that never ceased to amaze me was the great stamina of the Zairois women. Anesthesia was needed only occasionally, and epesiotomies were seldom performed. Sometimes these women walked up to twenty miles before delivering at the hospital.

Surgery was also a very rewarding experience, notwithstanding the conditions. I spent nearly every morning from 7:30 till noon in surgery, either assisting or doing the surgery myself. Sometimes we did up to five operations a morning, taking time out only to rescrub.

The medical ward was much less rewarding. Language barriers, lack of X-ra and poor lab facilities all added up to a very frustrating experience. A medical history would become almost meaningles after passing through three languages. T add to the confusion, Zairois patients have a habit of answering questions the way they think would please you instead of the way they really feel. It was difficult to see people die who could have been helped with a little better facilities.

Bugs and Rewards

Probably the most interesting part of my stay in Zaire occurred during the third week I was there. Dr. Hirschler needed to make a trip to outlying dispensaries served by our hospital to check on progress and report needs. Although this trip is usually made by airplane, we decided to go by motorcycle so that we could reach areas not serviced by runway

We covered 250 miles on some of the worst roads in the world. We saw 200 patients in consultation and did thirty-two operations under some of the worst conditions imaginable. I remember one place in particular where we operated lat into the night. The bugs, attracted by our light, often dropped into the open wound and I had to pick them out one by one as Dr. Hirschler continued to operate. Surprising as it may seem, most of

(Continued on page 3)

Colombian Mennonites Move Toward Social Action Program

by Mark M. Claassen

A momentous first was realized on September 14 and 15 when nine representatives from the Mennonite and Mennonite Brethren churches in Colombia met in the city of Ibague to lay the groundwork for a program of assistance to needy rural and urban areas of the country. This has been the only occasion on which officially named delegates from the two church groups met to elaborate the philosophy of a joint program and a possible organizational structure for administering a service program including material aid, as well as for providing development assistance and a credit program to assist small businesses with low-cost loans. During the course of the meeting, enthusiasm developed as the representatives explored ways in which a combined effort could be realized despite the mountainous distance which has separated the principle areas in which the Mennonite churches in central Colombia and Mennonite Brethren churches in the western areas have concentrated their work.

Colombian leaders at the Ibague meeting

The philosophy and aims of the proposed organization were tentatively outlined in the following points:

1. to help fellowman in his spiritual, social, and economic development.

2. to present the gospel in its social dimension.

3. to foster a sense of social responsibility within the context of Christian norms.

4. to promote economic development projects and provide needed supervision.

5. to mobilize resources for the aid of disaster victims.

6. to receive and channel donations and resources of other entities in the course of carrying out the assistance activities.

7. to develop within the Christian community an interest in voluntary service.

The group elected from its members the following officers: Luis Correa, president; Hector A. Rodriguez, vice president; Oliva de Bastidas, secretary; Victor Vargas, treasurer. A special committee was named to consult with a lawyer on the formulation of bylaws for the organization so that Colombian requirements for legal status be met. Those named to the committee were Luis Correa, Hector Rodriguez, Mark Claassen, and MEDA field representative Roger Friesen, who acted as facilitator for the Ibague meeting.

It was suggested that the development credit and service programs be handled by separate subentities respectively under the proposed organization. The credit program was visualized as a continuation of the existing MEDA (Mennonite Economic Development Associates) loan program with a few modifications consistent with the new organizational structure. Currently, local MEDA supervisory committees in Cali and Bogota handle nearly all responsibilities related to loan management for a range of existing small business projects in these areas.

In the discussion concerning the service program, attention was given to prospective involvement of Christian workers from Colombian churches in voluntary service opportunities. Since the relatively low economic level of Colombian Mennonites does not afford the necessary financial support needed to initiate the conceived programs, the hope was expressed that Mennonite Central Committee would find in the Colombian organization a vehicle for implementing their objectives with greater involvement by their South American brethren.

LAND OF POTENTIAL AND PROBLEMS *(Continued from page 2)*

The patients recovered without incident, but the great need in Zaire for good medical facilities was vividly demonstrated.

This has been a great experience for me. I would like to thank the people of MAP-RDIF and the Commission on Overseas Mission of the General Conference Mennonite Church that helped send me to Zaire. I not only learned a lot about a people and a country, but also a lot about myself.

When I think back to my experiences in Zaire, I will remember a waterfall unspoiled in its natural beauty, the toothless smile of a village woman clothed only in a breach cloth, a band leader who played blues and spoke eight languages, but most of all I will remember a mother after a long and difficult delivery looking up at a tired, haggard medical student and saying, "Thank-you."

It's a Long Road From Suffering to Hope

(See Romans 5:3-5)

by Jimmy Lin

One day seven years ago, while I was working in a food processing plant, I fell head first into a large pot of boiling soy sauce. First-degree burns from my head to the abdomen covered 52 percent of my body, and the doctor at the hospital where I was admitted held little hope for my recovery. Every minute, every second, of my first week in the hospital was a matter of life and death.

Originally the factory was to be responsible for my expenses, but the owner did not have enough funds available. My parents had to assume this responsibility, and since they were poor people, they could not afford such expenses. So after one month I returned to my home in Taitung on the east coast of Taiwan.

I come from a devout Buddhist home, and after my return from the hospital my mother faithfully visited various temples, seeking help from the gods and burning incense and fake money to them. She would wrap the ashes from these in a cloth, bring it home, and pour boiling water over the ashes. This she would have me drink as a tea. After convalescing for a year and drinking many gallons of this tea, I still was not well. My wounds became infected, but our local hospital staff said they could not help me. We heard of a Christian hospital in Ping-Tung where there were highly qualified doctors. My father took me there. Just at that time Dr. Alvin Friesen from Hualien was using his vacation time to help at this hospital. He advised me to go to the Mennonite Christian Hospital in Hualien where he was sure I would receive help. With his letter of introduction I immediately left for Hualien.

I entered Mennonite Christian Hospital on June 1, 1968. My mother said, "Jimmy, you come from a Buddhist home but are entering a Christian hospital. We do not want you to believe in this Western religion. We do not want you to believe in Jesus."

I consoled her, "Don't worry, I will certainly never believe in Jesus."

In the hospital I was encouraged by the doctors, nurses, chaplains, and church members to believe in Jesus. They said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). I could not understand how, among the many religions in the world, Christians could say that only if you believed in Jesus could you have eternal life. I determined even more than before not to believe in Jesus.

I entered Mennonite Christian Hospital on June 1, 1968. "Don't worry, Mother, I will certainly never believe in Jesus."

One day a pastor from my home community made the long trip to Hualien on his 50 cc motorbike especially to see me and bring me some books. I was deeply impressed as I realized that it was love that had motivated him. I felt very grateful to him, but decided that gratitude did not necessarily mean that I had to believe in Jesus. I decided that when I was well I would show my gratitude by doing all I could for my community and country. Again I determined in my heart never to believe in Jesus.

An illustration in one of the books the pastor had given me had a profound influence on me. A young boy was flying a kite so high that the clouds hid it from view. A teacher passing by noticed the happy expression on the boy's face and asked what he was doing. When he told him, the man expressed disbelief because he could not see the kite. But to the boy holding the string and feeling the pull on his hand the kite was very real. The book went on to say that this illustration explains the difference between those who believe in Jesus and those who do not. Believers commune with God through prayer and Bible reading and are personally aware of the existence of God because they feel His power in their hearts and lives. Those who do not believe in Jesus do not pray, read the Bible, or commune with God and are unaware of His existence and presence.

After reading this book I read the Bible daily. It spoke to me forcefully, and after having been in the hospital three months, I came to a belief in Jesus and knew that I had eternal life. I often talked to other patients about Jesus and spent much time teaching Bible stories to the children in their ward. The hospital aplain introduced me to the Meilun nnonite Church where I was later bapted on confession of my faith.

Following my fifth surgery I became y fearful and was miserable from the ects of the anesthesia. I asked the aplain to pray that next time I had an eration there would be no such ill efts. He prayed, but I doubted. I could t understand that such simple speaking God could be sufficient. There was no ning of incense, no bowing to the gods. ely God could not hear such a prayer.

Upon entering the operating room for sixth surgery, I asked Miss Siebert, anesthetist, to pray for me. I was in gery six hours, coming out at 9 p.m. waking by the nurses, who were getg concerned, could arouse me from a p sleep. At dawn I awoke, feeling nfortable and peaceful. I realized then power of prayer. After that, each e I went into surgery, the chaplain yed for me. Through this I received ngth and courage to go through nty-one operations. This also influed me to begin a life of prayer.

Dr. Brown, my surgeon, told me I uld need at least ten more operations. h one cost over a hundred dollars and new my parents could not pay such a n medical bill. I began to pray that d would help me in this financial crisis. six months I prayed regularly about During this time Dr. Brown became ill with hepatitis and the other doctors advised me to go home until he was well. I had spent so many months in the hospital, and still was not healed, that to go home now would certainly mean loss of face for me. I dared not return to my family in this condition.

ent much time teaching Bible stories to the dren and singing gospel songs with them.

I asked the chaplain if there was any work for me around the hospital whereby I could earn some money. They needed help in the warehouse and I was given a job. But I did not know how I could do this work since all the names of the medicines were in English. I was familiar with neither English nor medical terms. I prayed that God would give me wisdom to learn. In one month I was able to sort the medicines and arrange them on the warehouse shelves according to their names without trouble. Since I had graduated from a commercial high school, the accounting aspect posed no problem.

I am now a fifth-year student at the Taiwan Theological College in Taipei.

When Dr. Brown returned to work, he again began with my plastic surgery. A week after each operation, when the stitches had been removed, I returned to my job in the warehouse. The money I earned was enough to cover the cost of the surgery, and so my parents did not need to help. How grateful I was that God had helped me in my financial dilemma.

In the 2½ years I spent at Mennonite Christian Hospital, I had many opportunities to see love at work. A Taiwanese teacher, who had been treated without success at another hospital for hemorrhaging, was admitted. An immediate operation was necessary, but she needed blood desperately. Two Taiwanese doctors and Dr. Friesen each donated 500 cc's of blood, and Dr. Friesen donated another 500 cc's for her a week later. The teacher's life was saved.

On another occasion a small child was brought in. After three days the doctors were still unable to determine the nature of his illness. An injection was given, but the child died. His father, enraged, accused the staff of cruelty and sued the hospital. Three months later this man was involved in an accident and brought to Mennonite Christian Hospital. Those at the admissions desk recognized him and were hesitant to admit him. But the doctors, believing that God's Word teaches us to love our enemies, accepted the patient. Surgery was necessary, and at midnight Dr. Brown operated while several nurses donated blood. Though his injuries were serious, the man recovered.

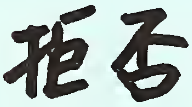
Many of the mountain patients, unable to pay the high cost of blood transfusions, received blood donations from the doctors and nurses. As I saw love demonstrated in these ways, I realized that the Christian religion is one of love, and that the aim of the hospital is not to make money but to help people. I also saw that when a Christian acts in love, God's love is revealed.

As I studied the Bible, I discovered what Jesus Christ had done for us: though He had no sin, He was willing to give His life for us, and if we believe in Him, our sins are cleansed and forgiven. I knew that many people did not understand the Christian faith. I wanted to help them understand. I wanted to proclaim the gospel in many places in Taiwan. I knew that I needed to learn more of God's Word and to prepare myself to preach. And so I decided to attend seminary. Though I have had to use most of my vacations for plastic surgery, I have been able to continue my studies. Today I am a fifth-year student at the Taiwan Theological College in Taipei. The Lord has worked in marvelous ways!

I want to thank the church in America for continuing to support the work here with gifts and prayer so that we could receive Christ's salvation. I also want to thank our missionaries who have helped to establish the church here. May the God of peace bless each one of you. Let us remember to uphold one another in prayer and to exhort one another.

INSIGHTS
INTO JAPANESE CULTURE

Mr. Tamura developed epilepsy during his high school days. As is true to culture in such cases, he became the object of ridicule, and so he and his mother withdrew from society. But Mr. Tamura had a great desire to learn English, and in this context I made his acquaintance. For over a year now, two hours every Friday, he had been studying English Bible at the church.

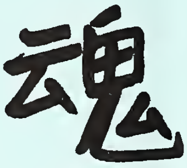


Mr. Tamura began to realize his need for Christ, and sometimes he would lower his head and say, "I should become a Christian," but then he would jerk it up again and proclaim, "No, English is first." He was afraid that being a Christian would interfere with his English study. His determination to learn the language was hard to surpass: his daily schedule included three hours reading the English newspaper and two hours each of listening to tapes and typing. But finally he realized that Christ must come first, and one Friday afternoon he received Him as Lord and Savior.

Because the church showed interest in her son, the mother now started to show interest in the church. "We have been ostracized from the community so long that it is almost impossible to believe that someone cares," she said. Mr. Tamura added, "I can hardly believe that people like you exist."

. . . .

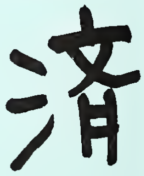
On March 10, 1974, a Turkish Airlines DC 10 airbus crashed in a forest in France. Among those killed were forty-eight Japanese. If a Japanese is killed outside the country, the relatives must go to the site of the accident to put the spirit of the dead at peace. Eighty-two families of the victims went to Paris, but had to return home without seeing their relatives' remains. They left the souls of the deceased "peacefully resting in the beautiful forest of France," but returned with samples of soil taken from the site of the crash. This soil was placed into the god-shelf of their homes where the spirits of the dead are worshipped.



. . . .

In the Japanese concept of sin there is no thought of a vertical relationship. Sin is an act against a human being or society. The terms used to describe sin—crime, bad acts against another, wicked heart, blame, evil, what people dislike, make a mistake—show only a horizontal relationship.

Guilt is a fear of evil deeds being exposed which will cause shame. There is no feeling of acts committed against a higher Being.



Repentance is showing shame publicly. An offender's display of shame usually satisfies the public and no further punishment is expected. Shame can be expressed in a single word, "Sumimasen." "Sumu" means "finished," and "sumimasen" is the negative meaning "not finished." Saying "Sumimasen" is an acknowledgement of an evil act committed and a recognition of obligation for that act still unfinished.

Last winter during the oil crisis when the government put a ceiling on the kerosene price, the president of an oil company wrote the station managers not to pay attention to the government. He said it was a time to make money. When this was discovered, the public was angry and the newspapers were critical. The president publicly said, "Sumimasen," and nothing more was heard of the matter. The president had been shamed, and everyone was satisfied.

When a driver wishes to enter a line traffic, he raises his hand out of the car window to show that he acknowledges his rudeness and feels a sense of shame. The other drivers will stop and let him

Some offenders go so far as to resig their positions or even to commit suici In cases where a son is the offender an does not show proper remorse, the fath will often make a public apology or eve take his own life, thereby taking the shame for his son. *Bernard and Ruby Thiessen*

The Kyushu Mennonite Church Confer ence in Japan has decided to begin new work in Fukuoka. It is exploring sever other major cities in which to start.

Audiovisual Literature Truck Arrives

It took two years to fill the order for this tru, but it finally arrived in Colombia the first we in September. John Wiebe, in charge of the l erature and audiovisual program in Colombia uses the truck, equipped with permanent she s, an outside display case, and a sleeping area, c his numerous film-and-book tours to many p s of the country. The Wiebes operate the Chri tian bookstore from their home in Bogota an serve both evangelicals and Catholics.

DIVERSE *MEMBERSHIP* Characterizes Oita Mennonite Church

by Mary Derksen

a's tourist bureau calls the city "Mecca Christianity in Japan." The center of n boasts a statue of Francis Xavier evangelized here briefly in 1551. re is also a Christian Martyrs' Memori- ark in memory of some two hundred holics who died for their faith during secutions following Xavier's ministry. wever, of Oita's 300,000 people, only ut 300 are Christian. It is the least ngelized city in Kyushu Island. The Protestant churches each have an rage of one member per year of ex- nce.

The Lord called us to Oita and we ved here July 5, 1967. We knew no . But the very first evening two col- girls came to our door. Next day y returned with an English teacher, Nakano. He asked us to start an lish Bible class, which we did. He e to it, bringing his friends.

Making friends and teaching English ses occupied us the first months. We chased a lot and built a house which served as a meeting place for the new rch. On dedication day, November 19, same year, over fifty people packed two front rooms. We were especially ouraged when a contingent of our hborhood walked in. The house, t Japanese style, is quite versatile. smaller rooms can be made into a e one by removing sliding walls. re was seating room for all on the w mat floors. We announced worship ices for the following Sunday, but nine came to the first meeting.

Ir. Nakano, a very regular attender, the first to accept Christ as his Savior. nd our son Richard were baptized in summer of 1968, thus giving birth to Oita Mennonite Church. During the three years following, seven high school students, two university students, and two working girls were baptized. Mrs. Yamamoto, a Christian who moved here from Hokkaido, joined us, giving some stability to the young group.

In 1969 Virginia Claassen moved to Oita to teach missionary children, and a year later Mrs. Ethel Kambs joined us. These two brought many friends to church and were a great asset to the work.

(Continued on page 8)

Go . . . Into All Places

Regularly on Saturday afternoons there is a meeting in the bedroom of a Spanish home in Neuvo Namiquipa, Mexico. They are little people who sing visualized songs and dramatize the stories they hear. They make puppets and flash cards. They constitute the Bible class for Mexican (Spanish-speaking) children taught by Janet Soldner, a former missionary to Colombia.

Janet Soldner

Begun in the fall of 1972 to reach children who did not go to Sunday school, the class presently numbers twenty-five, most of whom are now Sunday school attenders as well.

Neuvo Namiquipa, a town of forty-five to fifty Mexican families, is the site of the mission clinic where COM nurses Janet Soldner and Margaret Dueck minister to the medical and obstetric needs of Spanish-speaking and Mennonite people of the surrounding area. Hulda Banman, formerly a nurse in Zaire, spent the past summer at the Neuvo Namiquipa clinic while Miss Dueck was on vacation.

Which is the Real Me? Children of the Neuvo Namiquipa Bible Club display handcrafted puppets of children from different countries.

Printed in U.S.A.

DIVERSE MEMBERSHIP

(Continued from page 7)

Four years after beginning work here, it was furlough time for Virginia and us, and Ethel's term was up. Could we leave this little flock unattended for a whole year? We were encouraged when the Kudo sisters, both baptized believers, moved their family into the church-home. The Christians kept on meeting regularly and once a month a pastor or missionary from Miyazaki Prefecture came to serve them. When we returned we found the Christians carrying on courageously and new seekers coming. The Kudo sisters had kept the Sunday school going, too. We were touched by the children's singing of "Iesusama ga ichiban!" (Jesus is the Greatest) to welcome us back.

That fall during special meetings, Mr. Wakayama, a high school senior, and Mr. Kurimoto, a middle-aged man from our neighborhood, made decisions to follow Christ. Mr. Wakayama and Reiko Goto, who had just returned from two years at Columbia Bible Institute in Canada, were baptized that summer. When our oldest two children returned from Canada to spend their summer vacation at home, they made friends and brought them to church. The highlight of 1973 was December 23 when seven persons, adults and youth who had made decisions for Christ, were baptized. Miss Nagao, a university student, was baptized the following Easter, and another Christian girl joined the church by transfer. These new Christians were enthusiastic about their faith and brought added vitality to our lagging ranks.

Those attending meetings can be divided into three groups: baptized believers, believers not ready for baptism because of various problems (such as ancestor worship), and seekers. In Japan social events like athletic meets, company outings, and family trips are planned for Sundays. This takes a heavy toll on church attendance. Among churchgoers are those who lose interest, or find the cost of following Christ too high, or move away. Thus, of the twenty-nine baptized members, we have thirteen active ones left in Oita.

These reach out to others in various ways. Mrs. Yamamoto began ladies' meetings in her home last year. Miss Nagao started a Bible study group at Oita University. This summer she and four others attended an IVCF camp, where three made decisions for Christ. Four young people teach Sunday school. The church has a Saturday afternoon club for students, through which several have become believers. The Christians are witnessing to their families. The English Bible class brings in new contacts.

In January 1974 the church set itself four goals for the year: to become a praying church, to counsel one another, to become well-trained, Spirit-filled witnesses, and each one win one. A number of Christians participated in a twelve-week training course on witnessing and are now distributing tracts and invitations from door to door Sunday afternoons. This is part of the Kyushu Evangelism in Depth program for 1974.

Woodstock Observes Unusual Services

Myron Schrag, chaplain at Woodstock School, Mussourie, India, describes two unique and highly inspiring services held recently at the school.

Myron Schrag

One was a joint baptism-confirmation observance for four young people: a Presbyterian, a Lutheran, a member of United Church of Canad and a Mennonite. The first three we confirmed after h i attended instruct n classes given by t chaplain, and the fourth, Hilda Gie r daughter of missionaries Jake and D o Giesbrecht of Saraipali, received bap s "This service," observes Schrag, "de o strated in a very real way the openn s have in Christ as a diverse Christian m munity here at Woodstock." The sc o enrolls children of missionaries of va o denominations, as well as Indians an c dren of other nationalities living in t country.

The other event was a memorial s v held for the mother of two Woodstc k students. She died unexpectedly in Austria where she and her husband er conducting meetings at Christian As a The boys, eleventh and sixth grader ha helped to plan the service which ref t their faith and hope. John, the elde spoke of his mother's faith and sang song he had written in her memory. Th whole service "was a deeply moving x- perience and made a tremendous im ac on the students. We concluded the r- vice by having each person present l ht candle to symbolize the hope a Chri ia has, even at death. After the service he developed a period of spontaneous ay and singing. It was truly a joyful ce or tion of God's strength and love and o ise. Such expression of joy at a tim of death was a completely new experie ce for many of the students. We felt t presence of the Holy Spirit, and sev al lives were changed as a result of this er- vice."

Bethel Lustre Church quits regular Sunday services

The Bethel Lustre Mennonite Church near Frazer, Montana, has discontinued regular services, but will continue to exst as an organization with occasional meetings.

The congregation celebrated its fifieth anniversary October 13, then reeased its members to attend other churches in the area—Mennonite Brethren, Evangelical Mennonite Brethren, and the Bethel Mennonite Church (General Conference) in Wolf Point, Montana.

Alvin Eitzen of Frazer said memberhip and attendance were declining with Sunday school attendance as low as fourteen. Few young people were attending, nd many members were past retirement ge.

More than half of its membership of ixty-seven is nonresident.

Words & deeds

A centennial harvest-thanks offering November 17 at the Eden Church, Moundridge, Kansas, brought in more than $60,000 for relief, service, and missions. The money was divided, with 50 percent for MCC relief in Honduras and ub-Sahara Africa, 25 percent for the Commission on Home Ministries, and 5 percent for the Commission on Overseas Mission. The congregation had been hallenged to a $50,000 goal of giving or disaster and hunger needs as a "direct response to God's grace and God's oodness to us in the past one hundred ears."

The Council of Mission Board Secreаries and MCC administrators recently urveyed theological training in which he various Mennonite groups are enaged overseas. The council found a wide pectrum of training, ranging from junior igh to university. While there are numerous three- and four-year residential udy programs, some groups are also nvolved in theological education by exnsion. Paul Kraybill told the council an expanded Mennonite World Conrence presidium meeting in early July 975 somewhere in the Caribbean.

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he Saskatchewan Conference executive ommittee expressed concern recently on oordination of solicitations for building rograms at Rosthern Junior College, wift Current Bible Institute, Canadian ennonite Bible College, and Mennonite Biblical Seminary. Expansion programs at the provincial camp and at nursing homes are also being promoted. "Would the wheel with the loudest squawk get all the grease?" the executive committee wondered. Other concerns of the committee at its November meeting were offender ministries, a Seminary Without Walls program in January in Saskatoon, and church planting.

The traditional Christmas story has been told in a new way by the American Bible Society. This new translation is especially easy to read and will make it possible for millions of adult Americans and countless children with limited reading skill to read the story for themselves for the first time. A series of "new reader" translations have been under development by the Bible Society for twenty-five years. They are the product of the Good News for New Readers program, a campaign to bring the Bible to new or marginal readers who find traditional translations far too difficult for them to read. In these Scripture selections, unfamiliar and complex words have been changed to simpler ones, or several words used in explanation.

Record

Audiovisuals

The film *Vietnam: Still America's war* is now available from MCC Peace Section. The film contrasts the costs of war—in loss of lives, limbs, homes, livelihood and American money—with its accomplishments. Vietnam MCC worker Earl Martin, former American military personnel remaining in South Vietnam, a Saigon press agent, and a Quaker nurse express diverse views on the war's results and its continuation. Associated Television of London filmed the thirty-minute color documentary in Vietnam in May. The film may be borrowed, rent-free, from Audiovisual Department, MCC, 21 South 12th St., Akron, Pa. 17501.

The Spirit of the Lord, a 123-frame filmstrip or slide presentation, is available to congregations through the Commission on Home Ministries. The presentation, first shown at General Conference sessions in August, shows individuals, families, and groups who have experienced the Spirit of the Lord during the past three years and introduces resources that will be helpful for Jubilee living in 1975. A resolution passed at General Conference meetings proclaimed 1975 as the year to inaugurate Jubilee living—forgiving debts, redressing wrongs, liberating the oppressed, etc.—for the General Conference Mennonite Church. The presentation, with a twenty-minute cassette or reel tape recording may be scheduled for showing free of charge through CHM, Box 347, Newton, Kans. 67114.

Women, Amen! a fifteen-minute color motion picture on women and the church, has been bought by the Commission on Education. The film features three women: Nelle Morton, biblical scholar and professor emeritus at Drew University; Clarice Howe, wife, mother of teenagers, volunteer, and church trustee; and Nancy Bahmueller-Gard, a young mother studying theology who looks forward to being ordained. The motion picture, produced in 1973 by TRAFCO, may be rented for $15 from the Audio Visual Library, Box 347, Newton, Kans. 67114.

Workers

Bryan Teixeira, a Roman Catholic priest from Winnipeg, has been appointed information person by the Interchurch Task Force on Northern Flooding. He will gather and share information on the anticipated effects of Manitoba Hydro's massive flooding plans on Indian communities in the northern part of the province. The interchurch group has representatives from the United Church of Canada, the Roman Catholic Church, MCC (Canada), and the Conference of Mennonites in Canada. It relates closely to the Northern Flood Committee, which is composed of the chiefs and mayors of eight northern reserves and towns.

Teixeira

Published

Citizens and disciples, a collection of essays examining the question of how a Christian should respond to the call for loyalty from both God and country, is now available from the MCC Peace Section. Most of the seven essays are revisions of materials presented at two conferences on nationalism held by the Intercollegiate Peace Fellowship and by the MCC Peace Section last spring. Four of the essays appeared in the July 9 issue of *The Mennonite.* Copies of the booklet can be obtained for 25 cents each from MCC, 21 South 12th St., Akron, Pa. 17501, or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Material for Wayfarers, a girls' club achievement program for churches, has been revised under the direction of a joint Mennonite committee. In addition to the *Wayfarer guidebook* and *Wayfarer leader's manual,* written by Marie Stevanus of Amarillo, Tex., the revised materials include a new Wayfarer emblem designed by Ruth Eitzen, an additional rank called Pilgrim, a Wayfarer pennant to which achievement badges may be attached, membership cards, and a file record sheet for the leader. The Wayfarer materials, first developed in 1957, are published by Mennonite Publishing House, Scottdale, Pa. More information on the materials is available from the Commission on Education, Box 347, Newton, Kans. 67114. Material orders may be sent to Faith and Life Bookstores, Box 347, Newton, Kans. 67114, and Berne, Ind. 46711, or to Fellowship Bookcenter, 302 Kennedy, Winnipeg, Man. R3B 2M6.

Calendar

Feb. 21-23, 1975—College-semina student conference, Associated Men nite Biblical Seminaries, Elkhart, I

Central

Jan. 17-18, 1975—Civil religion se inar, Holiday Inn North, Fort Way Ind.; David Schroeder and John E. La speakers

Review

Death by choice / Biomedical ethics

Biomedical ethics: Morality for the new medicine, *by Kenneth Vaux (Fitzhenry and Whiteside, Don Mills, Ont., 1974, 134 pp., $6.25) and* Death by choice, *by Daniel C. Maguire (Doubleday, 1974, 224 pp., $6.95) are reviewed by Duane K. Friesen, associate professor of Bible and religion and director of peace studies at Bethel College, North Newton, Kansas.*

THESE TWO excellent books deal with the complex moral problems that have developed as a result of advances in biomedical technology.

Mr. Vaux's book, *Biomedical ethics,* is a broad survey of the ethical and theological issues that arise in relation to four areas.

1. How should human beings apply their technical skill toward genetic alteration, new forms of reproduction, and the control of reproduction? How should human beings use the "creative power" given by God? How does one approach the possibility of creating life from nonlife? On this issue Mr. Vaux says: "I would prefer to argue that theological ethics mandate man not principally to create life, but to protect and enhance the life we have been given. How paradoxical that we should aspire to fabricate man when we so neglect the developmental possibilities of existing persons" (p. 56).

2. How should human beings respond to the technological possibilities of rebuilding man (transplantation of organs, mechanical organs, etc.)? Mr. Vaux sets out a number of guidelines for this area of medicine, though he questions whether we have our priorities right in investing large sums of money in the treatment of rare and isolated cases, whereas in other parts of the globe persons do not have access to basic medical care (p. 80).

3. What is our conception of the nature of man, and how do we approach the moral issues that are becoming more urgent as a result of our capacity to control the minds of human beings with drugs, through direct electrical and surgical intervention, and the use of psychological conditioning and subliminal persuasion? The author's position is that "we should not allow ourselves the simplistic view of man which reduces all human evil or good to disturbed electrochemical process. This would deny the richness of human freedom and will, miss the power involved in man's 'intentionality' and distort the spectrum of human activity under God that makes him a man: hate, despair, repentance, love, aspiration" (pp. 92-93).

4. Mr. Vaux concludes his book by dealing with man's attempt to "imm talize" himself through such technolog as freezing, organ replacement, etc. says that human beings are constitu by both a life and a death impulse a perhaps our quest should be "not immortality but for wholeness; not extraterrestrial escape but for terrestr responsibility. Man is born to die. . Theologically discerned, man's mortali his conditionedness, is the clue to destiny" (p. 108).

Mr. Vaux sets the discussion of th four areas within the framework of brief description of several historical t ditions of medical ethics: the Hippocr ic, Jewish, Arabic, Catholic, Protesta Marxist, and Nuremberg traditions. also develops in the second chapter decision-making model which draws up the past, the present, and futuristic ima ination as sources of ethical insight.

The theological bias of the book stated by Mr. Vaux: "I am searching a new natural theology. I believe th man can discover as well as create valu I believe the cosmos to be a purposi process which signals through its inn dynamics its intrinsic ought" (p. 112 This position of "natural" theology however, perplexing to this reader, Mr. Vaux in fact draws his theologic insight largely from the biblical heritag articular history. How can this special lical history be regarded as "natural" man? The other criticism of the book that the first two chapters are general d abstract. The book only really comes ve in the third chapter where the au- r deals with the four areas we de- ibed above.

Daniel Maguire is a teacher of ethics Marquette University. The book *Death choice* is well-written and much easier read than Kenneth Vaux's book be- ıse he deals mostly with specific cases her than abstract concepts. He also empts to be practical in outlining the tors that go into ethical decision mak- . The book lacks, however, the con- eration of the overarching philosophi- and theological issues which is the ength of Mr. Vaux's book.

The central issue of Daniel Maguire's ok is the ethical question of whether l/or to what degree human beings sciously decide to bring about death her than simply let it happen by nce. The book primarily focuses upon problems of the prolongation of the of the dying as a result of advances medical technology, though Mr. Ma- re also briefly considers other moral ıes where death is brought about by ice: capital punishment, suicide, war, l abortion.

Mr. Maguire's basic position is: "Life he good thing and the precondition of good things. Any decision to end it any context, for self or for another, st be slow, deliberate, and reverential. the life that is good also bears the k of the tragic. There are times when ending of life is the best that life rs. Moral man will see this, and then, re than ever, he will know the full e of freedom" (p. 221).

he first part of the book is primarily resentation of cases which illustrate problem. One section looks at the blem from the perspective of medi- , another from the point of view of legal profession, and the third sec- considers the "new mood of moral- "

low shall death be defined? Is some- still "alive" whose respiratory and rt functions are kept going by machine ? Mr. Maguire argues that the law is ously out-of-date. He also shows how cists of numerous backgrounds have ı forced to open up the question of anasia.

ı the second part of the book he at- pts to develop his own ethical posi- . Basically his position is that ethics should be a rational enterprise. He has a helpful chapter on how to do ethics. He says that a first step is to determine the facts by asking such questions as, "What is going on?" "Why?" "How?" "Who?" "Where?" "When?" "What are the foreseeable consequences?" and "What are the existent viable alternatives?" Only then is it possible to sort out the relevant ethical principles. He argues that ethical decisions usually involve conflicting principles which must be weighed against each other. For example, "Thou shall not kill," is regarded as generally wrong, but there are exceptions when some other overriding principle takes precedence. He also encourages us to become aware of our moral feelings when rationally assessing a moral choice. Another chapter examines the difference between omission and commission, the moral difference between death that is brought about directly rather than indirectly, and the question of the use of ordinary and extraordinary means to keep people alive.

The author elaborates his own views through the process of responding to the objections raised against deciding to choose death for oneself and also by responding to those arguments which object to choosing death for someone else. Basically Mr. Maguire's position is that it may sometimes be justifiable to choose death for ourselves and for others.

Daniel Maguire's book is stimulating and well worth reading. The criticism of the book by this reader is threefold. (1) It is difficult to grasp the author's position as a whole, since he elaborates it in the process of argument and nowhere summarizes his point of view. (2) The theological and philosophical presuppositions of his ethic are nowhere spelled out. He seems to be operating out of some kind of natural law theory which holds that moral insight can be gained by a rational examination of the realm of the human. (3) He nowhere spells out whether there is any uniqueness to the Christian ethic. He seems to assume that the moral obligation of Christians is identical to the obligation of "natural" man.

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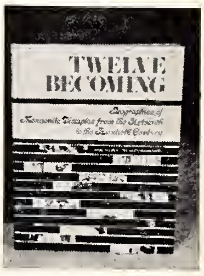
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how
our
Bible
came
to us

Major American and British versions

David Ewert

THE INITIATION OF THE PROJECT. In 1901 the American Revised Version was published and protected by a copyright against unauthorized changes. In 1928 this copyright was acquired by the International Council of Religious Education and thus became the property of American and Canadian churches.

Shortly thereafter, in 1930, this council appointed a committee of scholars to be in charge of the American "Standard" Version, as it had come to be called, and to undertake, if necessary, further revisions. After much discussion it was agreed that a thorough revision was needed, and so in 1937 the work began.

Forty different denominations participated in the project, which was under the leadership of L. A. Weigle of Yale. Among the churches represented were the Lutherans (all synods), Methodists, Baptists (American, Canadian, Southern), Presbyterians, Church of the Brethren, Church of the Nazarene, and a host of others.

Among the translators were some of America's best scholars, such as James Moffatt and Edgar Goodspeed (both of whom had already put a translation in the field), A. T. Robertson (the great grammarian of Southern Baptist Seminary), Albright, C. C. Torrey, F. C. Grant, and many others. Some were chosen for their competence in biblical languages, others for their skills in English.

Principles and policies. The committee was divided into Old and New Testament sections. Single books of the Bible were done by individual scholars and then circulated among members of Old and New Testament panels respectively. The panels would then assemble during the Christmas and summer vacations to go over these translations word for word, sentence by sentence, verse by verse. A two-thirds majority reading was required when readings were disputed.

Although the committee wanted to retain as much of the language of the King James Version as possible, it replaced expressions by modern terms. *Saith* becomes *says, sendeth* is changed to *sends, thou* becomes *you*, except where the deity is addressed. The latter becomes problematic in the Gospels, where it is not always clear, when a speaker addresses Jesus, whether he thinks of him as divine or not. The policy was to use *you* for Christ's earthly life and *thou* after his ascension. In this they laid themselves open to criticism.

Quotation marks were used for direct speech, and an attempt was made to set off poetical passages in such a way that they could be recognized as poetry. Like the KJV (but unlike the ERV of of 1881-85) the same Hebrew and Greek wo
might be rendered by various Engl
equivalents. For example, the Gre
psychikos is translated as "natura
"sensual," "unspiritual," "physical,"
"worldly," depending on the context.

The New Testament of the KJV of 16
was based on the Byzantine text, fi
printed by Erasmus in 1615, without
benefit of early manuscripts. The E
of 1881-85 was based on the Greek t
of Westcott and Hort. The RSV had
advantage of a better textual base in
New Testament. In the Old Testam
part, the translators at times prefer
the ancient versions to the Hebrew te
and where the text did not seem to ma
good sense, they often made correcti
(noting them in the footnotes).

The reception of the RSV. The N
Testament was completed in 1946, a
by the time the Old Testament w
ready, in 1952, some eighty changes h
already been made in the New Tes
ment. The publisher, Thomas Nels
and Sons, had agreed to finance the pri
ing on condition that they would ha
the sole right to print it for the first
years. The translators had done th
work gratis.

After making a survey of Bible rea
ing in America, the publishers ventur
to print one million copies for the fi

tion. Publication date was set for Sep- nber 30, 1952. A U.S. postage stamp nmemorated the 500th anniversary of first printed Bible, that of John Gu- berg, to mark the occasion. The news dia gave the new version a lot of licity.

3ut, like the King James Version of 1, of which it was a revision, the RSV l to face the same kind of criticism its early predecessor. The translators re accused of letting their liberal the- gy determine their translation. Since iah 7:14 had *young woman* instead *virgin*, they were accused of denying virgin birth of Christ. But the He- w word in Isaiah 7:14 is not the ular word for *virgin*; nor does the trine of the virgin birth depend on iah 7:14. It is clearly taught (also in RSV) in Matthew and Luke, where Greek has it.

Some were critical of the fact that a y, Mr. Orlinsky, had assisted with the nslation. But we should remember t the early Apostles used a transla- n of the Old Testament (the Septua- t) which was made by Jews only.

Like all versions, it has its weaknesses, much of the criticism came from a k of understanding. Mr. Weigle tells a letter he received in which the writ- asked: "Who is this Tom Nelson who written a new Bible? I don't want n Nelson's Bible. I want the Bible way the Apostle James wrote." (He ant King James—who did not write Bible the critic had in mind, either.)

Pamphlets appeared denouncing the as "The Bible of the Antichrist" and ne new blasphemous Bible." One min- r demonstrated his opposition to the by burning it with a blowtorch in pulpit, remarking to the congregation t it, like the devil, was "hard to burn."

However, the sale of twelve million ies in the first ten years speaks for lf. Not only does it serve as a study le, since it is less paraphrastic than st modern speech versions, but be- se it has retained much of the lan- ge of the KJV and the American ndard, it is suitable in worship. Brit- Protestant and Catholic scholars were impressed by it (not always are En- nmen impressed by what Americans that they made minor alterations recommended it for both Protestant Catholic churches in Britain. A spe- edition was published for the British ; in 1964.

While the KJV had to endure sharp cism for some eighty years after its lication, in 1611, the criticism of the RSV has pretty well subsided in twenty years. It will undoubtedly be used widely for a long time.

The New English Bible

The initiation of the project. In the 1930s it was suggested that the English Revised Version of 1881-85 should be brought up to date. Then World War II broke out and all plans of revision had to wait. After the war, a much more ambitious plan was launched than had been anticipated earlier. It was decided not merely to revise the existing English authorized versions, but to make a fresh translation from Hebrew and Greek into modern English. Representatives of the Church of Scotland in 1946 approached the leaders of the Church of England and those of the principal free churches with the proposal that a completely new translation of the Bible be made. In 1947 a joint committee was set up, and with the cooperation of the Bible societies and Oxford and Cambridge Presses, the work began.

Principles and policies. The joint committee was divided into three panels of translators—one for the Old, one for the New Testament, one for the Apocrypha. A fourth panel was comprised of English specialists, in order to avoid the weakness of the ERV, which was accurate as a translation, but pedantic in its English. C. H. Dodd was to be general director of the project.

Mr. Dodd wrote that the translation was to avoid archaisms, as well as transient modernisms. The language was to be plain enough for the ordinary individual to understand. It was to be accurate, but not stilted, suitable for both private and public use.

For the Old Testament the third edition of Rudolf Kittel's Hebrew Bible was used. For the New Testament, variant readings in the Greek manuscripts were examined individually on their own merits. The RSV had followed the same method, but it had been less ready to introduce innovations.

The New English Bible (NEB), for example, gives Barabbas the name "Jesus Bar Abbas," since "Jesus" is found in some of the early manuscripts, versions, and early church fathers. The argument is that no copyist would have given the murderer Barabbas the sacred name "Jesus." More likely some copyist crossed it out, and so it is not found in the later manuscripts. The same kind of reasoning leads the NEB to render Mark 1:41, not "Jesus had compassion," but "in warm indignation Jesus stretched out his hand. . . ."

The version is quite idoimatic in its English. "Pray, have me excused" becomes, "Please, make my apologies." "Condescend to men of low estate" becomes, "Go about with humble folk." "Braided hair" becomes "elaborate hairstyles." New linguistic insights in some places clarify what was not quite so plain in the previous English versions. For example, the prodigal in Luke 15:13, instead of "gathering all together" and leaving home (how did he gather cattle and lands together?), "turned the whole share into cash" and left home. This is an insight from the papyri.

Of course, since it is a British publication, monetary terms are in pounds, and *grain* is *corn*, and swords are beat into "mattocks" (rather than "ploughshares"). Such Britishisms are to be expected. It is printed in paragraphs like a modern book, and the pages have summary titles on top.

The reception. The New Testament portion sold seven million copies before the Old Testament was done. In 1970 the whole Bible was in print, with or without the Apocrypha. Professor H. Chadwick called it "the Bible for the beat generation." If that is so, then the beat generation in Britain must be quite sophisticated. John Masefield, poet laureate, acclaimed it in these words: "The work, greatly planned, has been manfully done; that which slept has been awakened."

T. S. Eliot, on the other hand, described it as a work of "dignified mediocrity" and expressed the wish that the scholars who had the ability to translate a dead language into English could have shown some understanding and appreciation for their own. But Tom Saunders of the *Winnipeg free press* wondered how T. S. Eliot would have handled the problem. To use his words: "We might have had more majesty of language and a much less readable and understandable work."

Judging by the sales, it is an outstanding success. Even in America some four million copies have already been sold. If, in the words of F. F. Bruce, "through its words the readers hear the unmistakable Word of God speaking to their hearts . . . the reign of the second Elizabeth will then be as illustrious an epoch in the history of the English Bible as the reign of her great namesake was."

Tenth in a series of twelve articles.

Letters

Powwow provides identity

Dear Larry: Thanks for sending a paper in which you try to depict the spirit of our people and arouse our conscience to action.

I was sorry to read that because of pressure the young people had cancelled their folk festival at the Assiniboia Camp (October 29 issue).

One Indian person told me that it is in the powwow they find their identity. Another said that the powwow is a celebration with no religious significance, but it serves many purposes. If we would understand the Indian people, maybe, just maybe, we should learn to understand the powwow.

I admire the young people for their move and feel sad that this festival met with such opposition. It's so easy to pass resolutions, but the doing is difficult and at times even dangerous. May we as a people have the strength and courage to move on to new understanding and greater faith. *W. Orville Andres, pastor, Grace Mennonite Church, 250-28th St. West, Prince Albert, Sask. S6V 4S9* Nov. 7

Barriers to soul winning

Dear Editor: In our opinion Palmer Becker (chm ad, November 5 issue) got to the heart of the matter when he states that "Mennonites need to distinguish more clearly between their culture and their faith."

In the discussion group or "miniconference" on evangelism at the Western District Conference in Wichita, the dominant issue remained "culture and ethnic groups," while evangelism, witnessing, and soul winning remained in the background. The real issue seemed to be "church membership" (in a Mennonite church) rather than true evangelism. That has been the major hang-up in our Mennonite churches through the generations.

In the 1973 evangelism committee report from the Western District Conference held at Clinton, Oklahoma, the report from Arvada, Colorado, includes this: "We have much to learn and explore in the area of evangelism, but it is hoped that we can do that learning more from Jesus and the New Testament than from some of the current American (ethnic?) church 'evangelists.' " Contrariwise, we have much to learn from our "American" brethren concerning the art of soul winning, which is the basic purpose of the militant church of Jesus Christ (Eph. 4:11-13).

If we look at our own record and discover that in the past three years the almost 350 ministers with their more than 57,000 members brought only sixty-eight souls into the church (membership) from outside the Mennonite circle, we need to hide with shame. Embarrassing, isn't it? (While these statistics may not be accurate, they are close enough to point out our dereliction.)

Over against this we heard a Baptist preacher (an "American") from California whose church membership grew from seventy to 700 in six years. He averages fifteen calls a week, which, together with the calls and witnessing of his members, results in a baptismal service every Sunday.

Dear fellow pastors: How many calls do you make weekly, or monthly, or are you too much taken up with administrative work? Have we been called in to the ministry to be administrators or pastors? Jesus asked Peter, "Lovest thou me?" Then he gave him the command, "Feed my sheep. Feed my lambs." Are we feeding the flock, or are we merely entertaining, informing, or instructing?

Another question that comes up is: What do Christian colleges and theological institutions train for? For ecclesiastical expertise? The new arrangement adopted at the last General Conference seems to point that way, i.e., the limited-term licensing and ordination. It makes the ministry a wonderful stepping-stone to "higher positions," to equip the central office with experts in the various ecclesiastical fields and to train for administrative positions in colleges, seminaries, district offices, etc. Have our schools of so-called Christian education ceased to function as training centers for soul winners? Do we no longer challenge our young men to lay their life—rather than three, five, or ten years—on the altar for the Lord to win souls for him "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." *C. B. Friesen, 400 North Main, Hesston, Kans. 67062* Nov. 4

Rediscover commitment

Dear Editor: Melvin Schmidt points o the illusory value of present membersh lists (October 15 issue). His solution abolition of them. Is this the only o tion? Another alternative may be to r store meaning to these lists.

To what do we call the nonbeliev and recent convert? Current literatu makes much of communal forms and t impossibility of "free-lance" Christianit Rather than forget membership, the ma date is to rediscover church communi and the commitment involved in bei God's people. Membership then becom a body recognition of right relationshi with the local fellowship and with Go It provides a guide by which the "ou sider" can count the cost of entering t kingdom.

Mr. Schmidt presumes that a congr gation cannot measure a person's re tionship to his God. Is this true? Wh is the work of the Holy Spirit but to a decision making and discernment? E cause we have not invoked the Spi does not mean that the gift doesn't exi I am not suggesting a new legalism, rath a return to a covenantal understandi of Christianity and discipling. *Phi Bedsworth, Box 8, Aibonito, Puerto Ri 00609* Nov.

Membership: A contract

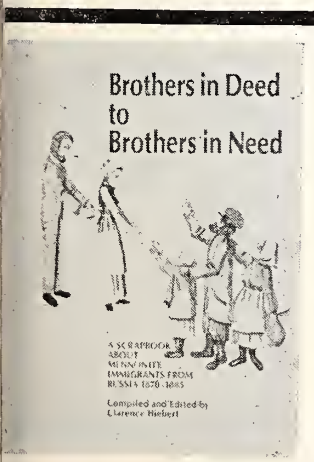
Dear Editor: First of all, I want confess to a bit of "role playing" in t article on abolishing church membe ship (October 15 issue). I believe, ho ever, that the question is viable, and it realistic as well as biblical for a chur to question the very existence of a t dition that has become as rutted as h in my opinion, our membership list.

Secondly, I believe the profound i sight given to us by our Anabaptist fo fathers is now being articulated in sec lar areas such as psychology, name that we operate without compromise a "reality principle." No institution tradition has efficacy. In other words, a person is *in reality* no longer a me ber of the church, keeping his name the list of members is an illusion if n a hoax. One possible answer to this lemma is to admit that membership the church is tentative and to expla the lack of reality in various perso nmitment to the church in the man- that Stanley Bohn (Letters, Novem- 26 issue) seems to suggest, i.e., only "socially aggressive types" are able to ke commitment to the church a vis- reality.

Thirdly, I want to go on record in de- ise of a meaningful concept of church mbership, since I cannot understand v "Christ's body" can possibly remain y a spiritual, invisible reality. The ritual must be also at once a physical lity. Nowhere in Scripture do I see e call" of God as an invitation to ritual communion without taking up task of mission and covenant living. Therefore church membership is to be lerstood like any other contract: in case it is a public statement of in- tion to follow Christ and be identi- l with his people. In my catechism ups, I have often used the analogy the contractor. Joining church, I have l, is a way of signing your name ch in the way that a contractor does en he promises to build a house for neone. The customer is interested in getting the house built. Of course, a house can be built without a contract, but the purpose of the contract is to keep ourselves responsible and accountable to each other. Until the house is a physical reality, the contract remains in the "spiritual" realm.

The same analogy can be applied to other contracts. It is undeniable, for example, that a man and woman can be very good "husband and wife" without the benefit of a marriage ceremony, and a person can also "live a Christian life" without the benefit of a baptism. But those who think that life can be lived without promises are manufacturing illusions and radically denying a part of what it means to be human.

Our problem lies not so much in the area of initiating the contract as it does in terminating it. My article was written, therefore, in the spirit of the following question: Is a contract even defensible if there is not a meaningful mechanism for terminating or nullifying it, for whatever reason? *Melvin D. Schmidt, 655 South Lorraine, Wichita, Kans. 67211*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Compiled and Edited by Clarence Hiebert

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COVER

A refugee family who have fled the floods and resulting famine of Bangladesh. The World Health Organization has reported that some 100,000 Bengalis may die before this month is out unless sufficient emergency aid is forthcoming.

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The third horseman rides again

Then the Lamb broke open the third seal; and I heard the third living creature say: "Come!" I looked, and there was a black horse. Its rider held a pair of scales in his hand. I heard what sounded like a voice coming from among the four living creatures. It said: "A quart of wheat for a whole day's wages, and three quarts of barley for a whole day's wages. But do not damage the olive oil and the wine!" Revelation 6:5-6

HUNGER, the third horseman of the apocalypse, galloped through the streets of Rome last month, but no one could put a rope on him—neither the grain-rich nor the oil-rich countries.

One thousand representatives from 130 nations met in Rome for twelve days in November to discuss what could be the century's most critical concern—world hunger. Canada and Australia together promised 1.5 tons of short-term aid. But the United States, the European Economic Community, and Russia made no firm commitment of increased support at the meeting.

Figuratively looking over the shoulders of the delegates at the U.S.-sponsored conference were 460 million people, 40 percent of them children, in various stages of malnutrition and starvation.

The food minister of Bangladesh reported at the conference that 100,000 of his country's impoverished people had died during the six weeks prior to the meeting. If emergency aid is not forthcoming immediately, the minister said, one million more will starve to death by the end of December.

The scene which John the revelator is describing in the paragraph above is a picture of famine in the midst of luxury. Wheat is available, but it is exceedingly expensive. A quart of wheat costs a whole day's wages. Under normal circumstances it takes the equivalent of a quart of grain a day to keep a person alive. But if they can earn barely enough in a day to keep themselves alive, what happens to their dependents?

Despite these desperate straits, writes John, oil and wine—luxury items—are still available. William Barclay says about this passage: "There is always something terribly and radically wrong with a situation in which some have too much and others too little. . . . Such a situation is always a sign that the society in which it occurs is hastening to its end. Whenever those who have, lose their sense of responsibility for those who have not, disaster is near."

How do we who are so well-off share with those who are starving? Kentin K. Brubaker made the following "modest proposals" in a recent issue of *Gospel herald*:

1. Protest government policies which encourage starvation, such as trade barriers, lack of aid and food grants to poor countries, and agricultural policies which discourage maximum food production.
2. Encourage food-rich countries to donate at least 10 percent of their food surpluses to needy countries to establish national and international food reserves, to improve fertilizer production and distribution, and to promote agricultural development in poor countries.
3. Reduce our personal nonfarm use of high-nitrogen fertilizers.
4. Reduce frivolous consumption of energy, much of which is derived from soon-to-be-exhausted fossil fuels.
5. Reduce consumption of expensive animal protein. . . . Our cats in North America consume much of the protein from the waters off the coast of Peru, protein which rightly should go to South American children. . . . Of the twenty million tons of protein fed to U.S. (and Canadian) livestock, only two million are retrieved as human feed. The eighteen million tons of lost protein could cover 90 percent of the world protein deficit.
6. Protect agricultural productivity. The deserts are advancing in North America as productive farms are being covered with pavement.
7. Tithe food budgets.

Bread for the World, a Christian citizens' movement against hunger and poverty, is inviting Christians throughout our land to abstain from meat on Mondays, Wednesdays, and Fridays. This, they say, "can be a powerful symbolic action, a sign of personal solidarity with suffering brothers and sisters throughout the world."

"But an adjustment in eating habits without responsible citizenship," says Bread for the World, "is a prescription for failure. Eating less meat won't push back hunger unless resources that only governments command are more fully committed to hungry people."

The third horseman of the apocalypse, hunger, must be corralled. Who will help put the ropes on? LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

89:46 DECEMBER 17, 1974

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Glory to God . . . and on earth peace

The Word is made flesh

P. G. Sawatzky

As a child I memorized the Christmas story from Luke 2 in the German language and repeated it at Sunday school and church programs in my home church. I thrilled at the angels' coming to the shepherds on the hillside, the angel chorus, and the walk to Bethlehem seeking out the child in the manger and worshiping Jesus. This message, together with the Sunday school lessons and Bible school studies, evolved into a "Jesus Christ superstar" image. Only in later years did a more mature message emerge and the incarnation take on a broader understanding, including such concepts as "Jesus is Lord," "servanthood," and "Jesus Christ, the hope of the world."

The Apostle John tells us that "Christ became a human being and lived here on earth among us and was full of loving forgiveness and truth." As God was in Christ, so God is in Christians today. When the spirit of Christmas invades our hearts, driving out selfishness, the Word has again become flesh. When God's love brings inner peace, joy, and victory over temptation, the Word has been made flesh anew. When the spirit of goodwill overflows in our hearts, the Word is being made flesh. When we personally accept Jesus Christ as our Lord and Savior, living for him daily, then the Word is made flesh in us.

Luke tells us of Mary giving birth to her first child, a son, "wrapping him in a blanket and laying him in a manger, for there was no room for them in the village inn." Together with the shepherds who came a few hours later, this group of common people participated in the celebration of him who was the Savior of the world.

The power of unity. Although the shepherds were strangers, they were not strangers. Joseph and Mary had never seen them before, yet, there is no estrangement in the narrative. The unity has carried through the centuries into our larger and more complex society of today. Christmas has a power of unity. Families draw closer together. Churches, communities, and even the world itself seek ways of coming together. Who makes this unity? It is God himself, seeking to reconcile the world unto himself and bringing peace into their hearts.

The power over tragedy. John 1:10-11 injects a note of tragedy, not the last or final note—nor the prevailing one—but it is there because Christmas is in a very real world. Christ was born at the edge of the world's life, outside the inn. He lived and worked at the edge of society, although he was and is the central figure in history. His ministry was concluded outside of the centers of power, the political, economical, and ecclesiastical powers of his time. He was rejected by all of these and finally crucified outside the city. Similarly, throughout the centuries, we have found ways of keeping him on the edge, the periphery, outside the pow
centers, frequently making political, financial, family, ar
even church and conference decisions, without serious refe
ence as to what God may want of his people in the world.

And yet there is triumph. He will not let his church or th
world go. Christmas comes time after time as a gift fro
him. He is the Redeemer, touching the common and makir
it extraordinary. He takes the cross and the basin and tow
and makes them the symbols of new life. We do not hav
this power of ourselves. It is his life that redeems the broke
the ugly, and the bitter and makes them instruments of jo

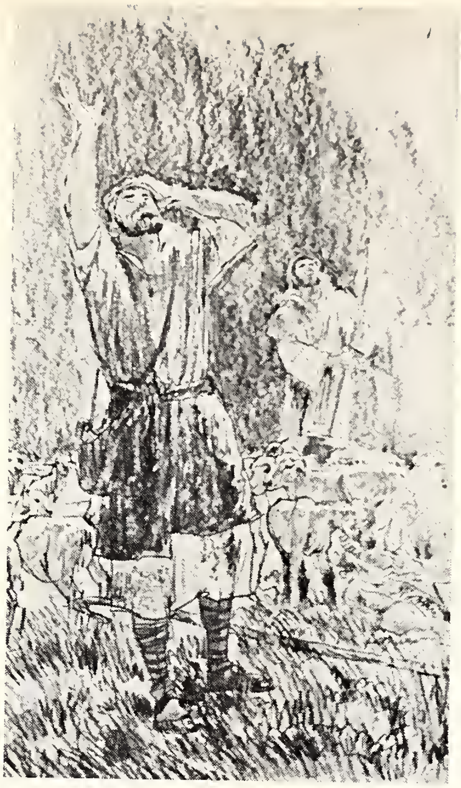
There is yet another mark of power, namely, truth. Tl
manger scene is history. For centuries, believing multitud
have regarded this as an act of almighty God in history. Tl
real question is whether we take it to be so. If it is, then
makes all the difference. We then identify with that litt
cluster of people in the cow stall and believe that God com
close and dwells with man. This faith is not of a God o
there, somewhere, sometime, with some remote purpose, b
of one who meets us in every area of life. He identifies ar
shares in our joys and sorrows, our affirmations and doubt
our faith and our fears.

But Christmas is also a time of renewed hope, not hope
the status quo, not hope in the western world, nor hope
any one particular concept, but Christmas hope. The Chris
mas hope speaks in three tenses—past, present, and future.
the past, the grace of God that brings salvation has appear
to all men. This came in the person of the babe of Bethleher
Salvation in him was full and complete, needing no furth
action on God's part. In the present he invites us to recei
him, teaching us to live soberly, righteously, and godly.
he was a servant, so we are called to be servants, here ar
now, living in the context of eternity. Paul speaks of a futu
blessed hope, when there will be a glorious appearing of G
and our Savior, Jesus Christ.

Every Christmas season ought to remind us that we a
now nearer to a reunion with Jesus of Nazareth than wh
we first believed. Our prayer ought to include a plea f
readiness on our part when he does appear to usher in h
kingdom.

Burn, candle, burn
Across the Christmas night,
Say to a darkened world
That there is light.
Shine through the gloom
Where trembling figures grope,
Say to each burdened heart
That there is hope.

The shepherds hear the announcement of a Savior, by Richard and Frances Hooks



Lighted skies cheered

Anne Neufeld Rupp

The book of generations
Contained
A long waiting list,
Narrowed down in the end
To One not too different.
But lighted skies cheered,
Sheep men shivered,
The heart of Herod
Chattered.
This was more than just another
Birth certificate.

aving ears
hey hear

ieda Barkman

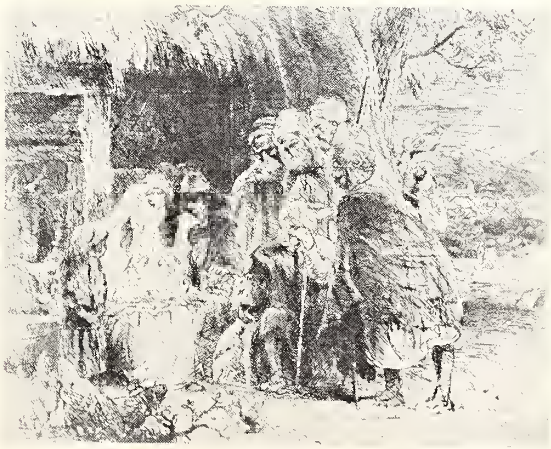
e glory shone
the angels sang
the shepherds heard
hastened
knelt.

t all see the splendor
t all hear the angels
then
or
now.

t in my living room
from across the centuries
comes a spin-off of that glory
an echo of that song.

h on the piano bench she sits
feet dangling
fingers searching
the ivory for a carol
one note at a time.
squirms
changes position.

ommie
nt Night' sounds like a prayer.
ink I'll play it
on my knees.”



The nativity, etching by Adolph Beaufrere

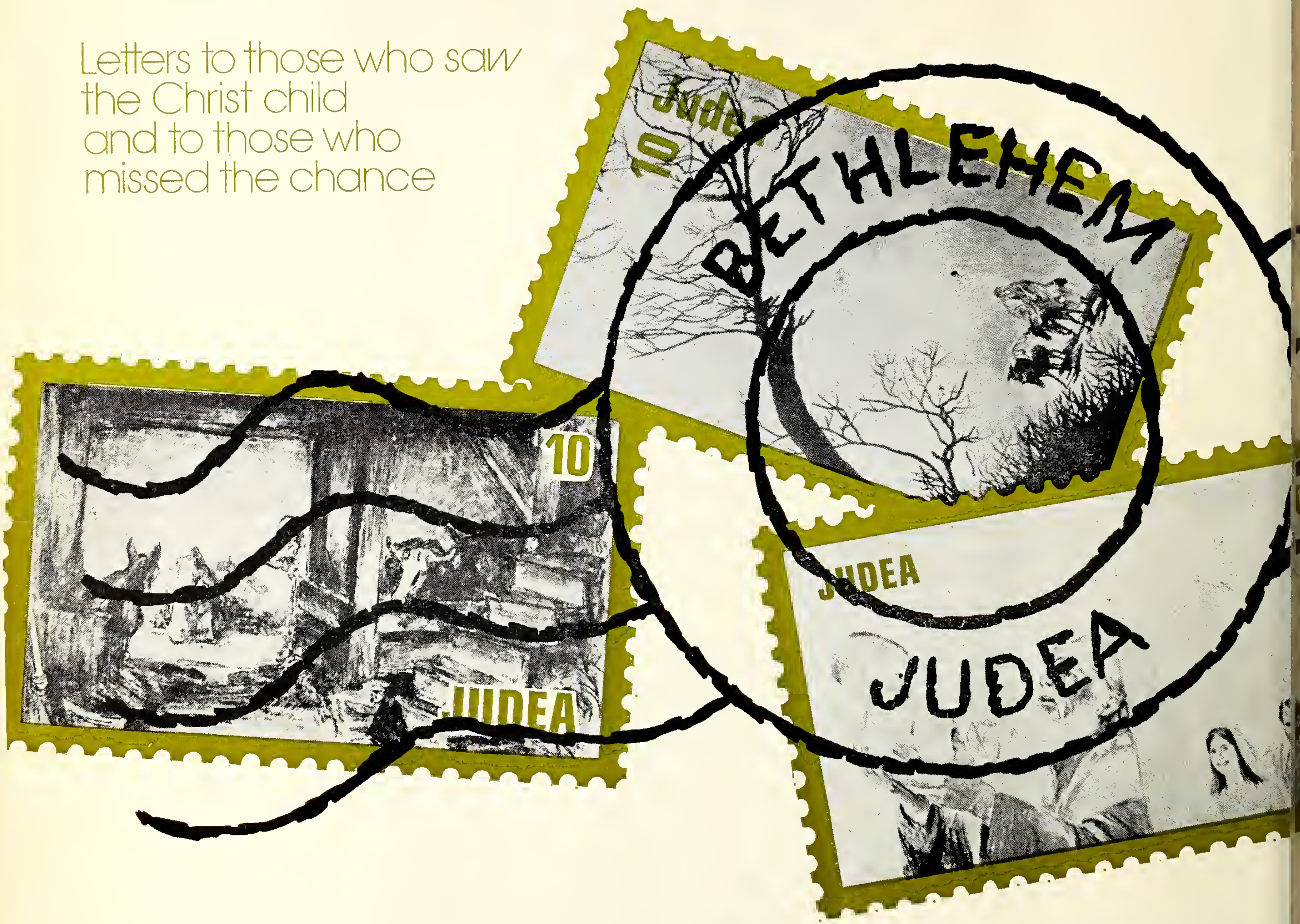
The rough-hewn manger

R. May Hill

My cousin the donkey, hairy and brown,
Carried the maid to Bethlehem town;
The sheep were abiding out on the hill
On that holy night so hushed and still.
There was lantern light in the cattle stall,
And swaddling clothes for the Lord of all.
But I love to remember the rough-hewn manger,
Gift of the horse to the lowly stranger.

POSTMARK BETHLEHEM

Letters to those who saw the Christ child and to those who missed the chance



Was the inn really full?

Dear Innkeeper: It is almost that time of year again when your establishment will be as crowded as it was when Cyrenius was governor of Syria. At that time a young couple wanted a place for the night, but you had no room for them. Was it really true that you were full, or was the problem that the couple looked poor and you reserved the rooms for well-to-do people?

Most of us at the Grace Church believe that you were full and it was impossible for you to accommodate the young couple. But did you know that they spent the night in the barn and that this barn has become more famous than any other building of your time?

Have you ever heard of Jesus? He was born that night. For nearly 2,000 years people have celebrated his birth, but more important, his death on the cross as a substitute for sinners like you and me.

Did you go and visit the baby i the manger? Or were you too busy? Did ou not have time to visit the child, o dic you think it was improper for o in your position to humble himself to to a stable?

We have not changed much ove the years. I, too, am often too busy to loving deed for people whom I app ci ate, even more so for people wh don't appreciate. I, too, often find ny self too busy to help someone beca e have so much work to do. You ow

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ow it is! We have to make money so
at our families can live in comfort.
e have to go to meetings because our
bs demand it. We have to have some
creation, and now we have to look for
itable gifts for our friends, whom we
ish to shower with our love, as well as
r those whom we feel obligated to
member.

What do we make of Jesus? Jesus
ked the question: "Who do people
y that I am?" This question is easy
answer. But then comes the personal
estion: "Who do you say that I am?"
sus is waiting for your answer and for
ine.

I see a bit of myself in you. I ask my-
lf: "What do I make of Christmas? Is
just another run-of-the-mill Christmas?
m I just doing what must be done,
dding others good cheer and shaking
nds? Am I really concerned about
w well they are, or am I superficial in
y concern? God knows.

I wish we could go to Bethlehem to
e the manger and the child. Perhaps
could then realize the full significance
his being there and allow his love to
fill our hearts that this Christmas we
uld renew our trust in and dependence
him, and fulfill our efforts to serve
rist through our fellowman in such a
y that he will be pleased.

You know, Mr. Innkeeper, we often
nk ourselves important, but when it
mes to serving God, we think of our-
ves as insignificant, unimportant, and
able to do the deeds worthy of pleas-
him. We want to do big, noble, and
ing deeds that really mean much.
aybe we must start doing the little good
eds and not worry about the mighty
es. I am attaching a poem that might
of some help to you in finding some-
ng to do for God while you are busy
your daily work. *Peter Wiebe*

little place for me

ather, where shall I work today?"
d my love flowed warm and free;
en he pointed out a tiny spot
d said, "Tend that for me."
nswered quickly, "No, not that!
y, no one would ever see;
matter how well my work was done—
, no little place for me!"
en the word he spoke, it was not stern,
answered me tenderly,
h, dear one, search that heart of thine,
t thou working for them or me?
zareth was a little place,
d so was Galilee."

The message hit home

DEAR SHEPHERDS: When I read Dr. Luke's account of your vision on the hillside that momentous night, I wonder how you felt. I can understand that the sudden splendor in the night sky made you feel terror-stricken. What I can't understand is how you could go immediately to the place where the Christ child was born. Didn't you question what you saw and heard? You were faithful shepherds, weren't you? You wouldn't leave your sheep alone for just any reason, would you? All I can say is that the impact of the Lord's message must have hit home hard for you to respond so quickly.

We see mysterious objects in the sky these days, too, but we understand them scientifically. When a comet swoops close to earth with its spectacular tail we aren't frightened, because we know it is coming. We've been told it's traveling at 110,000 miles per hour. That is quite impressive, isn't it? However, after it goes we pass it off as another little incident in history.

Sometimes I envy you shepherds for your faith. In our snobbish age it is difficult to accept the truth without question. Could it be that in spite of our search into space we've fogged up our minds with so much irrelevant stuff that we can't see beyond ourselves and our world here and now? Possibly we can learn from your example.

You believed God's message. You wasted no time in tending to the most important business when the opportunity came. We need God's help to do the same. *Eva Hofenk*

The long, slow camel ride

DEAR WISE MEN: I'm in the process of writing all my friends a letter this Christmas season. Today, on this first Advent Sunday, I and all my friends here at Kings Korner in Regina want to let you know that we're still your friends. And we want to tell you that we still remember how you made that long journey to be at the side of the cradle of Jesus.

We don't pay enough attention to what it really meant to you then. Not only did you travel across those many miles, but each of you also carried along a special gift. Today we're all busy, too, as we hurry about looking for special gifts, and as we make all the final plans and preparations to celebrate Jesus' birthday, just as you celebrated it many years ago.

Maybe it would be a good experience for all of us to take a long, slow ride on a camel. That would give us all lots of time to give some serious thought to the meaning of our gift giving. After all, the Christmas season always passes us by so quickly because we're so busy. We seem to have so little time for serious thought. *Jake Dyck*

Were your motives good?

DEAR HEROD: Do you remember the wise men, Herod, who came to you to inquire about Jesus' birthplace? Do you remember how you called them back secretly, after they had left, to tell them to come and tell you also where the birthplace was?

I was wondering today, Herod, if maybe we haven't been reading that story wrong these many years. Maybe your motives in calling the wise men back secretly were good. Perhaps they weren't evil, political, power-hungry motives. Did you want to go see Jesus in a spirit of hope, faith, and love? Maybe you called the wise men back secretly so that other people in the high offices around you would not see your obvious, unexplainable interest in this new hope for all men.

But I cannot understand why the angel should recommend to the wise men that they not come back your way. And I can't understand why, shortly after the birth of Jesus, you should kill so many infants in a rage of vengeance. Perhaps you really did have evil intentions all along.

And so, Herod, you can understand why it is difficult for my friends and me to think of you in a good way. We've all become good friends with Jesus, and we know he would have given you the benefit of the doubt and tried to remain good friends with you.

Right now the flame of the first Advent candle is sending out its rays and reminding me to be sure to give some serious thought to the meaning of Christmas, just as the wise men did on that long journey to Bethlehem. The second candle is going to remind me not to make generalizations about people, especially about people who I think are motivated by evil desires. I want to be good friends with them so they'll get to know what love is all about, too. *Jake Dyck*

News

Message of "ceaseless fire" comes home

"The war in Vietnam has not ended in spite of the Paris Peace Agreements of two years ago. Instead of a cease-fire, there is ceaseless fire."

This is the message Max Ediger, MCC volunteer in South Vietnam since 1971, has been bringing to North American audiences since he came back at the end of October for a three-months furlough.

The message comes in different ways; he dislikes giving the same speech over and over. But the theme throughout is that the best way to bring peace to Vietnam is to withdraw American military aid.

"I'm not calling for an end to all aid," he said. "The Vietnamese need reconstructive aid, but most of the money goes into the military."

Max, a native of Turpin, Oklahoma, in his recent assignment in Saigon has been working with university students, primarily in informal discussion on peace.

He said MCC workers feel the only way they can justify their presence in Vietnam is to work at reconciliation and at bringing an end to the fighting. He might have added: And come back to raise the awareness of people at home.

"Vietnamese people have told us that if we want to help them, we should not give agricultural, medical, and educational help; we should change American policies," he said.

"The Vietnamese are excellent farmers, and they could take care of their medical problems if they had peace."

Many Vietnamese, said Mr. Ediger, do not want American, Russian, or Chinese intervention. A neutralist "third force" becomes more vocal in South Vietnam when speech and assembly restrictions are eased.

Recently, he said, a number of antigovernment movements staged demonstrations — the Catholic Anticorruption Movement, the Movement to Fight Hunger, the Freedom of the Press Movement, and others.

Few arrests were made at first—while the U.S. Congress was cutting aid to South Vietnam—but toward the end of October, police were beginning arrests and throwing up barricades around the homes of activists or around Buddhist pagodas.

The American money which supports President Thieu's police system as well as the military has allowed Thieu to keep up, even escalate, the level of fighting.

The death toll in the South Vietnamese military is now sixty a day, compared with thirty a day a year ago, he said. "That doesn't count civilians or Communist forces killed."

One problem with curtailing the level of fighting has been that even when Congress decreased military aid, nonmilitary aid to South Vietnam ended up in the military coffers.

Max told of a group of Montagnard villagers who were offered $30 to $40 each to rebuild their houses as part of a U.S.-financed reconstruction program. The villagers said that what they needed was food so that they had the energy to work, and they could provide their own materials. The government said, "No, the houses must be of tin and wood, three meters by three meters, and you must buy the materials from us with the $3
Then we will provide rice."

So the government sold them rusted t
and rotted wood from an old Americ
base, and the money which pass
through the villagers' hands probab
went into the military budget, Mr. Edig
said.

While Mr. Ediger was in central Ka
sas in early December, his schedule w
crammed full with appearances befo
church groups, college classes, televisi
cameras, and radio microphones, sayin
"The war is not over and will not
until Americans stop military aid. T
best way to help Vietnamese is to wri
to Congress." Most of the rest of h
furlough time has been and will be spe
in this way in other areas.

Max plans to return to Vietnam
February or March, but one person to
him, "Maybe you should stay a litt
longer. We need you more here than
Vietnam." *Lois Barrett Janzen*

Killings and maimings go on in the continuing war in South Vietnam. Above is te
year-old Nguyen Hung from Trieu Thuong village in the area controlled by t
Provisional Revolutionary Government. Hung was injured by a previously unexpl
ed guava bomb, manufactured by the Honeywell Corporation, on the afternoon
September 1 as he was taking his water buffalo out to graze. In the last eight
months, 255 persons have been injured by unexploded mines and bombs in the PR
controlled areas of Quang Tri Province. The latest statistics from the U.S. Dep
ment of Defense indicate the U.S. is still sending guava bombs to South Vietna

CC school assistance to North Vietnam
d PRG-controlled areas in the South
ll help such students as this boy from
Trieu Ai primary school in Quang Tri
ovince, South Vietnam.*

edical supplies reaching ietnam; school aid planned

cc medical supplies on their way to
Provisional Revolutionary Govern-
ent (PRG) area of South Vietnam have
gun to arrive, reported Doug Hostetter,
cc Peace Section member who recently
ited North Vietnam and PRG-controlled
as on behalf of the Medical Aid for
lochina organization.

Supplies include an electroencephalo-
ph (a machine to detect and record
in waves), an ultrasonoscope machine
hich detects plastic or other frag-
nts in the body), 100 village infirm-
kits, 100 kits for midwives, and sup-
s for the EEG machine.

Another project with which MCC is in-
ved is the rebuilding of a school in
Giang township, about thirty-six
es north of Hanoi. Much of the area
s destroyed during the war, and sev-
l of the schools need to be rebuilt.
'It has not even been two years since
Americans stopped intensive bomb-
, and there is much reconstruction
t needs to be done," Mr. Hostetter
l. "The war still continues in the PRG
as. American-supplied bombs are still
pping and artillery still firing."

Mcc has allocated $31,000 for the
chase in Hong Kong of building ma-
als not readily available in North Viet-
, such as steel, glass, and cement.
school, which will cost over $180,000
ts entirety, will be for children grades
to seven and will hold 960 children
lasses of forty pupils each.

MCC also plans to provide equipment for a medical clinic in Bac Giang township. A delegation from MCC is considering a visit to these projects in the spring after they are under way.

MCC assistance to people of North Vietnam and the PRG is part of its broader reconciliation ministry. "These projects will meet some specific needs and will convey our concern for what the war has done," explained Atlee Beechy, MCC executive committee member. "Hopefully they will also provide a basis for additional exchanges and a channel through which the larger reconciliation ministry may be expanded."

Pig gift, intercultural visit results of junior high project

A junior high Sunday school class at the Grace Hill Mennonite Church, Whitewater, Kansas, donated two sows to the pig-raising program in Hammon, Oklahoma, and then decided to deliver the sows personally—along with a busload of other young people and adults from the church.

Thirty-five people from the Grace Hill Church spent November 29 to December 1 in the Indian communities of Hammon, Seiling, and Clinton, Oklahoma, playing volleyball and basketball with Cheyenne young people, participating in fellowship meals, and worshiping with the Bethel Mennonite Church in Hammon and the Koinonia Mennonite Church in Clinton.

The "pig project" started last spring when the junior high Sunday school class at the Grace Hill Church raised the money to buy two gilts. Two members of the class raised them on their farm and bred them. Then the last week in November, the sows were taken to Hammon just a few weeks before they were expected to farrow.

There, Don Esau, a voluntary service worker, will help boys ages eight to fourteen to raise the pigs. The project in Hammon was begun with funds from the Commission on Home Ministries' poverty projects program.

The trip to Oklahoma was an intercultural learning experience for the Kansas group. One worship service included the singing of "For God so loved us" in English, German, and Cheyenne.

Marge Harms, one of the junior high teachers and leader of the tour, said, "It became evident to the group that the church needs to take different forms in different cultures but that the gospel is relevant in each. . . . We have much to learn from the Cheyennes — most notably a spirit of generosity, cooperation, and servanthood."

The weekend tour was not Grace Hill's first contact with the Cheyennes. In 1893, H. J. Kliewer and his wife went to that area as missionaries under the General Conference. Ruth Schmidt, also of the Grace Hill Church, also spent some time there in the Kliewers' home.

Pastor's letter on war sparks dialog in North Battleford

A letter from a Mennonite pastor refusing the request to purchase a Remembrance Day wreath sparked a series of rebuttals and mention in a regular column of the *North Battleford* (Saskatchewan) *news-optimist.*

David Neufeld, minister of the North Battleford Mennonite Church, wrote a letter to the editor, published November 13, declining, on behalf of the congregation, a request from the Canadian Legion to buy a wreath honoring the war dead.

"We feel that we must decline this request for a public demonstration of support because a number of assumptions and affirmations of the Remembrance Day celebration conflict with our understanding of Christian revelation," he wrote.

He mentioned the state's lack of biblical authority to take life "justly," affirmed that Jesus rather than soldiers made the "supreme sacrifice," and countered the assumption that war makes history come out right.

Harvey J. Reichelt, another minister in the North Battleford community, replied to the letter two days later, citing Romans 13:1-4 and Luke 22:36-38 and stating that even Christ accepted war as part of the human condition.

Mr. Neufeld's rebuttal, with a different interpretation of the passages in question, was published November 19 along with a column by Les Hainsworth, "Through my bifocals." Himself a World War II veteran, Mr. Hainsworth commented, "Let us not go on and on perpetuating the glory of war. There is no glory in war, and never has been; it is only a ghastly cross section of the vilest instinct of humanity. Let us start this November to bend all our efforts on the positive side, outlawing all wars in the future, so that no more long lines of youth singing 'Tipperary' ever again need 'die, that we might live in freedom.' There are, there have *got* to be, better ways of living in freedom."

Session discovers need for older volunteers

The 700 visitors and delegates to this year's MCC (Manitoba) annual meeting were treated to a potpourri of lively reports and concerns. The two-session convention, which brought together representatives from most of the 150 Mennonite congregations in Manitoba, met in the Evangelical Mennonite Church in Steinbach November 23.

MCC's international relief and development work, its voluntary service program in Manitoba, its provincial peace and social concerns endeavors, and its need for more volunteers were highlighted.

Staff members of the Canadian MCC office and recently returned personnel reported on the overseas program, which MCC (Manitoba) supported with $405,000 in cash contributions and fifty-three volunteers during the past year.

Especially touching was Betty Wieler's brief but graphic account of several encounters during her recent visit to Chad in sub-Sahara Africa. She accompanied her husband, John, who went on a program-planning mission for MCC in October and November.

Others who reported on the international program were Eric Rempel of Steinbach, who worked in Botswana, Africa, as an agriculturist for five years; Art DeFehr of Winnipeg, who administered the large Bangladesh program for two years; and Cornelius Reimer of Winnipeg, who served in Somalia, Africa, under the Teachers Abroad Program.

Campbell Nisbet, who was appointed voluntary service coordinator for Manitoba in midyear, reported on the growth and direction of the provincial VS program. Several of the sixteen volunteers now working in the province reported on their assignments.

Agnes and Arthur Rempel, an older couple from Steinbach, reported on their experiences as houseparents at a residence for mentally retarded presons in Altona, Manitoba.

The Rempel's testimonial triggered a number of references to MCC's need for both older and more experienced volunteers in many of its projects. It was acknowledged that many people in MCC's supporting churches seem to have the impression that only young people need apply. This, however, is not so, said Reg Toews, director of the Canadian VS office. Older persons can provide much needed services, and experienced persons are also in demand for leadership positions.

Volunteers in Manitoba are now working in eight locations. Mr. Nisbet said that the program in the future would focus on two areas of need: (1) "native-related problems," and (2) "people who have been shunted from society, either as 'offenders' or 'community-societal' substandards."

The peace and social concerns committee reported on its offender ministry (Grosvenor Place and Open Circle), its annual regional theological seminars, and the brief which it has prepared for submission to the provincial minister of labor concerning its wish that the conscientious objector provisions for labor union membership be strengthened.

Cash contributions from churches and interested individuals amounted to $487,743 in 1974. Over 80 percent this amount was forwarded for use MCC's international work.

Last year, 1973, the cash income fr the supporting churches and individu was $242,000. The 1974 cash inco was just double that amount. The de gates were cautioned, however, not to f too comfortable with the increase cause inflation in some countries drastically diminished the dollar's bu ing power. One delegate, quoting a m sion executive, said that last year a dol bought only 40 percent as much wh and flour as it had the year previous.

Manitoba currently has eighty-fo persons in MCC service. Fifty-three working overseas, six in the Uni States, and twenty-five in Canada.

Manitoba task force tests education proposals

A one-day conference of Manitoba churches on Christian education recently emphasized the need for more adequate training and resources for adult classes.

The conference, at the Winkler Bergthaler Mennonite Church, was called to hear the report and test the recommendations of a year-old task force which has been studying the Christian education requirements for the Conference of Mennonites in Manitoba.

Abe Rempel, moderator of the task force, said that the need most often expressed at the conference was better training programs for adults—workshops, seminars, special courses, advisors—so that they could take a more active part in the Christian education progams of their congregations.

The conference strongly affirmed the local congregation as the most successful locus of Christian education endeavors. Sunday school rated highest; the worship service and catechism came next on a questionnaire circulated earlier by the task force.

However, the conference also gave strong support to the churches' private schools. It suggested that the Conference of Mennonites in Manitoba take a more active part in financing the private high schools in Winnipeg and Gretna—and that it bring a new "Elim Christian Education Center" under the sponsorship of the conference as well as the Elim Christian Education Society, which runs a Bible school in Altona.

The conference also recommended a study of the possibilities of offering religious courses in public schools.

The task force concluded at the me ing that, while the local church is center for educational programs, the c ference structure should be a resource assist churches in programs. Few c gregations can be self-sufficient in areas, including leadership training a providing curriculum, the task force sa This means that a good Christian e cation program requires much sharing resources and combining efforts.

The delegates recommended that work of the education committee of Conference of Menonites in Manit be broadened and the committee larged to carry out the needed progra

Final decisions on these recommen tions will come at the annual confere in February 1975.

Centennial news

Recent centennial activities among Sw Mennonites in South Dakota include Swiss - German play, *Freie die Ma* written by Gary Waltner and presen by the Senior Citizens of Freeman; pr entation of Haydn's *The creation* by Swiss Choral Society; and a joint Than giving Day service of the north and so churches of East Freeman. Guest spe er J. Herbert Fretz, former pastor of Salem Church, Freeman, was given plaque expressing gratitude for the given to the early settlers by the Men nite Fellowship of Eastern Pennsylva whom Mr. Fretz represented.

Brazilian bishop works for peace with justice

elton Franz

most American tourists, a visit to azil means only one thing—the glitter-g coastal city of Rio de Janeiro, where gar Loaf Mountain rises in the back-ound and the golden sands of famous pacabana beach curve past elegant sky-apers and luxury hotels on the city's ean front.

A dynamic Catholic bishop, Helder mara, was once offered the mayor-p of Rio by the man who was then esident of Brazil, but the bishop de-ned. Rather than govern a glittering y for rich tourists, Helder Camara barked on a life mission to alleviate injustices being suffered by the mass- of impoverished people of Brazil. In doing, he, perhaps more than any her Latin American Catholic leader, ned the Catholic church in a new di-tion, a radical departure from its past dition in Latin America of conscious- condoning the feudal system that has pt the impoverished masses down.

"Dom Helder," as he is known by his ny friends, was named archbishop of cife in 1964. In this territorial capital Brazil's most impoverished region, the st Northeast, Mennonite Central Com-ttee development programs have won respect of the archbishop of Recife. Don and Virginia Ranck arranged for d accompanied us in a visit with Dom lder. The hour and fifteen minutes th the archibishop passed quickly. It on became evident why he is so be-ed by the poor—both in terms of his rsonality and because of what he stands r.

Dom Helder wears a simple black sock and modest wooden cross rather an the regal attire and the ornate gold oss of the traditional archbishop. He andoned his episcopal palace in 1968 d lives in two small rooms at the rear a Recife parish church; his bed is just hind the church's altar.

The big official residence where we t with him has been converted to of-es and is used as a center where scores poor people crowd in daily to seek the vice and assistance of his staff.

Life has not been easy for Dom Hel-. Two of his assistant priests have en killed and others tortured. The er walls of his living quarters back of parish church are pockmarked from bullets of would-be assassins. He has peatedly been labeled a Communist by military, and all news media are legally forbidden to publish anything favorable about him.

Archbishop Helder Camara of Recife, Brazil, speaks at the University of Chicago's Celebration of the Medieval Heritage on "What would St. Thomas Aquinas, the Aristotle commentator, do if faced with Karl Marx?"

Why is he persecuted? Clearly it is because the main thrust of Dom Helder's efforts have gone beyond providing *temporary* services to alleviate hunger and misery. They have been directed to bring about fundamental changes and a more *just* life for the peasants and slum dwellers.

Twice a nominee for the Nobel Peace Prize, Dom Helder Camara has used $300,000 of award money from German and Scandinavian countries, given in honor of his work for peace and justice, to purchase land for redistribution to the impoverished rural peasant field workers. By introducing such models of change in the economic structures enslaving the poor, his actions have threatened the feudal caste system which sustains the privileged landholders over the landless peasants of Latin America.

Dom Helder told of his visit to the president of Brazil in which he asked, "Why am I charged with being a subversive?" He was told, "If the government does not provide structures to change the status of the poor, yet you proceed to develop such structures, then you are a subversive; you are subverting the system!"

The system in a growing number of South American governments is officially predicated on stamping out any threat of Communism, thereby legitimatizing harsh, repressive measures against those who work to raise the level of life for the poor. With 80 percent of South America's population living on a substandard level, the elitist military governments and big business corporations (especially American) would feel threatened should the impoverished masses ever begin to seek in a concerted way a just share in the resources and earnings of the economy.

The U.S. Government has persistently provided military aid and counterinsurgency training to Latin American military officers and police on the pretext of maintaining peace and security from Communist revolution for our neighbors in the Southern Hemisphere.

Jeremiah warns regarding those who "oppress the alien, the fatherless, or the widow, or shed innocent blood. . . . crying peace, peace when there is no peace."

Dom Helder Camara never spoke simply about peace. He always spoke of working for peace and justice. Justice is a factor in the equation that Mennonites have often omitted. Walking through the urban slum barrios of the people driven from their small plots of land and meeting the oppressed rural people who hoe the fields and mine the minerals, we were reminded that U.S. corporations now control or decisively influence between 70 and 90 percent of the raw materials of Latin America and more than half of its manufacturing and foreign trade.

In the midst of such contrasts—the malnourished peasant workers and the fat foreign corporations — speaking of peace without also working for justice is to speak empty words. Dom Helder, like the prophets, helped us see that peace must always be seen in relation to justice.

Words & deeds

Freeman Junior College, Freeman, South Dakota, marked the seventy-fifth anniversary of its charter at special Founders Day celebrations December 15. Activities included speeches by Bob Detweiler of Goshen, Indiana; a food festival at Heritage Kitchen; and seminars on campus development, the world food situation, organic farming, and career planning.

Abe Boschman of Fernheim, Paraguay, left, and Jack Hoeppner, radio technician at CFAM in southern Manitoba, inspect the site of the proposed studio of the new Radio-La Voz del Chaco. Mr. Boschman is a member of the radio's board of directors.

Go-ahead given for new radio station in Chaco

President Stroessner has signed the necessary documents granting permission for the building of a Christian radio station in Paraguay. The new station, to be known as *Radio-La Voz del Chaco* ("the voice of the Chaco") will be located in Filadelfia in the Paraguayan Chaco. It will be built and operated jointly by the Evangelical Mennonite Conference of Canada and the Mennonite colonies in the Chaco.

A year ago Frank Kroeker of Morris, Manitoba, serving with the EMC Board of Missions in Paraguay made a feasibility study for a station of this kind for the Chaco. His investigation included consultations with the Mennonite colonies. This resulted in the colonies' taking definite steps to work together with the EMC on this project.

Before Mr. Kroeker returned to Paraguay he consulted with Radio Southern Manitoba. In June Radio Southern Manitoba sponsored Jack Hoeppner, its radio engineer, to study the technical aspects in Paraguay.

After a thorough field investigation and consultations with personnel in the radio field, Jack Hoeppner and Frank Kroeker worked out construction and installation estimates. The proposed plan calls for a 10,000-watt transmitter, costing $125,000.

Radio-La Voz del Chaco will be under the administration of a board with three representatives each from the colonies and from the EMC.

The agreement clearly states that the primary aim of the station is evangelism. It is designated by the government as a cultural broadcasting station, which means that the station will also broadcast programs in the fields of education and agriculture. Local, national, and international news and announcements involving community affairs will be aired. The broadcasting will be in the languages of the people living in the area, which include Spanish, German, and the Indian languages.

The Bergthaler Mennonite Church of Gretna needs a full-time pastor. If the Lord leads you to serve as pastor, would you please contact our church or pay us a personal visit. For further information, please write or phone:

Mr. Alfred Loewen, Deacon
Box 115
Gretna, Manitoba R0G 0V0
Phone: 327-5594

Department will focus more on college student services

For the last few years, the Commissi
on Education's Department of High
Education has been short-staffed a
short on program.

It has limited its activities primar
to publication of *forum* magazine f
university students and young adul
conducting an annual student surve
and maintaining relationships with pre
dents of General Conference-related c
leges.

At its November 25 meeting, howeve
the Department of Higher Educati
(DHE) decided to become more activ
now that COE executive secretary Fra
Ward has transferred some of his Chr
tian education responsibilities and w
work half-time in higher education.

The department decided to concentra
in three areas:

—finding and developing student wor
ers through the districts and province
Currently, such workers with studen
on non-Mennonite campuses are locat
only in Ontario and Pennsylvania.

—helping congregations develop a
maintain relationships with their studen
who go away to college. This might i
volve workshops with pastors and oth
congregational leaders.

"People are often awed or angered
the changes they see in students aft
they leave for college," Mr. Ward sai
"They need to understand what is goi
on in college life."

—establishing contact with Gener
Conference people who are staff mer
bers or professors at nonconference-rela
ed colleges.

The following day, the General Co
ference DHE met with the student se
vices committee of the Mennoni
Church's Board of Missions.

The two groups have been meeti
together annually, but will increase t
frequency to twice a year.

The groups had been jointly sponso
ing a summer graduate seminar for Me
nonite students. The seminar schedule
last August was canceled, however, f
lack of registrants. The seminar had als
been canceled in 1972.

The groups decided not to plan a
other summer seminar, but to find
person who could develop a series
lectures to present at four or five st
dent centers across the continent durin
1975.

The plan will be presented to the fu
Commission on Education for approv
at its February meeting, Mr. Ward sai

Record

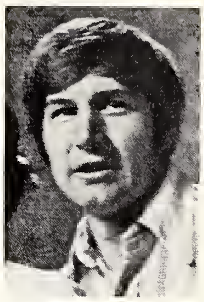
inisters

nie Hildebrand, pastor of the Osler ask.) Church, was ordained Nov. 10.

Orlando Waltner was installed Dec. 1 associate minister of the Alexander-hl Church, Goessel, Kans. He will rk part-time, mainly with the elderly. . Waltner was formerly a mission-' to India, executive secretary of the neral Conference, and more recently a ntal health administrator in Markham,

orkers

ward and Cheryl Bauer, Menno urch, Ritzville, Wash., have begun a ty-months assignment with MCC in lieb Hill, Sudan, where Ed will work an agriculturalist teaching crop and mal sciences and Cheryl will be a se in the clinic. Ed is the son of Da- and Rose Bauer, Connell, Wash., and raduate of Washington State Univer- with a BS in agricultural mechaniza- n. Cheryl's parents are Gilbert and e Anne Whitney of Woodburn, Ore.


E. Bauer

C. Bauer

Bontrager

Entz

Ken A. Bontrager, Topeka (Ind.) urch, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. Ken is serving his term as a delivery truck driver at Mission Service of London, London, Ont.

Thurman Entz, Zion Church, Elbing, Kans., has recently begun a two-year term of service with MCC. He will work in industrial training at a 4-H training center in Denbigh, Jamaica. Thurman received a BS in industrial arts from Bethel College, North Newton, Kans. He is the son of Albert and Frieda Entz.

Calendar

Eastern

Jan. 17-19, 1975—Adult and youth peace camps, Kirkridge Retreat, Pa.; Frank Epp and Max Ediger, speakers

lications are invited for the position of ad-istrator of Menno Home, which offers per-l care to a maximum of 117 guests, inter-iate care to 93 guests. The present admin-tor reaches retirement age in 1975. The licant should be conversant in English and nan. Applications will be received up to Feb-y 28, 1975, and should be accompanied a personal resume'.

se reply to:
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45 Marshall Road
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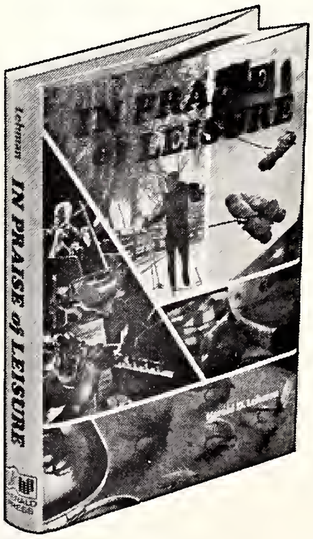

IN PRAISE OF LEISURE
by Harold D. Lehman

Leisure time is one of the fastest growing phenomena of our culture. Dr. Lehman examines biblical teaching on the use of time, the traditional Protestant work ethic, and the dangers and opportunities of greater leisure time.

The author emphasizes that life is a rhythm of work and leisure, both of which are filled with purpose. He discusses the exciting possibilities of increased leisure in personal Christian fulfillment and greater service to God and mankind. An easily read Conrad Grebel Lecture Series book. Adaptable for group study. A Herald Press book. Cloth, $5.95. Softcover, $2.95. Leader's Guide, paper, $1.75.

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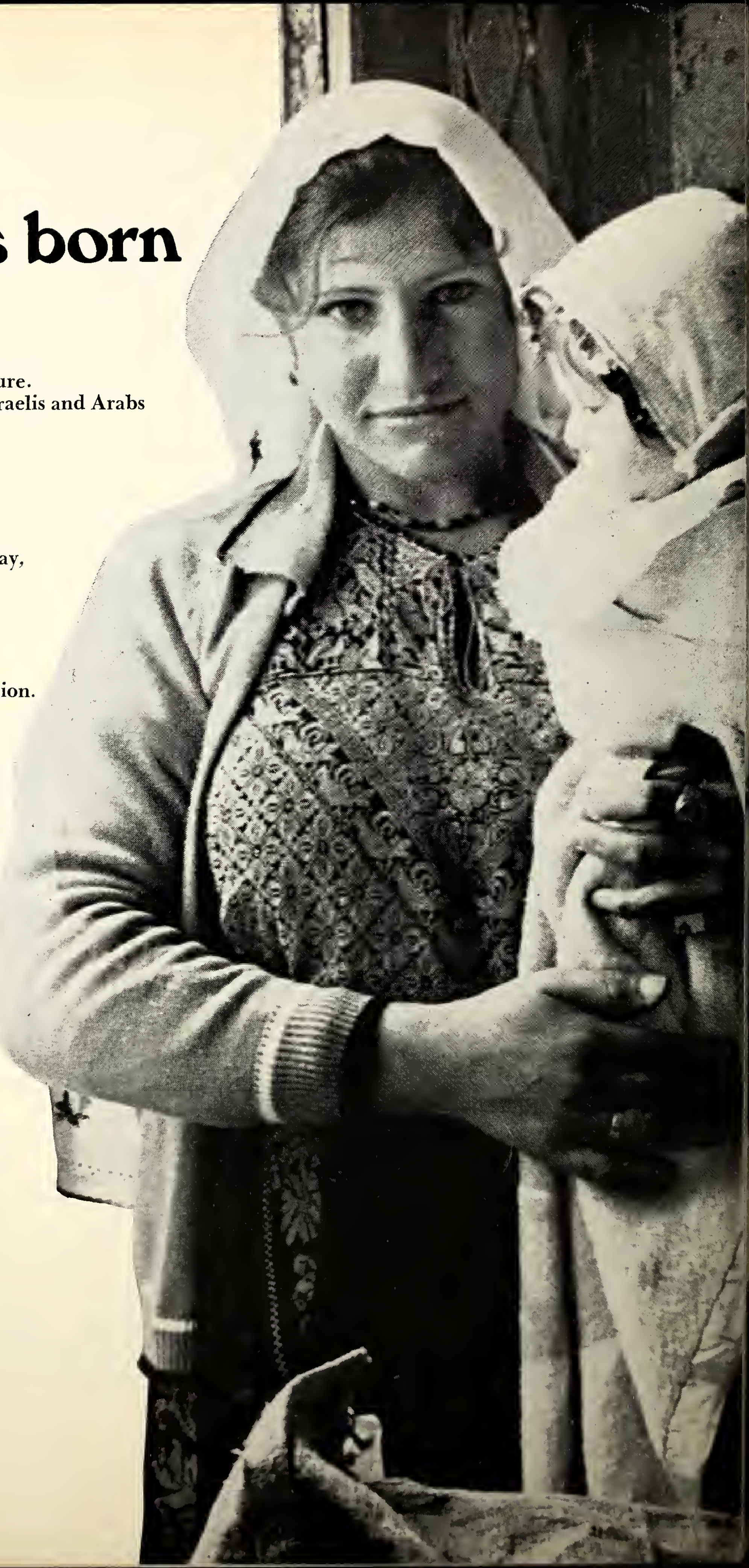

a child is born

To die?
Wars and rumors of war
shake this child's family and future.
Fragile relationships between Israelis and Arabs
may again fall apart
like a pack of cards.

Years ago
the Christ child,
vulnerable
to the violence and fears of his day,
brought good news to the poor
release to the captives
recovery of sight to the blind
liberty to the oppressed.

His love is the way to reconciliation.

Mennonite Central Committee
21 South 12th Street
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or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Blow your mind at Sears nd Penney's Tra la la la la . . .

Suzanne L. Wieger

MAYBE WE MEAN IT, probably we don't, but we still holler, "Merry Christmas!" to everyone we meet. Only one problem: it's not so merry. Nobody seems to remember what it's all about.

So it's deck the halls with $10s and $20s.
Tra la la la la, la la la la.
Blow your mind at Sears and Penney's.
Tra la la la la, la la la la.
Fight the growing realization,
Tra la la, la la la, la la la.
That it's for self-gratification.
Tra la la la la, la la la la.

Keep telling the kids that all they have to do is drink their milk, pick up their toys, and stay out of your hair and all good things will come to them. Something for nothing, the world owes it to them, they've got rights and Santa. You've got the bills.

Get that tree up and mail those cards —bigger and better than last year's or the neighbor's. Get cracking on those outdoor lights. God forbid anyone should think we don't have the Christmas spirit, whatever that is.

Each night humbly bow your head and give thanks to Mastercharge, Bank Americard, and the credit agency from whence all blessings flow.

'Tis the season to be jolly, so hightail it up to the old people's home. Yell a few carols in their deaf old ears. Smile at them so they'll appreciate what you're doing. They're a nice bunch; wonder where they are the rest of the year?

Talk a lot about peace on earth. Just don't get pinned down as to where. The economy and the stock market can't stand too much peace.

Goodwill toward men sounds great. Just make sure it's understood which men. After all, we're not all really equal, are we?

Get to church sometime. Don't panic, sitting in a pew is no commitment. You couldn't be safer. Most Christians spend more time on their butts than their knees anyway. If they ever had to stand up for what they believe, their legs would collapse.

Sing loud so he'll know you're there. After all, it's been a long time since Easter. It will give you a self-satisfied feeling, surprise the rest of the congregation, and renew the minister's faith in the resurrection.

One word of caution. Be very careful as you walk through this season. Watch out for that box. There's a baby in it. We wouldn't want to trip over it, would we?

Lest you become as a little child

Fern Pankratz Ruth

Crucifying Christmas!
How we play the game!
Covering God's goodness,
Hiding earth's deep pain.

Artificial deep greens
Glow with earthbound stars;
Hollow music's loud screams
Shut out heaven's bars.

Life goes fast and faster:
Drinking with the crowd,
Forcing cheerful laughter,
Presents for the proud;

Beggar's jangling thin bell,
Snow of styrofoam,
Icicles of tinsel—
Why can't I find home?

Painful childish yearning
For an angel's song;
Living lovelight burning
Sparkling and strong.

Where did all the love go?
Must it be outgrown?
Christ waits in the shadow;
Can't we go back home?

how our Bible came to us

Recent modern speech versions

David Ewert

THERE HAS BEEN such a shower of English versions in the last twenty years that our review must of necessity be selective. One could wish that a moratorium be declared on new translations for a few years at least so that we could catch our breath. Of the many versions that have come upon the scene of late, three have been selected for comment here.

Phillips' New Testament

During World War II, J. B. Phillips, an Anglican priest, was in charge of a young people's group in London. At the end of the club's activities he used to read them a few verses from Paul's letters. This was in 1941, in the days when London was being bombed.

These young people did not understand "Bible" language. This gave Mr. Phillips the desire to couch the New Testament words in modern terminology. He was rewarded beyond expectation. For the first time, it seemed, Paul's message came through to these young folk.

Had it not been for C. S. Lewis, it might have been a parochial experiment of which we had never heard. But after reading Phillips' translation of Colossians, C. S. Lewis encouraged him to do all the Epistles, and so in 1947 *Letters to young churches* was published.

The overwhelming response to this publication spurred Phillips on to do the rest of the New Testament (and today he's working on the Old Testament). The complete New Testament appeared in 1957. Phillips confesses that throughout his translation activities he felt like "an electrician rewiring an ancient house without being able to turn the mains off."

He set himself the goal of producing an easy-to-read version. The language was to be that of common folk. In order to get the original meaning across, the translation should expand, if necessary. The latter policy has come in for sharp criticism.

All good translating is paraphrasing, but there are degrees of paraphrasing. In his desire to make the truth plain, the translator at times usurps the role of the interpreter. When "the holy kiss" becomes a "handshake all round," Phillips may be interpreting quite correctly, but perhaps he has gone beyond the bounds of translating. To "give over to Satan" possibly means "to expel from the church," as he has it, but the translator must leave something to the exegete.

On the whole, however, it is a sp ling, fascinating version, and, when together with other Bibles, it ca effective. C. S. Lewis paid Phillips honor when he wrote: "If this book come into my hands when I first seri began to try to discover what Christ it would have saved me a great de labor."

Today's English Version

This version, first published in 1 sold five million copies in one year. second edition apeared in 1967. Th sic translation of the New Testament done by Bratcher of the American Society, assisted by his staff and in sultation with English-speaking p in countries other than the USA. *news for modern man,* as it is popu known, was to serve not only Ameri but also people whose mother to was not English.

For this reason TEV has a fixed, lin vocabulary, simple grammatical cons tions, and short sentences. American are studiously avoided. Idioms are to a minimum. The style is contempo

A few comparisons with the RSV help to illustrate the style. In Gala 2:9, RSV has "pillars," TEV has "lead RSV has "repent" (Acts 2:38), TEV "turn away from your sins"; RSV has deemed" (Lk. 1:68), TEV has "set f

Semitisms are handled in the follo manner: "Son of peace" (Lk. 10:6 "a peace-loving man"; "daughter of raham" (Lk. 13:16) is "descendan Abraham"; "Father of glory" (Eph 17) is "glorious Father."

Metaphors are kept to a minimum keeping with lower social dialects. "M ing peace by the blood of his cross" (1:20), becomes: "God made p through his Son's death on the cr "the precious blood of Christ" (1 1:19), becomes "by the costly sacr of Christ." Some have charged the tr lators for leaving out the *blood,* *blood* is a metaphor for a life laid d and this version seeks deliberately avoid figures of speech as much a possible.

It was first marketed as a paperb and illustrated with 192 line drawings the index is a glossary in which diffi words are explained. The version is available in hardcover as well as in perback, and by now over 15 mil copies have been sold. Should the Testament turn out as good as the N the energy and skill devoted to kind of translating will be richly rew ed.

he Living Bible

The *Living Bible* was a best-seller in 73. Two and a half years after its ease in 1971, 12 million copies were print. The beginning of the project s not quite so illustrious.

Kenneth Taylor discovered that the ssage of Paul's letters was not getting ough to his children when he read m for devotions. He decided to pararase Romans. Reading these pararases met with good success, and ody Press published it as *Romans for children's hour.*

In 1962 *Living letters* appeared, but sales were low. Billy Graham got into picture in the spring of 1963. Laid in a hospital for a while, he read from *ing letters.* He liked the translation much that he ordered 50,000 copies to e to his telecast audiences upon reest. The response was so great that ndreds of thousands of copies have n sent to listeners since that date.

Taylor then knew that he had a full-e job, and so he left Moody Press l launched Tyndale House in Wheaton. r fifteen years he worked on his transon of the Bible. His basic text was the erican Standard Version of 1901. ce he felt inadequate in Greek and brew, he submitted his paraphrases to ple who had a better grasp of the ginal text.

He states in his preface to *Living let-*, "Paraphrase . . . is a restatement of author's thoughts, using different rds than he did." That is correct, and s a legitimate way of translating a . However, such a recasting of the ginal puts serious limitations on the duct for study purposes. One should base a teaching on any particular ement in the *Living Bible,* but check gainst other versions.

Although all translating is a form of aphrasing, this approach opens the r to the translator to interpret the as he understands it. For example, Mark 13:30, we have the difficult say- "This generation shall not pass away, l all these things be accomplished." lor has it: "Yes, these are the events will signal the end of the age"— quite what the text says.

n the parallel passage, in Matthew 34, he renders the verse: "Then at this age will come to its close." That s the problem, but it is not a faithful lering.

ecause the version is so popular, one tates to criticize. One reviewer reks: "It's like criticizing your mother." But we should not hesitate to point out its weaknesses.

Taylor's style is pungent. "I am a man of unclean lips" (Is. 6:5) becomes "I am foul-mouthed." He has a flare for concise and descriptive phrases. If only he had not permitted his chiliastic views to color his translation! "For out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Mic. 4:2), becomes: "God will abandon his people to their enemies until the time of Israel's spiritual rebirth (although a footnote has the alternate reading here); then at last the exiled remnants of Israel will rejoin their brethren in their own land." An even more modern touch is added in Isaiah 14: 1, where Taylor has: "The Lord will have mercy on the*Israelis*" (italics ours). Zephaniah 3:9 adds to this. Here God promises that he will "change the speech of the peoples to pure speech." Taylor has it: "At that time I will change the speech of my returning people to pure Hebrew" —that's what modern Israelis speak, but that's hardly what the text says (a footnote gives the alternative here).

Circumcision is described as keeping "the Jewish rules" (Rom. 4:9), but it was a divine command. John 1:17 is bad: "For Moses gave us only the law with its rigid demands and merciless justice, while Christ brought us loving forgiveness as well." That may be good dispensationalism, but it's hardly what John said. By contrast, *Good news for modern man* has it almost literally and yet in simple English: "God gave the law through Moses; but grace and truth came through Jesus Christ."

In the preface to *Living letters,* Taylor says: "When the original text is not clear, then the theology of the translator is his guide. . . . The theological lodestar in this book has been a rigid evangelical position." One cannot quarrel with Taylor's evangelical position or personal piety, but that hardly gives a person license to tamper with the text.

In their review of the *Living Bible* (*Christianity today,* 1972), Amerding and Gasque say: ". . . the reader has to be aware of a theological viewpoint that occasionally interferes with a clear representation of the original, making the *Living Bible* less than an ideal Bible for general use or doctrinal discussion."

No one can deny that the *Living Bible* has brought God's Word to the many readers with freshness and life. For serious study of the Bible, however, one should use other versions.

Eleventh in a series of twelve articles.

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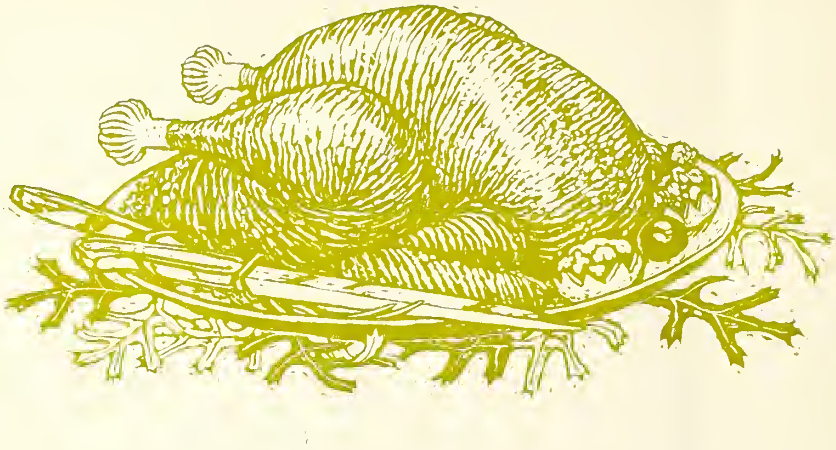

Fasting and feasting

THE SUGGESTION TO FAST on Christmas or Thanksgiving or some other holiday occasionally comes to me from someone appalled at the excesses to which most North Americans go in holiday feasting.

Fasting in an affluent society is an appropriate reminder that many of the world's people do not have enough to eat. Even last week, horror stories were coming from India about deaths from starvation, while grain-rich countries worried more about inflation at home than malnutrition abroad.

But in spite of the spiritual and physical benefits of fasting, something in me protests fasting on a day of celebration.

I think of all the Thanksgiving dinners and Christmas dinners and birthday dinners that included not only food, but the laughter and love of family and friends.

Eating is a social event in our culture and in others as well. We show hospitality with food. The foods we grew up with have emotional meaning for us. And that's not bad. Even Holy Communion is a feast of remembrance and celebration.

What is bad about food is that we are so busy feasting that we forget about the preparation for the feast—the fast.

Every day of the week, every day of the year becomes a feast day.

Thus, the special feast days—in order to seem different from any other days—must provide too much food. So we load the table with two kinds of meat, three vegetables, a gelatin salad, a tossed salad, and five desserts. And for three weeks before Christmas we fill ourselves with candy, cookies, fruitcakes, and chips and dips.

There is an alternative way of feasting.

Says Merry Roy in the second *Alternate Christmas catalogue*: "To me, celebrating with food is a warm, community-building, inexpensive way to say 'Thank you' or 'I love you.' Simple foods made from scratch . . . are not expensive and can lead to sharing in the preparation on the part of all members in the group. If one's daily meals are on a tight budget—perhaps largely meatless—the celebration meals become even more celebrative and special. . . . If we live with a certain amount of simplicity every day, then the special occasions are even more healthy and life-supporting. It would be sad to 'splurge,' as many do, on meals 360 days of the year and then feel pious for sacrificing on the remaining five days because they happen to be holidays."

My decision for this season is a combination of simple meals and fasting during Advent—a time of contemplation and living out, yet hoping for, the kingdom.

But I want to follow fasting with a joyful Christmas celebration of incarnation, drinking in all the meanings that those special foods with my family have for me. LJ

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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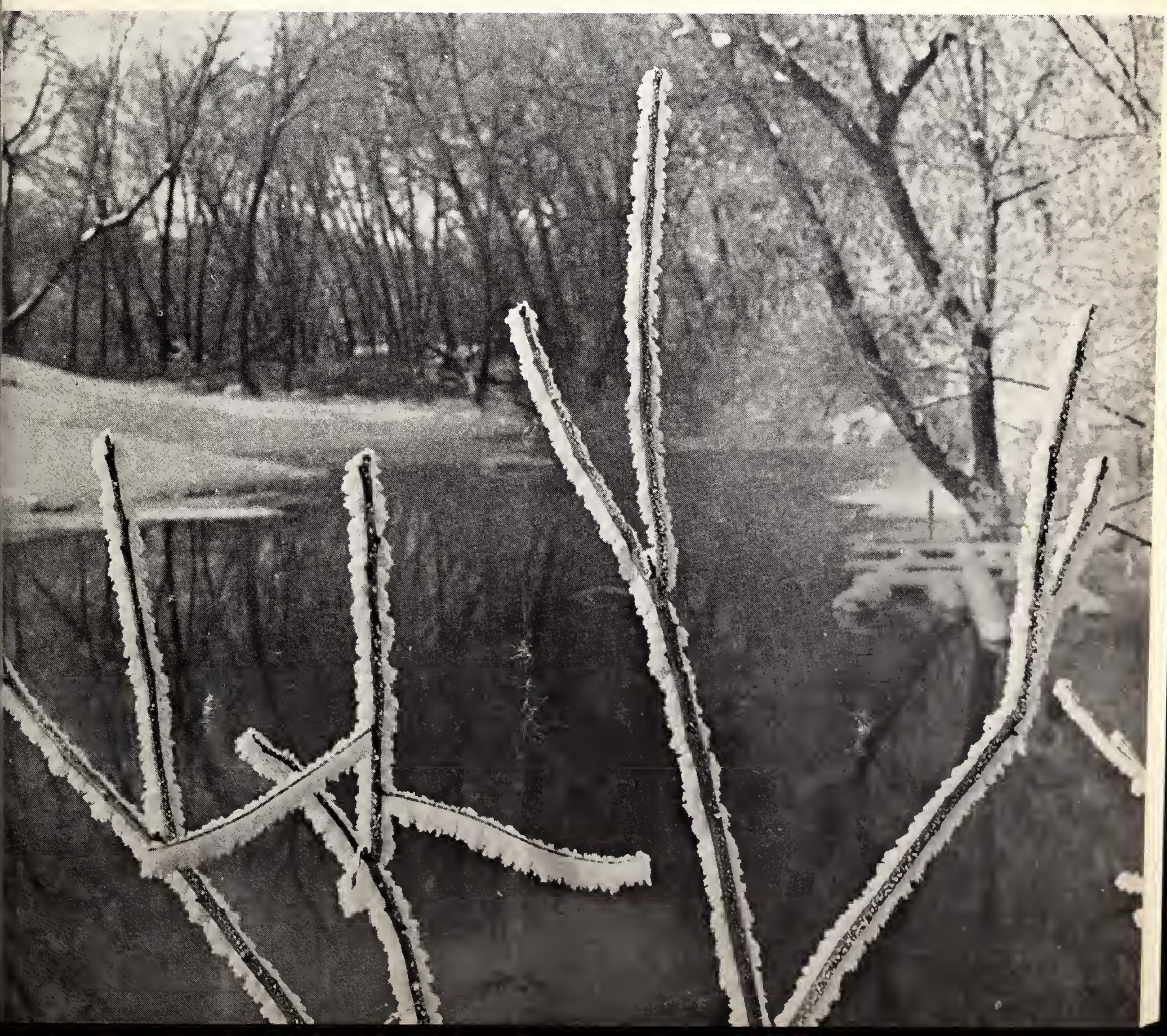
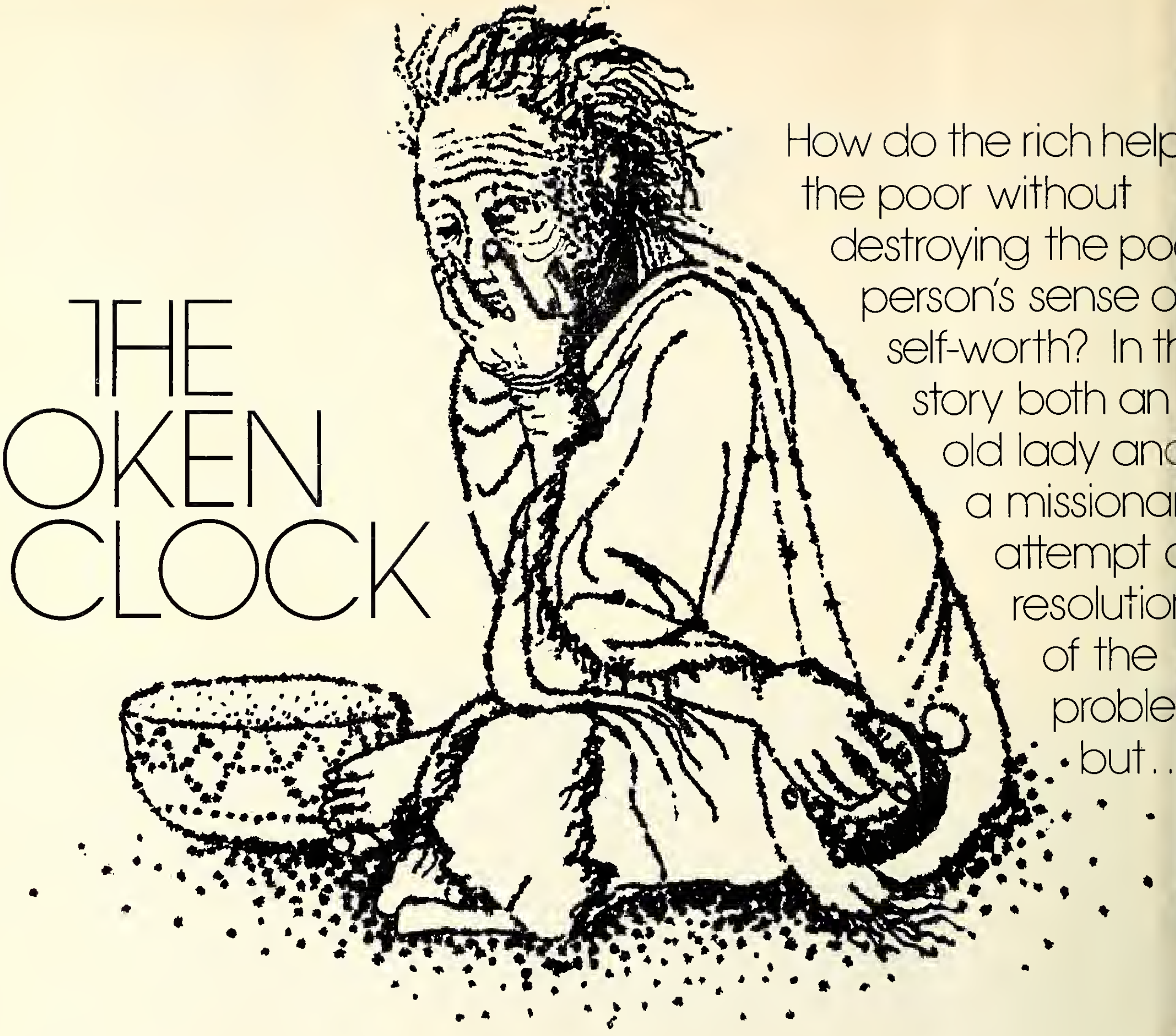


THE BROKEN CLOCK



How do the rich help
the poor without
destroying the poor
person's sense of
self-worth? In this
story both an
old lady and
a missionary
attempt a
resolution
of the
problem,
but...

A short story by Omar Eby

HE LOOKED UP from the table where he was writing a sermon. It was late and everyone had gone to bed. Outside the window the night lay without dew, and the dry air was filled with the smoke of grass fires. An old moon hung low over the bay, its waning light curdled in the haze. No fresh breath of the night came to him through the open window. The stale air of the room, too, was dry, and he could smell the sameness, and it filled him with quiet heaviness.

At last he looked at the clock on the top of the bookcase, but he did not see the hour. His eye caught the dull glint of an object among the books and rocks and dried pods cluttering the shelf. It was the little red alarm clock, squatting on three stubby legs. A large brass ring was a halo adorning its small, cherubic face. The hands pointed always to twenty past seven.

"It's a good clock," she had said, cradling it like a small wounded bird in her thick hands. "My husband paid thirty shillings for it. It is nearly new, and only once fell off the box in our hut when the children knocked it."

He had laughed then and had said to her gently, "So it is broken, sister."

"It will mend easily," she answered, holding it out to him with cupped hands. "You take it to the street-fixer-of-clocks in town. He will mend it easily, and it will be of great value to you then."

He took the small broken thing in his hands. It didn't tick or rattle when he shook it. He tried to wind the main-spring, but when it should have been tight it gave a clonking sound much too heavy for its size and would slip [illegible] again. And the alarm winder spi[illegible] und without a sound freely between s testing fingers; it failed to give off e slightest whir.

"It used to make a high-pitched reeeeeeeeee at noon," she said. "That is before the children dropped it."

The last she said with nostalgia, so that looked into her grave, uncertain face. nd then he laughed gently, for he knew at she was thinking he might not wish buy an old broken clock.

She lifted to him fully her ancient ce and then laughed, too, and her inkles deepened until they were like e weathered rough bark of some tree.

"That, too, the street-fixer can fix," e said, speaking of the dead alarm. nd it will again make a high-pitched reeeeeeeeee to wake your woman to ok your food."

He turned the clock over and over in s hands. The red paint was worn off edges and the once-sparkling brass ng round its face was pocked with the rrosion of many years. On the face is printed, "Made in Germany."

"Next week is Christmas," she said. nd I have no cloth for my head for ien I go to church."

She is an old believer and will keep e traditions of the church as did her other keep the taboos of the tribe, thfully, though the times have changed d the old ways are dead, and the ung girls come to the big church now reheaded to show the young men their ricately braided loops, or their stiff ks straightened with fire irons and troleum jelly. But she will pray with ad covered as in the old days. "I have head cloth," she said again.

But what really worried her, he was nking, was that she had no dress, ly a length of old cloth which she apped around herself. And it was faded and worn from the African sun and many beatings on the rocks by the y to wash it. He had watched her nds fumbling among the folds of the th about her body as she spoke of the th for her head.

'We are to come to the big church e on the station for Christmas. I can't ne without a head covering," she said, l then added wistfully after a pause, d this cloth." Her rough calloused ids stroked the thin cotton piece imringly.

He first knew her some few years ago en he was assigned by the bishop to ttle church several miles out into the h. It was a thatch-roofed, mud-walled rch to which a few old people and a k of shy children came and an occasional teenager home from boarding school. He remembered her as a warm old peasant woman with a wrinkled face full of suffering and a finger missing from her right hand from some snake bite in her youth. But that was three years ago, and he saw her rarely since the bishop assigned him to the big church.

"Where is your husband?" he asked. "He has cattle."

"He died last year." She opened empty hands in her lap.

He turned the little red clock over in his hands and idly twirled the dead alarm winder. Later he said:

"Have courage, sister."

"Huh, he died, and the cattle . . ." She did not want to say it to him, this white man. "It is the custom," she said, retreating to the safety and mystery of the ancient ways.

He was reluctant to ask her about the old ways, that she would be ashamed to speak of them before him. For once such a thing is said in shame, it cannot be said again gladly. Though he did not know for sure, he guessed at her troubles.

"And when he died all his cattle were inherited by his relatives?"

"Huh, that is the custom."

"They left no cow for you?"

"No, it is the custom," she said again and put her head in her hands and was resigned to her fate, with the patient suffering of Africa's peasant women, with the stoic suffering of Africa's dumb oxen, with the suffering carried through the centuries mutely in the subdued blood of black women and humped cows.

'So, there is no cow," he said.

"There is no cow," she said and raised to him a face with dark eyes rimmed with milk. "Not even the little black heifer with a shriveled udder twisted like a wild fig, which gave a spiteful cup."

The suffering in the old woman's face smote him, so that he said again, "Have courage, sister."

"Huh, this thing is heavy," she said.

"And what about you?" he asked, knowing that he did not need to name the hard thing which she feared.

But she was silent so long that he pressed her gently with his question:

"And you, why weren't you inherited, too?"

'I am old," she said and opened again empty hands into her lap. "And the womb is dead, and I am a Christian believer and want rather to live alone than to be inherited by my husband's brothers."

So now it was Christmas and she had no white cloth to tie round her head to come to the big church, and she also had no dress. And he saw that in the dignity of her age she could not beg for a head cloth for herself, and that it was a shame to speak even of her yearning for a dress. So of her few possessions that had escaped the inheritance to her husband's brothers she chose the one she thought most likely to appeal to the white missionary, and she brought it to sell.

"How much?" he asked.

She smiled and looked at the floor and then at him. "You know what it is worth. I can't say."

"How about ten shillings?" he ventured.

"But wouldn't twelve perhaps be enough?" There was some lifting of the darkness from her voice.

When he agreed with her price, he saw that she was both happy for him and herself.

"You'll take it to the street-fixer, won't you?" She came out of her dumbness and laughed, so that something bright came into the room. "It is really a good clock, and with fixing, it will be worth a lot to you. I do not need a clock now. He is dead and I am old."

She tucked the money into a fold of the cloth wrapped about her. He gave bus fare to take her from her village to the town for tomorrow's shopping, and then she went off into the old light of the dying day. He placed the broken clock on the shelf among the books and rocks and dried pods, where it sat unnoticed, even by his wife and the children.

On Christmas morning he stood in the pulpit to read the lesson from the Old Testament, and as he waited for the quietness to come within him, as was his custom, he searched among the faces lifted for the Word. But he could not see her.

He looked from the clock on the shelf to the sermon he was writing at the table. The darkness in the stale room closed over him and threatened the small light. The night now crouched just beyond the black window, for the stricken moon lay on its back in the bay.

He came to himself with a start and realized he did not know how long he had sat there. He stirred in his chair and looked again at the sermon he was writing. It was for the first Sunday of the New Year, which was, he remembered again, the Epiphany. Then there was some rising of his spirit, some lifting of the sadness.

Power from northern Manitoba: The other side

Larry Krotz

THE LAST HALF DOZEN years have been bitter ones for people in eight communities in northern Manitoba. Life in these communities, 450 miles north of Winnipeg and the populated south, is hard at the best of times. But over the last several years, the people have had to live with a new uncertainty. The eight small communities, from South Indian Lake to Norway House, are, along with the city of Thompson, in the path of one of the most extensive hydroelectric power developments in the world.

Little by little the people, the vast majority of them native, have been coming to grasp what their country, their lives, and their livelihoods will be like when it is all over. Many of them are becoming frightened and angry.

Two immense rivers, the Churchill and the Nelson, flow east through northern Manitoba into Hudson Bay. The Churchill begins west in Saskatchewan and Alberta; the Nelson is part of the system fed by Lake Winnipeg.

Manitoba Hydro is the crown corporation responsible for producing and supplying power to the homes, industries, and farms of Manitoba. Hydro has projected power needs for the province well on toward the end of the century. In planning to meet those projected needs, it has proposed a series of power projects along the Nelson River. The first was built at Kelsey in 1964 to provide power for the new International Nickel city of Thompson. Thirteen more power dams were to be built between then and 1990. The system would supply Manitoba with power and would pay for itself by exporting surpluses.

To augment the flow of the Nelson through the new generators, Hydro proposed diverting the Churchill River south through Southern Indian Lake and into the Nelson system. This would increase the flow of the Nelson by one-third and add four years to Manitoba's power supply.

In 1966 the federal and provincial governments signed an agreement to cooperate in the development of the Nelson's power potential. In 1969, after the project had been a hot issue in the provincial election campaign, the newly elected New Democratic Party government of Ed Shreyer revised the diversion of the Churchill so that the waters passing through the narrows at South Indian Lake would rise only ten feet instead of the thirty-five in the original plan. The project has continued to be developed on this plan.

Straddling the narrows between Southern Indian Lake and South Bay is the community of South Indian Lake. For almost ten years, it has been the focal point in the controversy over the Nelson River project. It is through these narrows, perhaps a quarter to a half mile wide, that the Churchill water will be diverted south to join the Nelson. In the original diversion plan, the community would have disappeared. When the plan was changed to a ten-foot diversion, South Indian Lake ostensibly was saved. One engineer told me that the community might well be saved, but with 30,000 cubic feet per second of water rushing past your front door, he didn't know why anyone would want to continue living there.

Six hundred people now live at South Indian Lake. All but a handful of them are native. South Indian Lake has been an ambitious fishing and trapping community. There has been little welfare. At the height of the season, some men claimed to have been able to gross as much as $300 a day fishing. In the fall and winter, South Indian Lake pe travel further into the bush to tend t lines. Last summer no one in South Inc Lake caught fish. The water had r four feet and the docks where they loaded their catch were underwa Some claimed that their nets were be ruined by trees and debris in the ri water.

Many young men in South Inc Lake are employed casually on the c struction that is taking place. A char is being dug to the Nelson, and a townsite is being built far back from water's edge. The old people fear few persons will be available to go to trap lines this winter.

There is a profound sadness am the people at South Indian. Booze is ready making its way in from L Rapids with the checks from the c struction. When construction lay come, welfare will take the place of lines. That, say the old-timers, will the end. Sure, much of the phys community will stay, but for the pe whose families have for over fifty ye lived there, much of its spirit is alre gone.

A hundred miles south of So Indian Lake is the reserve of Ne House. One thousand four hundred p ple live there. The people learned spring that 800 acres on their rese will be flooded when the diversion g into effect. If Hydro finds a mitiga dam, which would limit the damage, expensive to build, 4,000 acres of rese land could be flooded and the commu would have to move. The Nelson Ho people have their land by treaty to "as long as the sun shines and the wa flow." They expect to see soon how those treaties hold up.

The issues surrounding power deve

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it are not easily resolved. Industries cities obviously need power. The ernment and the power companies committed to provide as much power heaply as possible. People who ques- power developments are not, as the or of the *Winnipeg tribune,* said, th-headed guffins." They are, rather, pointing out that there may be greater considerations than just "how much and how cheap."

The chiefs and mayors of the eight small communities along the Nelson have banded into the Northern Flood Committee in an effort to make Hydro and the government account for the apparent absence of their responsibility to the people most directly affected by the project. The committee is trying to get federal government support for a court injunction to halt the project until such matters as full environmental ramifications and fair compensation can be examined. Churchmen, appalled at the callousness of planners in first failing to make any but the most scanty social and environmental impact studies and second, in being reluctant to communicate any of their results to the people, are banding together. Individual Mennonite, United Church, and Roman Catholic clergy in Manitoba have formed the Interchurch Flood Committee to support the native people. (The two Mennonites who have been most actively involved in this group are Menno Wiebe of MCC (Canada) and Ike Froese of Mennonite Pioneer Mission.) The interchurch committee is seeking official support from its denominations.

s house in the South Indian Lake community in northern Manitoba will soon be erwater. The lake level will be raised ten feet as part of a giant hydroelectric iect. Raising the water levels of the lake will likely be the death of this 600-nber community. Free-lance writer Larry Krotz describes what is happening in accompanying article.

Environmentalists are strongly concerned about effects on fur animals, whitefish, and geese by the flooding of three hundred square miles of South Indian Lake shoreline, the one-third increase in the flow of the Nelson, and the abandoning of 280 miles of the lower Churchill. In a permafrost area like northern Manitoba, thirty years is claimed to be a conservative estimate of the length of time required to reestablish a disturbed environment.

At this point, only the most naive presume that the project will not go through. The Churchill diversion and the Nelson project are a *fait accompli.* A slightly less naive hope on the part of the people who have questioned the project is that some day—maybe—other matters will be considered in development plans. Matters like environmental effects, the rights of indigenous people, forthrightness on the part of planners, public participation in planning. Some day—maybe.

News

Poverty and propaganda are enemies of peac

"What use is it to counsel minority youth against military service unless the church provides alternative opportunities for jobs and training?" asked about thirty black, Indian, and Chicano Mennonites at a minority peacemakers' seminar November 20-22 in Clinton, Oklahoma.

"It is simply not consistent to preach pacifism without offering other viable options, or working with the larger society so that it offers economic opportunities other than the military. Peace is meaningless unless we work to end the reasons for violence," continued the statement released by the seminar participants.

The seminar, sponsored by the General Conference Mennonite Church's Commission on Home Ministries and the Mennonite Church's Board of Congregational Ministries, sought to relate both peace and justice to minority persons within the Mennonite church. A few nonminority representatives were also present.

Moderated by Lupe de Leon of Elkhart, Indiana, the seminar included sharing from the experiences of the different minority groups represented.

Lawrence Hart, Cheyenne chief and pastor of the hosting church, recounted the story of the Cheyenne chief White Antelope who, along with his people, was senselessly slaughtered by Colonel J. M. Chivington at Sand Creek, Colorado, on November 27, 1864.

"White Antelope was a peace chief," Mr. Hart said. "Colonel Chivington was an ordained minister of the gospel. . . . The church rather freely acquiesced to the mood of the country and sanctioned governmental policy. White Antelope died wearing a peace medal."

Lawrence continued, "It is difficult to recite this kind of history without becoming angry. . . . There must be a purpose for me to be a third-generation survivor of Sand Creek. I personally am led to believe that my purpose in life is to be a peacemaker, much as it was the purpose of White Antelope."

Mr. Hart suggested that a rewriting of history of Indian-white relations could "serve as a curriculum for peace education." He also counseled, "We need training in the area of conflict management. We need training in nonviolent confrontation tactics."

Neftali Torres, now working for the Mennonite Board of Missions in Puerto Rico, shared his personal struggles with peacemaking. "Lawrence," he said, "we do not have a tradition of peace like your people. We have a tradition of violence. We've been hurt and we hurt back."

He told about a young man kneeling over his brother's coffin and publicly vowing to avenge his brother's murder. "How do you show this family grieving
. . . to love instead of hate?" he ask

Tony Brown, faculty member of C
shen College, concentrated on the ne
to expose "the irresponsible glamoriz
and deceitful promises of the militar
He said the military is one issue wh
must be given high priority, particula
when third world peoples are aggressiv
being sought to fill the place left by
white middle class since the develc
ment of the voluntary army.

Because society offers few viable
tions for minority youth, they often j
the military for jobs and training. M
Brown told of a gifted minority you
who, upon graduation from Goshen C
lege, could find no job. He sought
church, "but the church had nothing
offer." Then out of desperation the you
considered the army. He eventually fou
a job a year after graduation.

Mr. Brown suggested that if the M
nonite church counsels against war, th
it should offer alternative opportunit
for jobs and training.

The seminar's statement suggested s
eral possible solutions to this proble

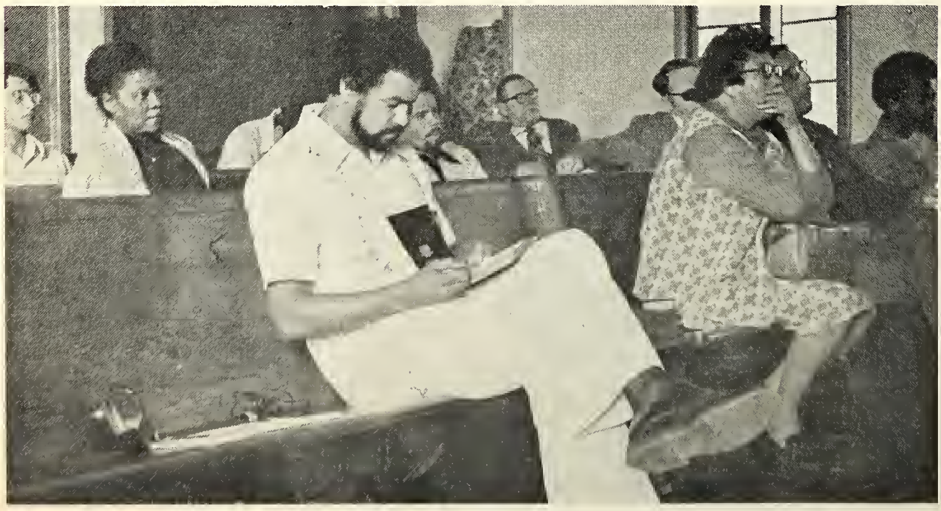
—restructuring voluntary service
offer training during the VS term, w
businesses and institutions offering e
ployment following the VS assignm
in a related field.

—approaching Mennonite busines
and corporations to offer employme
training programs for minority peopl

—learning in local communities
feed the hungry, clothe the naked, a
quench the thirsty without taking aw
their dignity.

The statement also spoke to educati
of white Mennonite churches and min
ity Mennonites.

Suggested were (1) reevaluation of
gospel and the needs of the total pers
in minority congregations, (2) creati
of commissions for peace and social c
cerns in all Mennonite congregatio
(3) resource people to speak to you
countering the military propaganda t
war is glamorous and permanently be
ficial, (4) enlightening "white Mennon
churches about our frustration and c
cerns," (5) providing more educatio
interaction among blacks, Indians, a
Latin peoples, and (6) gaining skills
dealing with violence.



Black, Indian, Chicano, and white participants attended the inter-Mennonite minority peacemakers' seminar at the Koinonia Church, Clinton, Oklahoma.

"To go through this process of educa-
n, we need consultants," the statement
d. "We need our own theologians to
rify our peace position. We need
icemaking models to realize our the-
gy. . . . If we are to begin our task
peacemakers, . . . we need money,
ie, staff, and commitment. We need
larger Mennonite church to share
d join us in our commitment."

The statement attempted to attack two
emies of peace: propaganda and pov-
y.

Perhaps the crunch of the matter in
s seminar was/is, even when minority
icemakers come up with possible solu-
ns to violence, we lack the funds and
ources to realize our ideas. The state-
nt to the Mennonite churches is a be-
ning effort to change passive nonre-
tance to active peacemaking. *Emma
Roque*

ncertain economy in 1975 fects conference budget

th gratitude for contributions which
l probably meet budget in 1974, but
h uncertainty about the 1975 eco-
mic situation, the General Board ex-
itive committee reviewed the pro-
ims of the General Conference and
nned for Council of Commissions
bruary 10-14, 1975.

The executive committee meeting De-
nber 6-7 in Newton, Kansas, actually
luded more than the usual executive
icers. Also invited to the meeting
re all members-at-large, most of whom
new to the General Board since last
gust's elections.

Bill Friesen, conference treasurer, said
t receipts were strong at the begin-
g of the year, but have been com-
atively less than last year (as far as
centage of the budget received) since
y. Total receipts, however, are great-
than last year's receipts at the same
e.

Although the total Council of Com-
sions will set exact budget figures in
bruary, the General Board executive
nmittee was leaning toward a 10 to
percent overall increase in budget for
'5—at least enough to keep up with
ation.

n other action and discussion the
cutive committee:

—asked the program committee to ex-
re the possibility of reserving one
at the 1977 General Conference for
ctly U.S.-issues.

—recommended a meeting of the Gen-
l Board, presidents of General Conference-related colleges, and the Department of Higher Education of the Commission on Education, probably at the board's midyear meeting. "The question is not, How can we support each other's programs? but, What are our mutual concerns?" said one board member.

—noted that General Conference enrollment at Associated Mennonite Biblical Seminaries has remained level while Mennonite Church enrollment has climbed. In addition, many more graduates from Mennonite Church-related than General Conference-related colleges attend the seminaries—fifty-two graduates from Goshen College, compared with two from Bethel College and four from Bluffton College. The executive committee discussed possible recruitment methods.

—left for the Commission on Home Ministries the initial recommendations on the proposed Faith in Action Section of Mennonite Central Committee. The section could become an MCC (U.S.) and could eliminate the need for the Home Ministries Council, an inter-Mennonite meeting of administrators, said CHM executive secretary Palmer Becker.

—approved a program to bring new ministers in the conference to the central offices in Newton, Kansas, for three days so that they and conference staff could become better acquainted. The executive committee also asked that board and commission members and staff members systematically visit "neglected" congregations for dialog, particularly those which have not sent delegates to recent General Conferences. Many congregations are not angry; they just feel that the General Conference doesn't know they exist, said one board member.

—adopted a set of guidelines and a job description for the news service editor. Included was a procedure for working out differences between the news service editor and other staff members concerning what news should be released through the weekly mailings to periodicals. The executive committee said final responsibility for decisions on what should be released should rest with the general secretary rather than the news service editor.

—recommended deletion of the bylaw of the constitution which would have set up a Division of Communication, including promotion, periodicals, and news service. The division, part of the 1968 constitution, was never established, and the functions which would have come under the division rest separately with the General Board.

"Unite to reclaim rights!" says Indian Parliament

The demand for land was an overriding concern of the thirty-two Indian leaders from five Latin American countries who attended the First Indian Parliament of the Southern Cone.

"Indians are the original owners of the land whether they hold the title or not; Indians and the land are one. Land must be given back to Indians because lack of land brings insecurity." This was the refrain sounded again and again during the recent week-long meeting organized by the Marandu Project, sponsored jointly by the Roman Catholic University of Asuncion and the Indigenous Association of Paraguay. Financial support for the meeting in San Bernardino, Paraguay, came from the World Council of Churches' Program to Combat Racism.

Earlier consultations at Barbados (1971) and Asuncion (1972) exposed the exploitation of Latin American Indians by oppressive colonial structures and the participation of Christian missions in this process. This was the first meeting, however, in which Indians alone drafted the final recommendations.

Delegations from eleven indigenous nations in Argentina, Brazil, Venezuela, Bolivia, and Paraguay drew up the final statement. It called on their respective governments to hand over land to Indian communities for joint ownership, both in areas Indians have traditionally settled and in new areas recently cleared.

"The states should recognize the indigenous communities as having legal personalities capable of obtaining rights and contracting obligations," the statement said.

Noting that when the colonizers reached America they found fertile land, huge deposits of precious metals, mountains rich in timber, and animals with valuable pelts, the Indian leaders said: "We cultivated and worked for communal lands and defended our people fearing nothing.

"Today we work our own lands for others — employers, missionaries, state bodies. We exploit the mountains and the mines, and our employers carry off the fruit of our labor. We are tired of suffering so much injustice."

Other sections of the Parliament's statement stress the importance of retaining indigenous languages in the education process, preserving native cultures through the teaching of history that spreads knowledge of Indian heroes and martyrs.

New directions recommended in Indian ministries, poverty

Indian representatives came to the Commission on Home Ministries executive committee meeting December 10-11 in Newton, Kansas, with a request for a more Indian style of leadership in Indian Mennonite churches.

The discussion was initiated by a letter from commission member Lawrence Hart and reaffirmed at the meeting by Sam Hart of Clinton, Oklahoma, and Elmer Myron of Oraibi, Arizona, who attended as representatives of the Mennonite Indian Leaders Council.

Both Sam Hart and Elmer Myron expressed concern over the lack of life in some Indian congregations and over some missionary pastors' tendency to do too many things for Indians rather than to "help us help ourselves."

In addition, there were indications that the one-leader model for a congregation is not fitting well into Cheyenne or Hopi cultures. Team ministry or "leaderless" models are already being considered in at least two congregations. Any missionary personnel should help Indian people develop their own resources, the Indian representatives said.

In response to Mr. Hart and Mr. Myron, the CHM executive committee recommended to the full commission meeting in February that serious consideration be given toward some changes in leadership patterns and personnel in Indian ministries, particularly in Oklahoma. This could mean a phasing out of current missionary pastors in eighteen months.

The executive committee also appointed a task force of commission members, staff, and Indian representatives to go to Oklahoma before the February meeting for listening and information gathering. The executive committee also asked for the counsel of the Mennonite Indian Leaders Council, which will meet January 10-13 in Busby, Montana.

Another major change of policy was recommended in poverty projects.

The executive committee, on recommendation of the poverty reference council, agreed to drop the strategy of the last year and a half, which put most of the poverty funds into helping congregations apply for federal and foundation grants for poverty projects.

"We misjudged the availability of federal and foundation monies, and we misjudged the willingness of churches to call for help in developing projects," said Palmer Becker, CHM executive secretary.

The executive committee recommended that, until next August, Weldon Nisly, current poverty staff person, work primarily with four to six General Conference congregations in a poverty-affluence seminar. The seminar and its follow-up are being planned jointly with the Mennonite Church's Board of Congregational Ministries.

Mr. Nisly would also help the constituency apply the food crisis resource materials and pick up war tax, civil religion, or business ethics concerns.

Most project funding in the future would be done through Indian ministries, voluntary service, and peace and social concerns programs.

The CHM executive committee also:

—failed to reach consensus on the proposed Faith in Action Section of MCC.

—heard a progress report on withholding of war taxes for central office employees.

—accepted the request of Harold Regier, secretary for peace and social concerns, to reduce from full-time to half-time for a year. This was seen as consistent with the idea of a Jubilee Year. A voluntary service worker would be recruited to work with him in the peace and social concerns office.

Beef donations up for MCC canner

Volunteers traveling with MCC's portable meat canner as it wends its way through ten states are discovering that interest and participation in the meat-canning program has risen.

John Hostetler, director of MCC's material aid program, expects the canner to process more than 200 tons of meat this year, compared to 143 tons last year.

He said the upsurge of interest in the canner is the result of increasing sensitivity to the hunger crisis, combined with the low prices farmers are getting for beef.

The community of Harrisonburg, Virginia, has requested a visit from the canner for the first time in twenty years.

In Mountain Lake, Minnesota, Mennonites usually raise money to buy butchered meat for canning. This year, however, a group of farmers in South Dakota offered to donate 10,000 pounds of beef to be canned December 11-12.

During the past year, MCC meat was distributed in Bangladesh, Honduras, Jordan, Haiti, Paraguay, Taiwan, Israel, Tanzania, Vietnam, and Korea as well as a small quantity in the United States.

Military detention affects West Bank Mennonite scho

Israeli military detention of a teache
the Beit Jala Mennonite Second
School, located near Bethlehem in
West Bank, has interrupted the scho
educational process.

The arrests which took place at n
night, September 21, left nine instruc
to continue classes. The Mennonite S
ondary School, supported by MCC, p
vides an education for 100 poor Mus
and Christian boys from West Bank
Gaza. Most of the students board at
school.

"In not unusual fashion, substan
information on the detained teacher
been difficult to obtain," said Paul Q
ing, MCC (West Bank) acting direct

The captain of the Israel Defe
Forces and a police officer from Bet
hem who conducted the arrest assu
the headmaster that the action wa
routine investigative matter. Mr. Q
ing reported on October 24 that
teacher had not yet been offici
charged. Following Mr. Quiring's
quiry at the Ministry of Religious
fairs, the official comment was that
will not be released soon."

"The situation has created some a
demic concerns for us, particularly w
regard to students who will be taking
government exam this year," said
Quiring. "The removal of almost
percent of our faculty is an obvi
strain on the academic program. W
the other teachers are doing all they
to help out, there are limits to w
English, math, or religion teachers
able to contribute to a civics class."

For this reason the school has deci
to hire a part-time teacher until the
turn of the regular staff member.

The recent arrest is a continuation
a pattern of arrests, interrogations,
threats leveled at both teachers and
dents at the school during the past
years. Since the spring of 1972, th
students and two teachers have b
arrested, several held as long as sixt
days without charge.

Although specific reasons for the
cent arrest are unknown, several f
help set the picture. The weekend of
arrest immediately preceded the week
Yom Kippur and the subsequent H
Holy season for Israel. The volume
security investigations and general
terrogative measures have been step
up for fear of activity which might
rupt the holiday season, Mr. Qui
reported.

ndia mission transferring schools, hospitals

hanges in mission programs in India, greed upon a year ago, are gradually king place in the areas of evangelism, ospitals, and schools, according to erney Unruh.

Mr. Unruh, Asia secretary for the eneral Conference's Commission on verseas Mission, recently returned om a month-long administrative visit India.

Mr. Unruh reported that evangelism d church planting are getting a new nphasis, as directed by the September 73 meeting of church conference, ission conference, and COM representives in Raipur, India.

"Mission-paid evangelists were phased ut in 1959 by mutual agreement of urch and mission. But this marked e beginning of a sterile period in urch growth," he said.

The church struggled to support its wn pastors and programs and had few sources for outreach, Mr. Unruh said. urch leaders asked COM for help, and e COM delegation at Raipur agreed to ovide $3,000 directly to the church nference for evangelism.

A year later, evangelistic teams are scovering a new openness to the gospel many villages, Mr. Unruh reported. couraged by the increased number of ptisms, church leaders are planning to uble their efforts in 1975.

Also in line with Raipur decisions to nsfer more responsibilities to national ders and out of the mission conferce, schools and hospitals are playing a creasing role.

The mission conference this October ve final approval to the decision ached at Raipur to incorporate Chrisn Hospital at Champa and Sewa awan Hospital at Jagdeeshpur into e Emmanuel Hospital Association. The A is an Indian-based organization of ristian hospitals.

This means the mission conference uld no longer have administrative reonsibilities for the two hospitals.

Schools are also receiving less priority. e Raipur delegates had reluctantly cepted the COM position that "in the ht of the total GPS priorities, subsidies the operation of primary, middle, and condary schools cannot be increased." was decided to close one middle school d turn four primary schools over to government. The middle school has osed, but so far the government has t accepted the primary schools.

But Mr. Unruh said the real crunch came this September when the education board of the mission began making the 1975 budget.

Without increased subsidies from COM, there was no way the total education program could continue. After great struggle, a recommendation was brought to the mission conference to turn Jyoti Higher Secondary School in Korba, along with staff and buildings, over to the government.

Opened in 1971 and built at the cost of $40,000, this was a difficult step to take, Mr. Unruh said.

The turning over of the Christian nurture and literature boards to the church conference is going more slowly.

In 1972 the mission laid plans to turn over the nurture work to the church conference by 1978 and literature projects within ten years. At Raipur, the timetable was stepped up, with nurture to be turned over in 1974 and literature "in due time."

"Church conference has taken its time to respond," said Mr. Unruh. "It was not until October that the first meeting was called to discuss possible new structures."

A recommendation was to go to the church conference in November to establish a Christian nurture committee of ten people, including literature responsibilities.

There will be some further readjustments during the next few years as more responsibility is transferred from the mission conference to the church conference. Although changes appeared threatening at first, some missionaries now are even suggesting the total abolition of the mission conference. They recognize that, even if the mission conference were run by all national leaders, to have two separate structures sets up potential competition for power. A mission structure in India organized primarily for missionary fellowship, as is the case in several other countries in which COM works, is an increasingly likely possibility.

Although the Raipur meeting reaffirmed the desirability of a continuing missionary presence in India, new visas have been difficult to get, and the number of missionaries is down to eleven, the lowest in more than fifty years. Unless there is a change in government policy, the number of missionaries will decrease as they retire.

"This is not the end of the Mennonite church in India," said Mr. Unruh. "Though indirectly supported by the mission, the church is alive."

At the recent mission conference in India, Jake Giesbrecht, center, presides. At left is Ed Burkhalter, secretary, and at right is Samuel Stephen, new chairman of the church conference.

Chadian Christians put to the test

Christians in Chad are continuing to face trials and death, according to recent British Broadcasting Corporation shortwave broadcasts.

Reports indicate that at least fifty Christians have died for their refusal to participate in government-required traditional initiation rites, which the Christians feel conflict with their religious faith.

The rites are part of a broad program, the National Movement for the Cultural and Social Revolution, introduced in 1973 to move Chad toward becoming a more authentically African country. Male students, government administrators, businessmen, professionals, and other educated community leaders were the first called to special forty-five-day camps for introduction to the program and passage through initiation rites.

Reports have been received that some Christians who attended the camps but refused to participate in rites such as drinking chicken blood offered to idols and handling fetishes were tortured and buried alive. No word has been received from thirteen Baptist pastors missing since late 1973.

Others who were not Christians have died in the initiation rites. According to *New York times* correspondent Henry Kamm, the ordeals include flogging, burning with coals, scarring, sexual indignities, mock burials, drugging, and acts of humiliation.

The new nationalism in Chad is having serious consequences on the church as a whole. In some regions in the south churches have been closed. The church has not taken an official position on the initiation issue and must still decide what to do when initiated Christians return from the rites.

Christians are a 5 percent minority in Chad, a country predominantly Muslim in the north and animist in the south. Christian support through foreign missionaries continues but, since missionary presence is a reminder of the neocolonial influence the Chadian Government repudiates, the extent of future activities is indefinite. Last December, for example, most Baptist Mid-Mission missionaries were ordered out of the country.

Two foreign Red Cross delegates, working to coordinate relief activities, were also asked to leave Chad.

Other external signs of Chad's new direction are the change of the names of some towns to authentic African names, the practice of using the term *compatriot* when addressing fellow Chadians and the requirement that Chadians must change foreign names like *Peter* to authentic African names like *Mpanya.*

"These external signs are symbols of more profound changes the president is trying to encourage," one missionary explained. "Outside influences in Chad are great. Many businesses are controlled by non-Chadians. Foreigners occupy key positions in local banks. Americans drill for oil. The Chinese try to improve rice production. Most medical doctors are from European countries. Frenchmen hold supporting roles in various government offices. Saudi Arabia is financing the construction of a new $12 million mosque. Missionaries run Bible schools and play an active role in the preaching ministry.

"In a changing Chad, trying to march to its own drumbeat, Christians are seeking to know when and where their Chaditude conflicts with their Christianity. It's a serious matter."

COMMUNICATIONS COORDINATOR NEEDED

General Conference Mennonite Church

to: Schedule publicity
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Write or call Heinz Janzen, General Secretary, Box 347, Newton, Kansas 67114 (316) 283-5100

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Mennonite schools sponsor second joint Mideast tour

Four Mennonite seminaries will cosponsor a Middle East study tour and field archaeology during summer 1975. Millard Lind of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will be tour director. Endorsed by the Council of Mennonite Seminaries, the project is being undertaken by Mennonite Biblical Seminary, Goshen Biblical Seminary, Mennonite Brethren Biblical Seminary, and Eastern Mennonite Seminary.

Elmer A. Martens of Mennonite Brethren Biblical Seminary, Fresno, California, a team leader with Mr. Lind in 1973, will be codirector for the five-week experience set for June 16-July 20. The tour will feature a visit to Egypt, Jordan, and Israel plus a two-week on-site excavation in Israel.

Conrad Grebel students sponsor nonviolence semina

A group of students at Conrad Grel College, in cooperation with the Fede tion of Students of the University Waterloo, is sponsoring a conferen called "Conflict resolution—A symposiu on nonviolence" January 15-17, 197 on the University of Waterloo camp

Heading the list of resource personn are Gene Sharp, of Harvard's Progra for Science and International Affairs, a Jim Lawson, a longtime advocate of no violent protest and a co-worker of t late Martin Luther King, Jr.

Topic will include whether nonvi lence can be a viable force in internatio al conflict resolution, the part of Cana in violent world affairs, violence in t institutions of western society, as well interpersonal roots of violence.

Words & deeds

Students at Freeman Junior College a Academy, Freeman, South Dakota, ha voted to support the Christmas fasti project promoted by the college Pea Club. On December 16, students a faculty were to have just a bowl of so for lunch in the school dining hall a contribute 50 cents to MCC world fo projects.

MCC representatives Peter J. Dyck a Walter Sawatsky attended a major co gress of the All-Union Council of Eva gelical Christians - Baptists in Mosco December 11-13. More than 500 de gates from the churches scattered in t Soviet Union were expected to atten Many Mennonites are members of t Baptist church.

First Mennonite Church, Berne, Indiar recently conducted a family seminar cooperation with the Evangelical Menn nite Church in Berne. Robert Stone Lynchburg, Virginia, led the seminar the theme "Design for the successf family."

The Bergthaler Mennonite Church Gretna needs a full-time pastor. the Lord leads you to serve as pastc would you please contact our churc or pay us a personal visit. For furth information, please write or phone:

Mr. Alfred Loewen, Deacon
Box 115
Gretna, Manitoba R0G 0V0
Phone: 327-5594

Record

Workers

a Block, director of mission services the Commission on Overseas Mis- n, will take a leave of absence from l-February to June 1. She will attend Overseas Ministries Study Center Ventnor, N.J.

teven and Susan Garboden of Goshen, ., have begun a two-year term of untary service with Mennonite Board Missions, Elkhart, Ind. Steve is a mber of the First Church, Berne, Ind., l Susan is a member of the Trinity ited Methodist Church, also in Berne. Garbodens are serving as program ectors in Clintwood, Va.

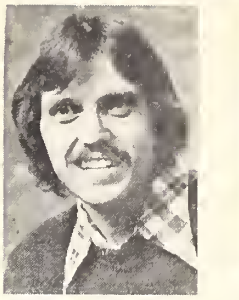
Ken Gingerich has joined the MCC dquarters staff as a graphic artist. He the son of Chester M. and Barbara igerich, Middlebury, Ind. He holds AA in liberal arts from Hesston Col- and a BA in art from Bethel College. attends the Akron (Pa.) Church.

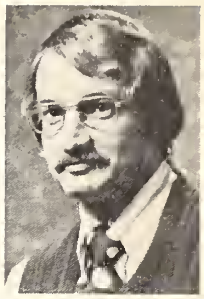
ay Goering, Eden Church, Mound- ge, Kans., has joined the MCC headrters staff for a two-year term work- in personnel with teachers or medical kers. Jay is the son of J. Hobart and ene Goering of Moundridge. He is a duate of Bethel College with a BA natural science. Before joining the dquarters staff, Jay spent 5½ years h MCC teaching chemistry and biology Kenya.

Nathan Hege is the new editor of *ssionary messenger*, the official periodical of the Eastern Mennonite Board of Missions and Charities. He succeeds Mahlon Hess, who served in 1941-45 and 1966-74. The Heges had been missionaries in Ethiopia for twenty-four years before returning to the U.S. last August. A graduate of Eastern Mennonite College and Syracuse School of Journalism, Mr. Hege will spend part-time in deputation work and give leadership to EMBMC news services.

Steven Garboden

Susan Garboden


Gingerich


Goering

Lois Barrett Janzen, associate editor of *The Mennonite* and editor of General Conference news service, will take a three-week leave of absence in January to attend Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Samuel Stephen, principal of Janzen Memorial School in Jagdeeshpur, India, has been elected chairman of the Bharatiya Mennonite Church conference.

Bethania Mennonite Personal Care Home, Inc., requires a Di- ector of Nursing for its modern, ully accredited 100-bed home.

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2. RN plus other training and/ r experience, especially in geri- trics.

or further information, please ontact the administration, 1045 Concordia Ave., Winnipeg, hone 667-0795, weekdays rom 8 a.m. to 4 p.m.

Calendar

Canadian

Jan. 17-19, 1975—Music workshop in Winnipeg, sponsored by Canadian Mennonite Bible College, Mennonite Brethren Bible College, and other conference agencies; Erik Routley, guest

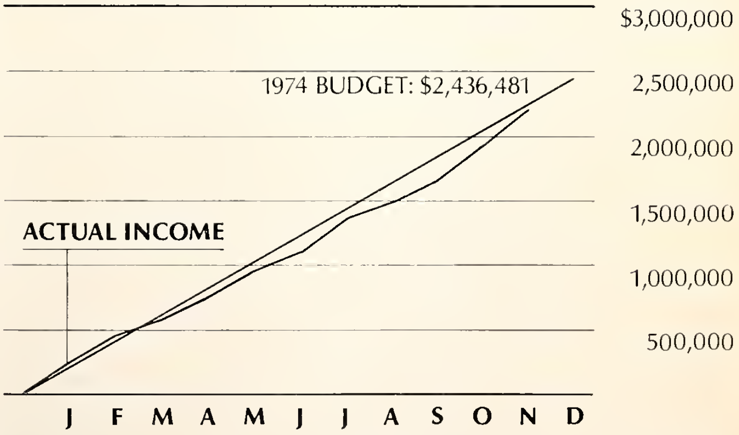
January 30-February 1, 1975—Council of Boards, Conference of Mennonites in Canada at CMBC, Winnipeg

Ferbuary 21-22, 1975—Annual sessions of the Conference of Mennonites in Manitoba, Home St. Church, Winnipeg

Conference budget

Budget for 1974 includes:

Commission on Education	$164,450
Commission on Home Ministries	$417,309
Commission on Overseas Mission	$1,647,122
Mennonite Biblical Seminary	$207,600
Total	$2,436,481



At the end of November we have reached 92.1 percent of budget in the General Conference. Last year at the same time this figure was 96.9 percent. However, we have already in December received some large amounts from churches that had Thanksgiving offerings. In several instances large Thanksgiving offerings this year did not come in until December, whereas last year they came in November. We are confident that we will again reach 100 percent of budget by year's end. We want to express our gratitude for the support the constituency has given throughout this much of the year. *Wm. L. Friesen, conference treasurer*

how our Bible came to us

The private reading of the Bible

David Ewert

In historical perspective

THE JEWS in Jesus' day had the Scriptures which we Christians call the Old Testament. But scrolls of individual books of the Old Testament, let alone the entire collection, were few in number. First of all, the preparation of a scroll was a laborious process, for it had to be copied by hand. Moreover, a parchment scroll of a longer book was expensive and quite beyond the means of the common wage earner.

What made the reading of the Scriptures in private even less common was the high rate of illiteracy. Girls, of course, did not go to school. But not nearly all the boys learned to read and write Hebrew either. Besides, the spoken tongue in Jesus' day was Aramaic, while the Scriptures were in Hebrew.

When the Bible was read in the synagogue, a translator rendered it into Aramaic for the benefit of the majority who did not understand Hebrew. This explains why Jesus said repeatedly in the Sermon on the Mount, "You have *heard* that it was said. . . ." The common man did not ordinarily read the Scriptures for himself, but heard it read in the synagogue. The rabbis, of course, studied it with great devotion.

Christianity took over from the synagogue the practice of reading the Scriptures in the congregation. Paul exhorts Timothy: "Till I come, attend to the public reading of Scripture. . ." (1 Tim. 4:13). Although the word *public* is not in the Greek text, this is no doubt the kind of reading Paul had in mind. The "Scriptures" which the church read publicly in this early period of its history were the Old Testament books.

In the last book of the Bible a beatitude is pronounced upon the one who reads the Scriptures in public: "Blessed is he who reads aloud. . ." (Rev. 1:3). Fortunately the hearers, too, are blessed: "Blessed . . . are those who hear the words of prophecy and keep what is written therein; for the time is near."

Although the practice of reading the Scriptures to the congregation resembled that of the synagogue, the church added the writings of the Apostles to those of the Old Testament. Indeed, it was the reading of such apostolic books in the congregation that played a significant role in the shaping of the collection of books we now call the New Testament.

As the Christian faith spread to the lands around the Mediterranean, the desire to possess a copy or a fragment of the New Testament increased. A poor Christian might copy some precious sayings of Jesus on a sheet of papyrus, so he could read and reread them. Some made use of broken pots and wrote on them a few lines of Scripture. Those who could afford it might own an en e book or even a collection of books.

Western Christianity came to be La n speaking, and so the Bible was tra- lated into Latin. For a thousand ye s (500-1500) this was the ecclesiasti l language of western Europe. Howev since there was much illiteracy e Bible was read primarily by the cle y (and some of these were not too lit- ate). Moreover, Rome did not enco- age the private reading of the Bible.

With the Reformation the dam bro , and the Bible became available in a number of modern languages. The av- ability of a forbidden book created a strong desire among the common folk o read it, and so literacy increased y leaps and bounds. (Even the use of e- glasses became common.)

It should be remembered, howev , that the Christianity of the Middle A s was not characterized by private Bi e reading. In Britain, for example, Rom n Christianity was introduced at the e d of the sixth century, but there was o English Bible available until the fo- teenth century, and that was a ha- copied translation of the Latin Vulga- Not until the sixteenth century d Englishmen have a printed Bible, wh they read at the risk of losing their liv- For at least two centuries, Englieaking Christians did not read the ble.

I say all this to show that the private ssession of a complete copy (or copies) the Bible is a relatively recent, and ainly a western, privilege. There are lievers in many parts of the world who not possess a copy of the Bible. In- ed, there are still many languages in hich not even a single book of the New stament is available. When I was in dia I was told of Christian congrega- ns, who, because of illiteracy, cannot e the Bible in worship, let alone read in private. They are sustained by hristian hymns and by words of Scrip- re they have memorized. It would erefore be judgmental to say one can- t be a Christian unless one reads the ble. For to do that, one must be able read, and one must possess a Bible.

daily practice

It is difficult nevertheless to see how e believer can become strong in the ith and grow in the knowledge of the ord if he neglects this "means of grace," theologians speak of it. Converts at e Billy Graham crusades are always d to read their Bible daily. We should ow for much diversity in private Bible ading. Let me venture a few sugges- ns.

Adaptability. Children who accept hrist at an early age may not be able read for themselves. So the practice Bible reading depends somewhat on e and on education. Even the Bible rsion one uses is determined in part by e reader's literary skills. The *Living ble* does not demand quite the reading ill that the *New English Bible* requires. he former began as an experiment in mily Bible reading, whereas the latter rtainly is not a children's Bible. More- er, one can hardly expect a boy of ten spend as much time in Bible reading a grandmother who has many hours leisure.

There must also be flexibility in the mount of reading one does. One can- t measure spirituality by the number chapters one reads daily. One verse om a Gospel or Epistle may at times e the reader sufficient food for ought. The matter is quite different hen one reads from Kings or Chron- es.

One must be flexible also in the mat- of the time when the Bible is read. me find it best to read the Scriptures the morning before their daily tasks gin. Others prefer another time of y. I was taught to observe a "morning watch," and it has become so much a part of my life that I feel guilty when for some reason or other I do not read the Scriptures before breakfast. But there may be those who have to be at work early or who work at night, for whom such a practice creates a hardship.

Perhaps the busy mother must wait until later in the day or evening before she finds some quiet moments to read the Word. We must not let others force us into a straitjacket. Every believer must find his own pattern. And if because of unusual circumstances we cannot adhere to the pattern, then we must adapt to the new situation.

Regularity. Although there may be a great variety of patterns, we should have a pattern. If we read the Bible only when we happen to think of it, the tendency will be to neglect it altogether. There are those who object to regularity in spiritual exercises. But it is simply not true that the things which we do habitually are of necessity meaningless. Good habits make life easier and freer. Imagine learning to tie your shoes every morning!

Of course, if Bible reading is done routinely, without heart and without mind, it is quite useless—as are all spiritual exercises when they become mere formalities. But it would be precarious if we were to read the Bible only when we were in the mood to do so. If we have no regular time, nine times out of ten something else will come up that appears more important at the moment than Bible reading. It is equally bad when some wooden saints must read the Bible just when the dishes need to be washed.

In the long run, those who make a habit of reading the Bible daily will be stronger and more mature in the faith.

Variety. To offset the danger of Bible reading's becoming routine, we must exercise our imagination. Every now and then we ought to change the pattern. Some readers have made it a practice to read through the Bible, beginning with Genesis. Others find that tedious and may read one Old Testament book through (a chapter a day, perhaps), and then do a New Testament book. Some follow a course of readings outlined for them in some manual, perhaps related to the weekly Sunday school lessons. In any case, there should be variety.

There should be variety also in the version one uses. After reading the same version for a long time, some Bible readers know it practically from memory. And so they would be well advised if they changed versions occasionally (or if they know other languages to change languages), in order to make old truths bite deeper.

The reading habits of people vary a lot. Some can't read with attention unless they use a marking pencil. If that is a help, they should use one. Others have wide-margin Bibles, so they can make notes in the margins. The rule of thumb is: anything that makes reading the Bible more meaningful ought to be encouraged.

Meditatively. Simply to read the Bible is not enough. We must ponder its truths if we are to be built up. And so we must approach the Scriptures with a prayer for light, for comfort, for reproof, and for instruction. It is really somewhat artificial to write on private Bible reading without writing on private prayer, for the two are of one piece.

Some of us need helps to make Bible reading more meaningful. Occasionally I use a book of sermons on given biblical texts for my daily Bible reading.

I have at times read through lighter commentaries on some biblical books. Heavier commentaries make Bible reading too much like work. I read those as part of my calling as teacher, but not for daily devotions. And I'm not for a moment suggesting that what is hard work is not devotional!

There are a great many books and calendars of daily devotions on the market, and they can be used with great profit. I would suggest, however, that they should be used for variety only and not all the time. There are also books of prayers available (such as the one by John Baillie) which can stimulate our prayer life and sometimes help us over dry periods.

All believers have days when nothing seems to leap at them from the pages of Holy Writ. But that is no reason for despair. With some flexibility and imagination, with regularity, and with prayer, we will at times experience with Jeremiah, "Thy words were found and I did eat them, and thy words were unto me the joy and rejoicing of my heart."

One historian says of the English martyrs under Bloody Mary: "These simple folk by their use of the Scriptures became themselves so transformed into scriptural figures that the drama of their lives itself became transformed into a scriptural event, itself a continuation of the sacred story." So let it be with us.

Last in a series of twelve articles.

Letters

Jubilee living

DEAR LARRY: Thanks for the many informative and action-provoking articles appearing in *The Mennonite* in recent months. I feel the need to comment on a few.

The articles on the famines and resulting starvation in Africa and Asia are heart-wrenching, and the facts are mind-boggling. But that is not enough. Our response must affect the mouth and stomach, too. And as Ron Sider's article (November 5 issue) points out, our pocketbooks, too.

The words of 1 John 3:17-18 are for us in the U.S. and Canada: "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech, but in deed and in truth."

To quote Ron Sider's article: "We now have almost eighty times as much as our brothers over there (India), and the difference will continue to widen."

Are we church people really struggling with the caring and sharing that God's love demands, or is our religion only words, our real struggle being with the shaking and crumbling of our personal financial empires? At the conference sessions in St. Catharines, *A call to Jubilee living* was presented to our churches. A couple of congregations appear to be beginning to experiment with the Jubilee life—a soup dinner in Hutchinson, Kansas, and a week of fasting for a meal or two at Souderton, Pennsylvania. But Jubilee living is not one-day-a-week religion or a part-time experiment. It is a way of life, living in the kingdom of God. Let us begin to live it at this time of Thanksgiving feasts, of the commercialism and materialism at Christmastime. Sharing our affluence in loving concern for the victims of hunger should lead us to break free from the habit of feasting as a symbol of gratitude for our abundance. Perhaps we must reevaluate whether we should be eating beef and other meats which use so much grain that people need to live. Maybe three meals per day is really only a habit, too. Some days it may be that our bodies need only two meals or only one (and our bodies would be better off with less food then, also!).

In a time when world powers are playing self-interest games with food as they do with oil and bombs, let us as Christians begin Jubilee living to free all people to be lovers of God and people everywhere. Think of all the hungry people who could be fed if we all sent our Thanksgiving turkey money to MCC for food relief in Africa and Asia. Think of the folks in Honduras who *need* the gift of material things this Christmas, and we really don't need to receive any more neckties or perfume. Do we?

Once again war is brought to mind, now in its new form of refusing food to the hungry or assistance to the poor and struggling peoples. But the U.S. Government continues to send money and give military training and materials to many repressive governments, and we continue to pay the taxes it uses to finance this evil, in Brazil, Chile, South Korea, South Vietnam, and on and on. STOP! Jubilee living proclaims Jesus is Lord! Neither Caesar nor Uncle Sam is lord, so we must resist this evil and channel money to the General Conference War Tax Alternative Fund instead. I enclose some refused tax money for the fund and trust you will see that it gets to the right place.

Keep up the Jubilee living, proclaiming the kingdom of God! *John Swarr, 1723 Newton St., N.W., Washington, D.C. 20010* Nov. 14

God's power at work today

DEAR EDITOR: Mr. Kreider's article "What to do with our guilt, our pride, and our bewilderment in the backwash of the turbulent sixties" (November 12 issue) is an excellent historical presentation of just what all of us experienced. Some in our family circles, others in our church and community circles, and all as a nation are living so far from God.

This then is a time of heart-searching as to our sins and including our sins of omission. It seems we have so often experienced failures within families and within fellowships and so often didn't experience spiritual victories.

As Mr. Kreider suggests, this now is an invitation for discernment and restitution. He mentions we have the enabling power of the Holy Spirit and we also have the person of Jesus Christ the Lord, through whom God's power is at w . We have discovered so often, too, t at believers have found release in con ssion of sin as smaller groups met r home Bible discussions.

One of the joys in our more rec nt ministry, since the middle sixties, was o see God at work in our lives when e met in smaller group discussions in hon s. As pastor I was so discouraged with e results of our midweek services dur g those "turbulent sixties." But as peo e began to share, as a New Testam nt book was studied together, God be n to work in each of our lives. People fo d answers to life's difficult questions d to their problems which were so press g in the sixties.

It did something for me when lay n and women and youth responded by p ticipating in and giving leadership to th e groups (sometimes seven meeting at e same time). This was a tremendous couragement to our church. When so e 80 percent of a church fellowship m s in a number of groups (about twelve o fifteen in a group) and emphasizes e study of the Word together, the H y Spirit does so much for every belie r. This then can also do great things r our fellowships as we meet together n Sunday morning and Sunday night. e Holy Spirit gives new directions and sights, which result in new commitme s. Praise him for this. This then so o n results in people's sharing their exp iences in their everyday lives with th r neighbors and friends, an open door r the growth of our churches. God wa s to be at work in the seventies. *Walter l. Regier, Faith Mennonite Church, G eva, Nebr. 68361* Nov. 4

Who'll help reach my child?

DEAR EDITOR: A sincere thank-you o Robert Kreider for his article "What o do with our guilt, our pride, and our wilderment" (November 12 issue). e analysis of the events in our soci y within the last fifteen years was enlig tening. It helped me as a parent, fo I am also one of the victims or casual s of our times.

When our child at sixteen rebelled d threw overboard everything we stand r and believe in, and which we have t d to impart to our children, it was sh r ewilderment and despair. Time is a reat healer, and by now it does not real- hurt as much. I, as a parent, also experienced the healing, helping hand from llow believers in our church. Especial- people who have had similar experinces let you know that they know how feels and give you strength and courage. Prayer and the Word help a great eal, too. I also read various books by ruce Larson, M. Carrothers, and oth-rs.

At no time did I ever experience the nug attitude of other fellow believers. honestly believe that the majority of arents of today have only one thought: There, but for the grace of God, go I."

However, what about the rebellious n or daughter? Who ministers to him her? This was quite an experience for e. For isn't that young person, who was brought up in a Christian home and taught in Sunday school and church, a lost sheep in a real sense? Jesus left the ninety-nine to go and find the one that was lost. But who goes after the rebellious child who leaves church, home, and former friends? My experience was that no one, minister, Sunday school teacher, or former friend, ever called. They were solicitous to me as a parent with a problem, but is no one going to help me reach my child who is lost?

Or do we keep in mind the parable of the lost son where the father set him free to go, right down to the lowest grade, to eat with the swine, until he came to himself? Is that the way a community of believers acts out of love for each other and towards those on the road to destruction? I am still a—*bewildered parent. Name withheld* Nov. 21

Meditation

Vill you be our son?

NLY AFTER he trusted us a little, that night, would he tell us about the war. Sitting the restaurant, he was a friend of a friend who had joined us at our table for ngthy discussions about almost everything. He seemed young to have spent a year Vietnam. His hair was starting to grow out from the military trim, and his hands embled a great deal.

A friend of his, while on patrol in the jungle, had killed a Vietcong. This American I was an orphan, drafted into a war he cared nothing about. He had been overme with remorse as he looked at the body. In the dead *enemy's* wallet he found address. The interpreter said it was a North Vietnamese address, probably his rents'. The GI wrote a letter to the parents, and the scout translated it. He said, killed your son. I did not want to do it, but I was drafted. Can you forgive me?"

Many months later he got a response written in bad English. "We can forgive you r killing our son. Will you be our son?"

His hands were trembling so that he could barely hold the cigarette in them. All us looked away from each other. I wondered how many recognized a parable of e incarnation when they heard it.

Dale Suderman

ill our longing hearts again

old fast the flame of faith in our dark time
ow while our ears are filled with violence,
rfeited by unworthy songs of strife,
kened by knowledge of man's hate
r his unhappy brother.
rd, give us hope renewed this Christmastime
nd firmer faith by whose bright light
e, too, may find again
e way to Bethlehem and peace
nd you—Divinest Infant
fill our longing hearts again
This Christmastime.

Hilda J. Bergen

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David Ewert's series on the Bible is concluding with this issue. He will move from the Eastern Mennonite Seminary faculty in Harrisonburg, Va., to the Mennonite Brethren Seminary in Fresno, Calif., in 1975.

The two Meditation writers this week are Dale Suderman, a VS administrator with the Commission on Home Ministries and a former serviceman in Vietnam, and Hilda J. Bergen, 11242-75 Ave., Edmonton, Alta.

Lyle E. Schaller, parish consultant for Yokefellow Institute, 920 Earlham Drive, Richmond, Ind. 47374, makes his annual predictions on the back page of this issue about what's ahead for the churches.

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What will 1975 bring?

Lyle E. Schaller

To a substantial degree the churches in 1975 will be responding to events and trends which are already highly visible. The most obvious example of that is the first of these eight predictions.

Economics. While the media have been filled with messages about inflation, the full impact will be felt for the first time in 1975. The 1974-75 winter, unlike last year, will mean a full season of heating church buildings at the new higher cost of fuel. Many electric and gas utilities are being granted rate increases which will be in effect for the full 1975 budget year. In general it will cost $1.55 in 1975 to purchase what one dollar bought as recently as 1968. One result will be a record number of congregations turning early to secure professional stewardship counselors and fund raisers to help plan and carry through programs to underwrite the 1976 budget.

Lay assistants. While it is only related partially to the financial squeeze resulting from inflation, one of the most significant developments in 1975 will be the increase in the number of part-time and full-time lay professional staff members. The traditional pattern for larger congregations has been to secure a young seminary graduate as an assistant minister or a semiretired clergyman for visitation. Rather than accepting a "compensation package" totaling $12,000 to $15,000 for a seminary graduate, 1975 will find many more congregations choosing either (a) a part-time lay program development staff member for $3,000 to $6,000 a year or (b) a full-time lay assistant at a cost of $9,000 to $12,000 per year. In simple terms, 1975 will see the seminary graduate being priced out of the multiple-staff market in an increasing number of congregations. Among the noneconomic reasons behind this development are fewer staff conflicts and less difficulty in terminating a position.

Divorce. Perhaps the most obvious reaction by the churches to the events of 1974 will be in a reconsideration of divorce. In August 1974 the son of a divorced mother, and married to a divorced woman, became president of the United States. He promptly chose a nominee for vice-president who a decade earlier had divorced his wife to marry a divorced woman. This dramatizes the changing attitudes in North America on divorce and will spark a serious reconsideration of the subject in some churches. The most divisive debate will focus on whether a pastor should continue serving in the same parish following a divorce which occurred after he came to serve that community.

Women pastors. June 1975 will bring the first large waves of a trend which was predicted two years ago. This is the increase in the number of women with a master of divinity degree seeking a pastorate.

Charismatic movement. The coming year will bring a division within the charismatic renewal movement between those who find they need and feel they have a place in the traditional institutional expressions of the church (congregations and denominations) and those who conclude that existing congregations and denominational structures represent the enemy.

The new evangelicalism. Four ideologically competitive groups are emerging within the evangelical branch of American Protestantism. According to Richard Quebedeaux (*The young evangelicals*) these four groups consist of separatist fundamentalism, open fundamentalism, establishment evangelicalism, and the new evangelicalism. By the end of 1976 debate over these and similar divisions will have largely replaced the modernist-fundamentalist controversy. The place of social action rather than the validity of higher criticism will be the key dividing line for "conservatives."

Amnesty and sexism. On the social action frontier the two major issues of 1975 will be a new proposal by the U.S. Government on amnesty and a more effective attack on sexism in the churches, especially in those denominations which do not ordain women.

Affirmation. From the prospective of 1990 the 1960s may be referred to as the decade of disillusionment and despair for the churches while the 1970s may be identified as the decade of the Holy Spirit, hope, and affirmation. There will be a continuation of the festivals celebrating the power of the Holy Spirit, but these increasingly will be events affirming that God is at work in the world today.

The next issue of *The Mennonite* will be dated January 7, 1975. There will be no issue next week. As a service to our readers, an offset copy of our 1974 index will be sent free to anyone requesting it.

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